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Bunyan, John, 1628-1688.

Illustrated edition of the
select works of John Bunyan

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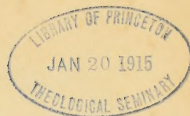
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RELIGION ATTENDED BY THE VIRTUES.

*From the Original Picture by Mary Augusta Baylyman in
The National Gallery.*



ILLUSTRATED EDITION

OF THE

SELECT WORKS

OF

JOHN BUNYAN:

WITH

AN ORIGINAL SKETCH OF THE AUTHOR'S LIFE AND TIMES; AND NOTES BY THE
EDITOR OF "STURM'S FAMILY DEVOTIONS."

VOL. II.

CONTAINING:

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM;
PEACEABLE PRINCIPLES AND TRUE;
THE LIFE AND DEATH OF MR. BADMAN;
JERUSALEM SINNER SAVED;
THE PHARISEE AND THE PUBLICAN;
COME AND WELCOME TO JESUS CHRIST;
BUNYAN'S LAST SERMON;
BUNYAN'S DYING SAYINGS.

AND

THE LIFE AND TIMES OF BUNYAN.

PRINTED AND PUBLISHED BY
THE LONDON PRINTING AND PUBLISHING COMPANY,
LONDON AND NEW YORK.

DIFFERENCES IN JUDGMENT

ABOUT WATER BAPTISM

No bar to Communion,

OR

TO COMMUNICATE WITH SAINTS, AS SAINTS,
PROVED LAWFUL.

IN ANSWER TO A BOOK WRITTEN BY THE BAPTISTS, AND PUBLISHED BY MR. T. PAUL AND
MR. W. KIPPIN, ENTITLED, 'SOME SERIOUS REFLECTIONS ON THAT PART OF
MR. BUNYAN'S CONFESSION OF FAITH, TOUCHING CHURCH
COMMUNION WITH UNBAPTIZED BELIEVERS.'

WHEREIN

THEIR OBJECTIONS AND ARGUMENTS ARE ANSWERED, AND THE DOCTRINE OF COMMUNION
STILL ASSERTED AND VINDICATED. HERE IS ALSO MR. HENRY JESSE'S JUDGMENT
IN THE CASE, FULLY DECLARING THE DOCTRINE I HAVE ASSERTED.

BY JOHN BUNYAN.

"Should not the multitude of words be answered? and should a man full of talk be justified? Should thy
lies make men hold their peace? and when thou mockest, shall no man make thee an answer [ashamed]."—
Job, xi. 2, 3

"I am for peace; but when I speak they are for war."—*Psalms* cxx. 7.





OURTEOUS READER,—Be intreated to believe me, I had not set pen to paper about this controversy, had we been let alone at quiet in our Christian communion. But being assaulted for more than sixteen years, wherein the brethren of the baptized way, as they had their opportunity, have sought to break us in pieces, merely because we are not, in their way, all baptized first: I could not, I durst not, forbear to do a little, if it might be, to settle the brethren, and to arm them against the attempts, which also of late they begin to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it, though they feign it, is quite without colour of truth. All I say is, That the church of Christ hath not warrant to keep out of their communion the Christian that is discovered to be a visible saint by the word, the Christian that walketh according to his light with God. I will not make reflections upon those unhandsome brands that my brethren have laid upon me for this, as that I am a machivilian, a man devilish, proud, insolent, presumptuous, and the like, neither will I say as they, The Lord rebuke thee; words fitter to be spoken to the devil than a brother. But reader, read and compare; lay aside prejudice and judge. What Mr. Kiffin hath done in the matter I forgive, and love him never the worse, but must stand by my principles because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and as I believe will be justified in the day of judgment.

I have also here presented thee with the opinion of Mr. Henry Jesse, in the case, which providentially I met with as I was coming to London to put my papers to the press; and that it was his judgment is asserted to me, known many years since to some of the baptists, to whom it was sent, but never yet answered; and will yet be attested if need shall require. Farewell.

Thine in all Christian service, according to my light and power.

JOHN BUNYAN.

DIFFERENCES ABOUT WATER-BAPTISM, &c.

SIR,

Your seemingly serious reflections upon that part of my plain-hearted confession of faith, which rendereth a reason of my freedom to communicate with those of the saints and faithful who differ from me about water baptism ; I have read and considered, and have weighed them so well as my rank and abilities will admit me to do. But finding yours, if I mistake not, far short of a candid replication, I thought [it] convenient, not only to tell you of those impertinences everywhere scattered up and down in your book ; but also, that in my simple opinion, your rigid and church-disquieting principles are not fit for any age and state of the church.

But before I enter the body of your book, give me leave a little to discourse you about your preamble to the same, wherein are two miscarriages unworthy your pretended seriousness, because void of love and humility. The first is, In that you closely disdain my person because of my low descent among men, stigmatising me for a person of THAT rank, that need not to be heeded or attended unto.*

Ans. What it is that gives a man reverence with you, I know not ; but for certain, He that despiseth the poor reproacheth his Maker ; yet, “ a poor man is better than a liar.” To have gay clothing, or gold rings, or the persons that wear them in admiration ; or to be partial in your judgment, or respects, for the sake, or upon the account of, flesh and blood, doubtless convicteth you to be of the law a transgressor, and not without partiality, &c., in the midst of your seeming sanctity.

Again, you say, “ I had not meddled with the controversy at all, had I found any of parts that would divert themselves to take notice of you.”

Ans. What need you, before you have showed one syllable of a reasonable argument in opposition to what I assert, thus trample my person, my

* It is amusing though sad to see the modern Pharisee, while pretending to rank with the lowly followers of Jesus, looking scornfully on the humble rank of Bunyan. The Saviour did not choose his disciples from mortals of high rank. Mr. Kiffin's affectation of contempt for one so vastly his superior as the author of “ The Pilgrim's Progress ” is pitiable, but ridiculous.

gifts, and grace, have I any, so disdainfully under your feet? Ps. i. 1, 2. What kind of a you am I? And why is my rank so mean, that the most gracious and godly among you, may not duly and soberly consider of what I have said? Was it not the art of the false apostles of old to say thus? To bespatter a man, that his doctrine might be disregarded. "Is not this the carpenter?" And, "His bodily presence is weak and his speech contemptible," 1 Cor. x. 10, did not use to be in the mouths of the saints; for they knew that "the wind bloweth where it listeth." John iii. 8. Neither is it high birth, worldly breeding, or wealth; but electing love, grace, and the wisdom that comes from heaven, that those who strive for strictness of order in the things and kingdom of Christ, should have in regard and esteem. James iii. 17. Need I read you a lecture? "Hath not God chosen the foolish, the weak, the base, yea, and things which are not, to bring to nought things that are?" 1 Cor. i. 27, 28. Why then do you despise my rank, my state, and quality in the world?

As for my confession of faith, which you also secretly despise. If it be good and godly, why may it not be accepted? If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? If you, and the brethren of your way, did think it convenient to show to the world what you held; if perhaps by that means you might escape the prison: why might not I, after above eleven years' endurance there, give the world a view of my faith and practice; if peradventure, wrong thoughts, and false judgments of me, might by that means be abated, and removed? But you suggest, I did it, because I was so willing to be known in the world by my SINGULAR faith and practice. How singular my faith and practice is, may be better known to you hereafter: but that I did it for a popular applause and fame, as your words seem to bear, for they proceed from a taunting spirit, that will be known to you better in the day of God, when your evil surmises of your brother, and my designs in writing my book, will be published upon the house-tops. Luke xii. 1—4.

And even now, before I go any further, I will give you a touch of the reason of my publishing that part thereof which you so hotly oppose.

It was because of those continual assaults that the rigid brethren of your way made, not only upon this congregation to rent it, but also upon many others about us, if peradventure they might break us in pieces, and draw from us disciples after them.

Assaults, I say, upon this congregation by times, for no less than these

sixteen or eighteen years : yea, myself they have sent for, and endeavoured to persuade me to break communion with my brethren ; also with many others they have often tampered, if haply their seeds of division might take. Neither did they altogether fail of their purpose ; for some they did rent and dismember from us : but none but those of whom now they begin to be ashamed ; the judgment of God so following their design, that the persons which then they prevailed upon, are now a stink and reproach to religion. Neither were these spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these, the wild and unsound positions they have urged to maintain their practice, would be too large here to insert.

Now, Sir, to settle the brethren (the brethren of our community), and to prevent such disorders among others, was the cause of my publishing my papers, and considering my concern in the house of God, I could do no less than to give them warning, that every man might deliver his soul.

You proceed, saying, "It is my liberty, as well as others into whose hands it falls, to weigh what you have said in truth's balance ; and if it be found too light, to reject it whether you will or no."

Ans. Do but grant me, without mocking of me, the liberty you desire to take, and, God helping me, I desire no more to shift for myself among you.

As to your saying, that I proudly and imperiously insult, because I say they are babes, and carnal, that attempt to break the peace and communion of churches, though upon no better pretences than water ; you must know, I am still of that mind, and shall be, so long as I see the effects that follow, viz. the breach of love, taking off christians from the more weighty things of God, and to make them quarrel and have heart-burnings one against another.

Where you are pleased to charge me with raging, for laying those eighteen particular crimes to the charge of such who exclude christians from church-communion, and debar them their heavenborn privileges for the want of that which yet God never made the wall of division between us.

I say, when you can prove that God hath made water-baptism that wall, and that the stress of the after eighteen charges lie wholly and only in that, then you may time enough call my language such as wanteth charity :

but I question though that was granted, whether your saying I rage, will be justified in the day of judgment.^b

My great noise, as you call it, about an initiating ordinance, you say, you shall take no notice of.

Ans. Although you do not, I must. For if baptism be not that, but another; and if visible saints may enter into fellowship by that other, and are nowhere forbidden so to do, because they have no light into water-baptism; it is of weight to be considered by me, yea, and of others too who are unprejudiced.

2. How ignorant you are of such as hold it the initiating ordinance, I know not; nor how long you have been of that persuasion, I know not. This I know, that men of your own party, as serious, Godly, and it may be more learned than yourself, have within less than this twelvemonth urged it. Mr D. in my hearing, did from Rom. vi. 1, 2. in the meeting in Lothbury, affirm it; also my much esteemed Mr. D. A. did twice in a conference with me assert it.

3. But whatever you say, whether for or against, it is no matter; for while you deny it to be the entering ordinance, you account it the wall, bar, bolt, and door, even that which must separate between the righteous and the righteous; nay, you make want of light therein a ground to exclude the most Godly your communion, when every novice in religion shall be received into your bosom, and be of esteem with you, because he hath (and from what ground God knows) submitted to water-baptism.

I am glad, that in p. 4, you conclude with me what is the initiating ordinance; but withal give me leave to correct, as I think, one extravagant expression of yours.

You say, "It is consent on all hands, and nothing else, that makes them members of particular churches; and not faith and baptism."

You might have stopped, at, "and nothing else." You need not, in particular, have rejected faith: your first error was bad enough. What, nothing else but consent? What, not so much as a respect to the matter or end? Why then are not all the communities of all the highwaymen

^b Men who were very eminent in their day attacked Bunyan with great warmth. They really seem to have charged him with indulging in virulence which was exclusively their own. It is difficult to conceive a more gentle reproof, though certainly it is, notwithstanding, powerful, than the author here gives to those who untruly accused him of "raging."

in the land truly constituted churches of Christ, unless you can prove that they hold together, but not by consent.

What, consent and nothing else? But why do you throw out faith? Why, I throw out baptism; which because you cannot as to the case in hand fetch in again, therefore out must faith go too. Your action is much like that harlot's that stood to be judged by Solomon, who because her own child was dead would have her neighbour's killed also. Faith, Sir, both in the profession and confession of it, is of immediate and absolute concern, even in the very act of the church's reception of this or another member. Throw out faith, and there is no such thing as a christian, neither visible nor invisible. You ought to receive no man, but upon a comfortable satisfaction to the church that you are now receiving a believer. Faith, whether, it be savingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that supposition. He hath faith, he is a christian, Sir, consent simply, without faith, makes no man a member of the church of God; because then would a church not cease to be a church, whoever they received among them: yea, by this assertion you have justified the church of Rome itself to be to this day both good and godly, unless you can prove that they did at first and do now receive their unbelieving members without their own consent.

The church hath no such liberty to receive men without respect to faith; yea, faith and holiness must be the essentials, or basis, upon and for the sake of which you receive them: holiness I say, yet not such as is circumstantial, but that which is such in the very heart of it. Pray you in your next, therefore, word it better: lest while you slight and trample upon me, you stand before all blameworthy yourself.*

The scriptures you speak of I did not, in my first, produce, to shew persons unbaptized might hold communion with the church, (though I am fully convinced they may,) but to shew, that knowledge of those persons, of their faith and holiness in general, ought first to be shewed to the church, before she can lawfully receive them. Acts ix. 25, 26, 27; 1 Cor. xvi. 10; 2 Cor. viii. 23.

As to my answer to a question which you have corrupted, and then abused, I tell you again, that a discovery of the faith and holiness, and

* The advice here administered is forcible, but it will be remarked that it is at the same time exemplarily temperate.

a declaration of the willingness of a person to subject himself to the laws and government of Christ in his church, is a ground sufficient to receive such a member.

But you descant, "Is baptism none of the laws of Christ?"

Ans. It is none of those laws, neither any part of them, that the church, as a church, should shew her obedience by. For albeit that baptism be given by Christ our Lord to the church, yet not for them to worship him by as a church. Shew me what church-ordinance it is; and when or where the church, as a church, is to practise it, as one of those laws and appointments that he hath commanded his church to shew to him her obedience by.

Again, that submitting to water-baptism is a sign or note that was ever required by any of the primitive churches of him that would hold fellowship with them, or that it infuseth such grace and holiness into those that submit thereto, as to capacitate them for such a privilege, or that they did acknowledge it a sign thereof, I find not in all the Bible.

I find not, as I told you in my first, that baptism is a sign to any but the person that is baptized. The church hath her satisfaction of the person from better proof. Col. ii. 12; Rom. vi. 1, 2, 3, 4; 1 Cor. xv. 29; Acts ii. 38, and xxii. 16; 1 Peter. iii. 21.

I told you also, that baptism makes thee no member of the church, neither doth it make thee a visible saint: it giveth thee, therefore, neither right to nor being of membership at all. Why, Sir, did you not answer these things, but slip them with others, as if you were unconcerned, troubling your reader with such kind of insinuations as must needs be unsavoury to godly ears?

You make the moral law none of Christ's, but Moses's; not the son's but the servant's: and tell me, because I plead for faith and holiness, according to moral duties gospelized, (they are my words, whereby we ought to judge of the fitness of members, that therefore Moses is more beholding to me than Christ.

Sir, know you not yet, that a difference is to be put betwixt those rules that discover the essentials of holiness, and those that in themselves are not such; and that that of faith and the moral law is the one, and baptism, &c., the other?

Is not love to God, abhorrence of idols, to forbear blaspheming, to honour our parents, to do no murder, to forbear theft, not to bear false

witness, nor covet, &c. Are not, I say, these the precepts of the Lord Jesus, because delivered by Moses?^d Or are these such as may better be broken, than for want of light to forbear baptism with water? Or doth a man, while he liveth in the neglect of these, and in the meantime bustle about those you call gospel-commands, most honour Christ, or best fit himself for fellowship with the saints? Need I tell you, that the faith of Christ, with the ten commandments, are as much now gospel-commands as baptism; and ought to be in as much, and far more respect. with the holy ones, than that, or other the like?

Yea, shall I tell you, that baptism will neither admit a man into fellowship, nor keep him there, if he be a transgressor of a moral precept; and that a man who believeth in Jesus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth, if there were so many, ten thousand figurative laws?

As to those commands that respect God's instituted worship in a church, as a church, I have told you, that baptism is none of them; and you have been driven to confess it: the church then must first look to faith, then to good living, according to the ten commandments; after that she must respect those appointments of our Lord Jesus that respects her outward order and discipline; and then she walks as becomes her, sinning if she neglecteth either, sinning if she overvalueth either.

But why did you not answer those texts I produced for the strengthening of my argument? viz., Rom. xiv. 18; Deut. xxiii. 47; James ii. 8—12; 1 Cor. ix. 21, and v. 9, 10, 11; Gal. vi. 15, 16; Phil. 3; 1 Tim. i. 9, 10, 11; Acts, xx. 28, 32; Rom. xiii. 13; James iv. 11; 1 Cor. v. 12.

Deal fairly: answer those texts, with the argument made upon them; and when you have, after a godly manner, done that, you may the more boldly condemn.

You tell me, that in mine, I say, "None ever received baptism without light therein."

What if I did? as I did not; but you grant it. And now I will ask you, and pray deal fairly in your answer, May a man be a visible saint

^d Some of the assailants of our author in the days of Charles II. had strong personal reasons for not attaching too much value to moral rectitude. Bunyan, without admitting that this and this alone could open the door to salvation, held that holiness and generally upright conduct was indispensable to the sincere followers of Jesus.

without light therein? May he have a good conscience without light therein? And seeing that baptism is none of the worship that Christ instituted in his church for them to practise as a church, must he be kept dark about all other things concerning the worship of God in his church, until he receive light therein?

You have answered already, "That they ought to be ashamed, and to repent of that abomination, (their sprinkling) before they come to have a sight of the pattern of the house of God, the goings in and the comings out thereof." Ezek. xliii. 10, 11.

But, Sir, whereof do you find that want of light in water-baptism, or because a man hath been sprinkled, that he is to be kept dark in all other temple-institutions, till he be ashamed and repent of that? Pray produce the texts; for Ezekiel helps you nothing. He speaks only of the pattern of the house, the goings out and comings in thereof. As for the coming in, you have already confessed that baptism is not the entering ordinance. And as for the worship that Christ hath instituted in his church as a church, I say, and you also have said it, baptism is none of the forms thereof, none of the ordinances thereof, none of the laws thereof: for baptism is, as to the practice of it, that which is without the church, without the house of God. Then, by your own text, if a man do repent him of his christening in his childhood, he may be received into fellowship without submitting to baptism. But I will not strain you too far.

You add, "Is it a person's light that giveth being to a precept?"

Ans. Who said it? Yet it is his light and faith about it that can make him to do it acceptably.

You ask again, "Suppose men plead want of light in other commands?"

Ans. If they be not such, the forbearance of which discapacitates him of membership, he may yet be received to fellowship.

"But what if a man want light in the supper?"

Ans. There is more to be said in that case than in the other; for that is a part of that worship which Christ hath instituted for his church, to be conversant in as a church; presenting them as such, with their communion with their head, and with one another as members of him. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body; for we are

all partakers of that one bread ;" 1 Cor. x. 16, 17. Wherefore this being a duty incumbent on the church as a church, and on every member of that body as such, they are obliged in that case more closely to deal with the members, than in that wherein they are not so concerned ; and with which as such they have nothing to do. No man baptizeth by virtue of his office in the church ; no man is baptized by virtue of his membership there.

"But what if a man want light in his duty to the poor?"

Ans. If he doth, God must give it him ; I mean to know his duty as a church member. Now I will add, but what if he that can give a shilling giveth nothing ? I suppose all that the church can do in that case is but to warn, to exhort, and charge him, and to shew him his duty ; and if he neglect, to shew him, "That he that soweth sparingly, shall not reap plentifully." 1 Cor. ix. 6. But to cut a man off for this, as you forwardly urge, would argue that church (at least I think so) a little too bold with so high and weighty a censure. I plead not here for the churl, but seek to allay your heat : and should it be granted, that such deserve as you would have it, this makes no matter to the case in hand.

Now, whereas, you suggest, "That moral evils are but sins against men," you are too much unadvised. The moral evil, as you call it, whether you respect the breach of the first or second table, is first and immediately a sin against God ; and more insufferable, yea, and damnable, than for a man for want of light to forbear either baptism or the Lord's supper.

But you say, "We have now found an advocate for sin against God, in the breach of one of his holy commands."

Ans. As if none of the moral precepts were his. But, Sir, who have I pleaded for in the denial of any one ordinance of God ? yea, or for their neglect of it either ? What I say is, but that men must have light, that they may not do in darkness or, papist-like, live by an implicit faith.

But I see you put no difference between an open breach of the law, and a forbearing that which to him is doubtful. But I will suppose a case : There is a man wants light in baptism, yet by his neighbour is pressed to

* "That moral evils are but sins against men," suited the ideas of pompous Pharisees, who were not disposed to give up any of the pleasures of this world for the joys of the next. They heeded not that moral evils may give mournful evidence of "the things unseen."

it ; he saith he seeth it not to be his duty ; the other saith, he sins if he doth it not. Now, seeing whatsoever is not of faith is sin, what should this man do ? If you say, " Let him use the means ;" I say so too. But what if, when he hath used it, he still continueth dark about it, what will you advise him now ? If you bid him wait, do you not encourage him to live in sin as much as I do ? Nay, and seeing you will not let him for want of light in that, obey God in other his institutions, what is it but to say, " Seeing you live for want of light in the neglect of baptism, we will make you, while you continue so, live, though quite against your light, in the breach of all the rest ?" And where you are commanded thus, you may shew the place when you find it.

Now, where you urge, that you are one of them that say, " The epistles were writ to particular churches, and to serve nothing at all for our kind of communion ;" urging further, " That it will be difficult for me to prove, that they were also directed to particular saints."

Ans. I wish there were nothing harder that were good for me to do.

But what should be the reason that our author, with others of his opinion, should stickle so hard to prove all the epistles were wrote to particular churches ? Why because those members were, as they think, every one baptized : and so the epistles from which we fetch our arguments for the love and concord of saints, to be only proper to themselves. But if this be true, there is virtue indeed, and more than ever I dreamed of in partaking of water-baptism ; for if that shall take away the epistles, and consequently the whole bible, from all that are not baptized, then are the other churches, and also particular saints, in a very deplorable condition. For he asketh me very devoutly, " Whether any unbaptized persons were concerned in these epistles ?" But why would they take from us the holy scriptures ? Verily, that we might have naught to justify our practice withal : for if the scriptures belong only to baptized believers, they then belong not to the rest ; and, in truth, if they could persuade us to yield them this grant, we should but sorrowfully justify our practice. But I would ask these men, If the word of God came out from them ? or if it came to them only ? or, whether Christ hath not given his whole word to every one that believeth, whether, they be baptized, or in, or out of church-fellowship ? John xviii. Or, whether every saint, in some sort, hath not the keys of the kingdom of heaven, which are the scriptures and their power ?

Would to God they had learned more modesty, than thus to take from all others, and appropriate to themselves, and that for the sake of their observing a circumstance in religion, so high and glorious a privilege.

But we will come a little to proof. What church will this author find in Rome, that time the epistle was sent to the brethren there, besides that church that was in Aquila's house, although many more saints were then in the city? Yea, the apostle, in his salutation at the beginning, embraceth them only as brethren, without the least intimation of their being gathered into fellowship. "To all that be at Rome, beloved of God, called to be saints, Grace to you, &c." Rom. i. 7. To all there, to all in that city, beloved of God, and that are converted to the Lord Jesus Christ. A church there was in Aquila's house; and that there were many more saints besides, is, and that by the texts, manifest. Besides considering the rules that are given them in the 14th and 15th chapters, about their receiving one another, doth yet strongly suggest to me, that they were not yet in fellowship, but as it were now about it, when Paul wrote his epistle to them.

The first epistle written to Corinth was also wrote to "all them that in every place called upon the name of the Lord Jesus Christ." 1 Cor. i. 2. But it will be hard work for our author to make it manifest, that none in those days did call on the name of our Lord but those that were first baptized.^f

The second epistle, also, was not only written to the church at Corinth, but also "to all the saints which were in all Achaia." To the Galatians and Thessalonians, indeed, his salutation was only to the churches there: but the three epistles before were as well to all other: as also that to the Ephesians, Philippians, and Colossians, in which the faithful and saints in Christ Jesus were also every one comprehended. Besides, to what particular church was the epistle to the Hebrews wrote? or the epistle of James? both those of Peter, and the first of John? Nay, that of John was wrote to some at that time out of fellowship, "that they might have

^f The argument of Bunyan is ably sustained by Paul in the first chapter of Romans, who after addressing himself to all who were in Rome, "the called of Jesus Christ," says: "First, I thank my God, through Jesus Christ for you all, that your faith is spoken of throughout the whole world." That which is uppermost in his thoughts is their faith. He says nothing of their renown for having been baptized.

fellowship with the church." John i. 1—4. So that these brethren must not have all the scriptures. We have then a like privilege with all saints, to use the scriptures for our godly edifying, and to defend ourselves thereby from the assaults of those that would make spoil of us. But to pass this, and come to the next :

You object for that I said, "If water-baptism (as the circumstances with which the church was pestered of old) trouble the peace, and wound the consciences of the godly, dismember and break their fellowship ; it is, although it be an ordinance, for the present prudently to be shunned."

At this, as I said, you object, and say, "Did I ever find baptism a pest or a plague to the churches? and did ever God send an ordinance to be a pest and a plague to his people?"

I answer, I said not that God did send it for any such end at all : God's ordinances are none of this in themselves ; nor if used as, and for the end for which God sent them. But yet both baptism, and the supper of the Lord, have (by being wrested out of their place) been a great affliction to the godly both in this and other ages. What say you to breaking of bread, which the devil, by abusing, made an engine in the hands of papists, to burn, starve, hang, and draw thousands? What say you to John of Leyden? What work did he make by the abuse of the ordinance of water-baptism! And I wish this age had not given cause, through the church-renting spirits that some are possessed with, to make complaint of this matter, who have also had for their engine the baptism with water. Yea, yourself, Sir, so far as I can perceive, could you get but the opportunity, yourself, I say, under pretence of this innocent ordinance, as you term it, would not stick to make inroads, and outroads too, in all the churches, that suit not your fancy, in the land. For you have already been bold to affirm, "That all those that have been baptized infants ought to be ashamed, and repent, before they be shewed the pattern of the house." And what is this but to threaten, that could you have your will of them, you would quickly take from them their present church-privileges, and let them see nothing thereof, till those qualifications, especially subjection to water-baptism, was found to attend to each of them?*

As to the persons you speak of, "who have rent churches in pieces, by

* In every shape the writer was opposed to persecution. Though religion was laughed to scorn at court persecution did not slumber, as his own story but too clearly proves.

making preaching by method, doctrine, reason, and use, to be anti-christian ;” or because they could not have other ministrations performed after their fancies, the imprudence of such with yourselves hath been heart-breaking to many a gracious soul ; an high occasion of stumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently shunned, I referred you then for proof to what should be offered after : but at this you cry out, and so pass it.

And now, reader, although this author hath thus objected against some passages in this my argument for communion with persons unbaptized, yet the body of my argument he misseth, and passeth over, as a thing not worth the answering ; whether because he forgot, or because he was conscious to himself that he knew not what to do therewith, I will not now determine.

1. I effectually prove, “That water-baptism is not the initiating ordinance.”

2. I prove, “That though it was, yet the case may so fall out, that members might be received without it.”

3. I prove, “That baptism makes no man a visible saint, nor giveth any right to church fellowship.”^a

4. I prove, “That faith, and a life becoming the law of the ten commandments, should be the chief and most solid argument with the true churches to receive saints to fellowship.”

5. I prove, “That circumcision in the flesh, which was the entering ordinance of old, was a type of circumcision in the heart.”

These things, with others, our author letteth pass, although in the proof of them abideth the strength of this first argument ; to which I must entreat him in his next to cast his eye, and give fair answer ; as also to the scriptures on which each are built : or he must suffer me to say I am abused. Further, I make a question upon three scriptures : Whether all the saints, even in the primitive times, were baptized with water ? To which also he answereth nothing ; whereas he ought to have done it, if he will take in hand to confute. The scriptures are, 1 Cor. i. 14—16 ; Rom. vi. 2 ; Gal. iii. 27. Yet, were they effectually answered, my argument is nothing weakened.

^a “It is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”—*Romans*, i., 17, 18.

You come to my second argument, drawn from Eph. iv. 4—6, upon which a little more now to enlarge, and then to take notice of your objection.

The apostle then, in that 4th of the Ephesians, exhorteth the church there, “with all lowliness, and meekness, with long-suffering, and forbearing one another, to endeavour to keep the unity of the spirit in the bond of peace.” Verse 2, 3. This done, he presents them with such arguments as might fasten his exhortation to purpose upon them.

1. The first is, because the body is one: “There is one body;” therefore they should not divide; for if the church of Christ be a body, there ought not to be a rent or schism among them.

2. His second argument is, “There is one Spirit,” or one quickening principle, by which the body is made to live. For having asserted before, that Christ hath indeed a body, it was meet that he shewed also that this body hath life and motion. Now that life, being none other than that nourishment, or spirit of life, from which the “whole body fitly joined together, and compact by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase of the body, to the edifying of itself in love.” Eph. iv. 16. Now this spirit, being first, and chiefly, in the head, therefore none other but those that hold the head can have this nourishment ministered to them. Besides, this is the spirit that knits the body together, and makes it increase with the increase of God. Col. ii. 16. This is the unity of the spirit which he before exhorts them to keep.

3. The third argument is, because their hope is also but one: “Even as you are called,” saith he, “in one hope of your calling.” As who should say, “My brethren, if you are called with one calling; if your hope, both as to the grace of hope, and also the object, be but one; if you hope for one heaven and for one eternal life; then maintain that unity of the spirit, and hope, while here, in love, and the bond of peace.”ⁱ

ⁱ “O king of Salem, prince of peace,
 Bid strife among thy subjects cease.
 One is our faith, and one our Lord;
 Our body, spirit, hope, reward;
 One God and Father of us all,
 On whom the church and people call;
 Oh, may we one communion be,
 One with each other, one in thee.”—*Kelly*.

4. The fourth argument is, "There is one Lord," or husband, or prince, to whom this church belongs: therefore if we have husbands but one, lord and prince but one, let us not rent into many parties, as if we had many husbands, lords, and princes, to govern us, as his wife, his house, and kingdom. Is Christ divided?

5. The fifth argument is, "There is one faith," by which we all stand justified by one Lord Jesus Christ; one faith by which we escape the wrath of God; one faith by which only they that have it are blessed. Yea, seeing there is but one faith, by which we are all put into one way of salvation, let us hold together as such.

6. The sixth argument, "There is one baptism." Now we are come to the pinch, viz., Whether it be that of water or no? which I must positively deny.

First. Because water-baptism hath nothing to do in a church, as a church: it neither bringeth us into the church, nor is any part of our worship when we come there: how then can the peace and unity of the church depend upon water-baptism? besides, he saith expressly, it is the unity of the spirit, not water, that is here intended; and the arguments brought to enforce it are such as wholly and immediately relate to the duty of the church, as a church.

Second. Further, that other text that treateth of our being baptized into a body, saith expressly it is done by the spirit: "For by one Spirit we are all baptized into one body. 1 Cor. 12, 16. Here is the church presented as under the notion of a body; here is a baptism mentioned, by which they are brought or initiated into this body: now that this is the baptism of water, is utterly against the words of the text, "For by one Spirit are we all baptized into one body." Besides, if the baptism here be of water, then is it the initiating ordinance; but the contrary I have proved, and this author stands by my doctrine. So then, the baptism here respecting the church as a body, and water having nothing to do to enter men into the church, nor to command them to practise it as a church, in order to their peace or communion, or respecting the worship of God as such; and, I say, again, the baptism in the sixth argument being urged precisely for no other purpose but with respect to the church's peace as a body, it must needs be that baptism, by virtue of which they were initiated, and joined together in one; and that baptism being only that which the spirit executeth, this therefore is that one baptism.

7. The other argument is also effectual: "There is one God and Father of all, who is above all, and through all, and in you all." If we are one body; if to it there be but one spirit; if we have but one hope, one faith, and be all baptized by one Spirit into that one body; and if we have but one Lord, one God, and he in every one of us, let us be also one; and let them that are thus qualified, both join together, and hold in one.

But our author against this objecteth, "That now I employ my pen against every man, and give the lie to all expositors: for they hold this one baptism to be none other than that of water."

Ans. What if I should also send you to answer those expositors that expound certain scriptures for infant baptism, and that by them brand us for anabaptists; must this drive you from your belief of the truth? Expositors I reverence, but must live by mine own faith. God hath no where bound himself to them more than to others, with respect to the revelation of his mind in his word.

But it becomes not you to run thus to expositors, who are as to your notions in many things, but of yesterday: "To the law, and to the testimony:" For out of the mouth of babes the Lord hath ordained strength.

But you bid me tell you, "what I mean by Spirit-baptism."

Ans. Sir, you mistake me: I treat not here of our being baptized with the Spirit, with respect to its coming from heaven into us; but of that act of the Spirit, when come, which baptizeth us into a body, or church. It is one thing to be baptized *with* the Spirit in the first sense, and another to be baptized *by* it in the sense I treat of; for the Spirit to come upon me, is one thing, and for that when come, to implant, embody, or baptize me into the body of Christ, is another.

Your question therefore is grounded on a mistake, both of my judgment, and the words of the apostle. Wherefore thus I soon put an end to your objections. For the Spirit to come down upon me, is one thing; and for the Spirit to baptize, or implant me into the church, is another: for to be possessed with the Spirit, is one thing, and to be led by that Spirit is another.¹ I conclude, then, seeing the argument taken from that one baptism respecteth church-fellowship properly; and seeing

¹ "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles whether we be bond or free, and have been all made to drink into one spirit."—1 *Corinthians*, xii., 13.

water-baptism meddleth not with it as such, it is the other, even that in 1 Cor. xii. 16, that is here intended, and no other.

But you add, "If nothing but extraordinary gifts are called the baptism of the Spirit in a strict sense, then that baptism, 1 Cor. 12, must be water-baptism, as well as that in the Ephesians."

Hold: you make your conclusions before you have cause. First, prove that in the Ephesians to be meant of water-baptism, and that the baptism in 1 Cor. xii. 16, is the baptism you would have it, and then conclude my argument void.

That it is the baptism of the Holy Ghost, according to the common notion, I say not; for you to assert it is the baptism of water, gives the lie to the text; but that it is an act of the Holy Ghost, baptizing the saints into a body or church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be baptism with water, how you contradict and condemn your own notion! You say water-baptism is not the *entering* ordinance; yet the baptism here is such as baptizeth us *into* a body: wherefore, before you say next time that this in 1 Cor. xii. 13, is meant of water-baptism, affirm that water-baptism is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument; which is, "to prove, it is lawful to hold church-communion with the godly, sincere believer, though he hath not been baptized with water, because he hath the doctrine of baptisms." Heb. vi. Which doctrine I distinguish from the practice of it: the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer, viz., The death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. This our author calleth, "one of the strangest paradoxes that he hath lightly observed."

Ans. How light he is in his observation of things, I know not; this I am sure, the apostle makes mention of the *doctrine* of baptism; now that the *doctrine* of a man, or ordinance, is the signification of what is preached, is apparent to very sense. What is Christ's doctrine, Paul's doctrine, scripture-doctrine, but the truth couched under the words that are spoken? So the doctrine of baptism, yea, and the doctrine of the Lord's supper, are those truths or mysteries that such ordinances preach unto us. And

that the doctrine of baptism in this sense, is the great end for which that of the Lord's-supper were instituted, is apparent from all the scriptures. It is that which the apostle seeketh for in that eminent 6th of Romans : " Know you not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism ; that like as Christ was raised from the dead by the glory of the Father, so we should walk in the newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Rom. vi. 3—5. What is here discoursed but the doctrine of, or that which baptism teacheth ; with an intimation, that that was the chief, for the sake of which that shadow was instituted ; as also that they that have the doctrine, or that which is signified thereby, they only must reign with Christ ?

Again, This is that which he seeketh for among the Corinthians, " If the dead rise not at all," saith he, " why then were you baptized for the dead ?" 1 Cor. xv. 29. Why then were you baptized ? what did baptism teach you ? what doctrine did it preach to you ? Further, " Buried with him in baptism, wherein also you are risen again with him through the faith of the operation of God, who raised him from the dead." What is here in chief asserted, but the doctrine only which water-baptism preacheth ? with an intimation, that they, and they only, are the saved of the Lord, that have heard, received and that live in this doctrine. Col. ii. 12, 13.^a

The same may be said of the Lord's supper ; it also hath its doctrine. But against this our author objecteth, saying, " That this is called the doctrine of baptism, I am yet to learn."

Ans. Your ignorance of the truth makes it not an error ; but I pray you, what is the doctrine of baptism, if not that which baptism teacheth, even that which is signified thereby ? as that is the doctrine of Christ and the scriptures, which he and they teach as the mind of God.

But you say, " I took the doctrine of baptism to be the command that a believer should be baptized, for such ends as the gospel expresseth."

Ans. To assert that a figurative ordinance is of God is one thing ; but

^a The forgiveness of God through Christ, " blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it up to his cross."—*Colossians*, ii., 14.

the doctrinal signification of that ordinance is another: a man may preach the command, yet none of the doctrine which baptism preacheth. The doctrine lieth not in the command, but the mystery discovered to faith by the act.

You object, "If the resurrection be the doctrine of baptism, why doth the apostle make that, and the doctrine of baptism, things distinct," in Heb. vi.

Ans. The resurrection simply considered, is not the doctrine of baptism, but Christ's, and mine by him. Besides, there is more in it than the mystery of this resurrection; there is my death first, and then my rising with him.

But you add, "Under the law, all the sacrifices of that dispensation, with their sabbaths, were types of that Christ who was the substance of all those ceremonies. If any of them, then, that professed faith in the Messias to come, should upon scruples, or want of pretended light, neglect the whole, or part of that typical worship; why may not a man say of them, as this advocate of the practice under debate, They had the richer and better sacrifice?"

Ans. First, that the brethren which refuse to be baptized, as you and I would have them, refuse it for want of pretended light, becomes you not to imagine, unless your boldness will lead you to judge, that all men want sincerity that come not up to our judgment. Their conscience may be better than either yours or mine; yet God, for purposes best known to himself, may forbear to give them conviction of their duty in this particular.¹ But what, because they are not baptized, have they not Jesus Christ? or must we now be afraid to say, Christ is better than water-baptism? Yea, God himself, for the sake of this better thing, hath suffered in his church a suspension of some of his ordinances, yet owned them for his truly-constituted congregation. What say you to the church in the wilderness? I touched you with it in my first; but perceived you listed not to meddle therewith. That church received members the way which was not prescribed by, but directly against the revealed mind of God; yet stood a true church, their members, true members; also that church, in that state, was such before whom, among whom, and to

¹ The amiable anxiety of the true Christian not harshly to condemn those who may offer from him, is here seen. The position he takes up is a strong one. Can it be doubted that the Almighty is free to will at once to accomplish by slow degrees? or gradual approaches?

whom, God continually made known himself to be their God, and owned them for his peculiar treasure.

And now I am fallen upon it, let me a little enlarge. This church, according to the then instituted worship of God, had circumcision for their entering ordinance, Gen. xvii. 13, 14; without which it was unlawful to receive any into fellowship with them: yea, he that without it was received, was to be cut off, and cast out again. Further, as to the passover, the uncircumcised was utterly forbidden to eat it. Exod. xii. Now, if our brethren had as express prohibition to justify their groundless opinion, as here is to exclude the uncircumcised from the communion of the church and the passover? I say, if they could find it written, "No unbaptized person shall enter, no unbaptized person shall eat of the supper," what a noise would they make about it? But yet let the reader observe, that although circumcision was the entering ordinance, and our author saith baptism is not; yea, though this church was expressly forbidden to receive the uncircumcised (and we have not a syllable now to forbid the unbaptized), yet this church received members without, and otherwise than by this entering ordinance. They also admitted them to the passover; yea, entertained, retained, and held communion with them, so long as forty years without it. I say again, that the number of this sort of communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the land of Canaan given, yea, a possession of part thereof, before they were circumcised; but the old circumcised ones might not enter therein. I am the larger in this, because our author hath overlooked my first mention thereof. And now I ask, What was the reason that God continued his presence with this church, notwithstanding this transgression? Was it not because they had that richer and better thing, the Lord Jesus Christ? "For they did all eat of that spiritual bread, and drank of that spiritual rock which followed them; and that rock was Christ." I confess I find them under rebukes and judgments in the wilderness; and that they were many times threatened to be destroyed: but yet I find not so much as one check for their receiving of members uncircumcised. Further, in the New Testament, where we have a catalogue of their sins, and also of their punishment for them, we find not a word about circumcision, nor the smallest intimation of the least rebuke for neglecting the entering ordinance. I will therefore say to them, as I have also said of my brethren, "They had the richer and better thing."

But you object, "This putteth the whole of God's instituted worship, both under the law and gospel, to the highest uncertainties."

Ans. This putteth our opposers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the church, was laid aside for forty years; yea, if more than six hundred thousand did communicate with them without it; I say again, if they did it, and held communion with God, that notwithstanding; yea, and had not, that we read of, all that time one small check for so doing; why may not we now enter communion, hold communion, maintain communion, church-communion, without being judged and condemned by you; because we cannot for want of light, be all baptized before; especially considering baptism makes no man a saint, is not the entering ordinance, is no part of the worship of God enjoined the church as a church? To conclude, although we receive members unbaptized, we leave not God's instituted worship at uncertainties, especially what he hath commanded us as his church: we only profess our want of light in some things,^m but see no word to warrant the forbearance of our duty in all, for want of persuasion in one.

You object, "I call baptism a circumstance, an outward show, I nickname it."

Ans. Deep reproof! But why did you not show me my evil in thus calling it, when opposed to the substance and the thing signified? Is it the substance? Is it the thing signified? And why may not I give it the name of a show, when you call it a symbol, and compare it to a gentleman's livery?

But you say, I call it an outward show.

Ans. Is it an inward one? What is it?

"It is a command."

Ans. But doth that instal it in that place and dignity that was never intended for it?

You object further, "They cannot have the doctrine of baptism that understand not our way of administering it."

This is your mistake, both of the doctrine and thing itself. But if you

^m Waiting for the light to shine upon us,—

"Let us receive the word we hear,
Each in an honest heart;
Lay up the precious treasure there,
And never from it part."—*Montgomery*

will not scorn to take notice of me, I advise you again to consider, that a man may find baptism to be commanded, may be informed who ought to administer it, may also know the proper subject, and that the manner of baptizing is dipping, and may desire to practise it because it is commanded; and yet know nothing of what water-baptism preacheth, or of the mystery baptism sheweth to faith. But that the doctrine of baptism is not the practice of it; not the outward act, but the thing signified; and that every believer hath that, must argue you more than bold to deny it.

But say you, "Who taught you to divide betwixt Christ and his precepts, that you word it at such a rate?" That he hath the one, &c.

Ans. To say nothing of faith, and the word, verily reason itself teacheth it. For if Christ be my righteousness, and not water; if Christ be my advocate, and not water; if there be that good and blessedness in Christ that is not in water; then is Jesus Christ better than water, and also in these to be eternally divided from water, unless we will make them co-saviours, co-advocates, and such as are equally good and profitable to men.

But say you, "I thought that he that hath Christ had an orderly right to all Christ's promises and precepts, and that the precepts of Christ are part of the riches that a believer hath in and by Christ."

Ans. A believer hath more in Christ than either promise or precept; but all believers know not all things that of God are given to them by Christ. But must they not use and enjoy that which they know, because they know not all? or must they neglect the weightier matters, because they want mint, anise, and cummin? Your pretended orderly right is your fancy: there is not a syllable in the whole bible that bids a christian to forbear his duty in other things, because he wanteth, as you term it, the symbol, or water-baptism.

But say you, "He that despiseth his birthright of ordinances, our church-privileges, will be found to be a profane person, as Esau, in God's account."

Baptism is not the privilege of a church as such. But what? Are they all Esaus indeed? Must we go to hell, and be damned, for want of faith in water-baptism? And take notice, I do not plead for a despising of baptism, but a bearing with our brother that cannot do it for want of light. The best of baptism he hath, viz., the signification thereof: he wanteth only the outward show; which, if he had, would not prove him

a truly visible saint ; it would not tell me he had the grace of God in his heart : it is no characteristical note to another of my sonship with God."

But why did you not answer these parts of my argument? Why did you only cavil at words? which if they had been left out, the argument yet stands good. "He that is not baptized, if yet a true believer, hath the doctrine of baptism; yea, he ought to have it before he be convicted it is his duty to be baptized, or else he playeth the hypocrite. There is therefore no difference between that believer that is, and he that is not yet baptized with water, but only his going down into the water, there to perform an outward ceremony of the substance which he hath already; which yet he is not commanded to do with respect to membership with the church, but to obtain by that further understanding of his privilege by Christ, which before he made profession of, and that as a visible believer."

But to come to my fourth argument, which you so tenderly touch as if it burnt your fingers: "I am bold, say I, to have communion with visible saints as before, because God hath communion, with them whose example in the case we are commanded to follow:" "Receive ye one another, as Christ Jesus hath received you to the glory of God." Yea, though they be saints in opinion contrary to you or I. "We that are strong, ought to bear the infirmities of the weak, and not to please ourselves:" infirmities that are sinful; for they that are natural are incident to all. Infirmities therefore they are, that for want of light cause a man to err in circumstantialia. And the reason upon which Paul groundeth this admonition is, "For Christ pleased not himself:" but, as it is written, "The reproaches of them that reproached thee are fallen upon me."

You say to this, "That it is Paul's direction to the church at Rome, how to receive their brethren church-members."

I answer,

1. What, are not the poor saints now in this city, are not they concerned in these instructions? Or is not the church, by these words, at all directed how to carry it to those that were not yet in fellowship? A bold

*This is the true spirit of toleration, which many men of eminence have wanted. Yet those who favour such severity lose sight of Scripture. "For thus saith the Lord God; behold I even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—*Ezekiel*, xxxiv., 11, 12.

assertion ! but grounded upon nothing but that you would have it so.

2. But how will you prove that there was a church, a right constituted church at Rome, besides that in Aquila's house ? chap. xvi. Neither doth this epistle, nor any other in the whole book of God, affirm it. Besides, since Paul, in this last chapter saluteth the church in this man's house, but the other only as particular saints, it giveth farther ground of conviction to you, that those others were not as yet embodied in such a fellowship.

3. But suppose there was another church besides, it doth not therefore follow, that the apostle exhorteth them only to receive persons already in fellowship, but him, even every him, that there was weak in faith, but not to doubtful disputations.

4. Suppose, again, the receiving here exhorted to be such as you would have it, yet the rule by which they are directed to do it, is that by which we perceive that Christ hath received them : but Christ did not receive them by baptism, but as given to him by the Father. Him therefore concerning whom we are convinced, that he by the Father is given to Christ, him should we receive.

5. But what need I grant you that which cannot be proved ? Yet if you could prove it, it availeth nothing at all ; because you may not, cannot, ought not, to dare to limit the exhortation to receiving of one another into each other's affections only, and not also receiving saints into communion.

But you object, "To make God's receiving the rule of our receiving, in all cases will not hold."

Ans. Keep to the thing, man : if it hold in the case in hand, it is enough ; the which you have not denied. And that it holds thus, is plain, because commanded. But let the reader know, that your putting in that way of his receiving which is invisible to us, is but an unhandsome straddling over my argument, which treateth only of a visible receiving, such as is manifest to the church. This you knew, but sought, by evading, to turn the reader from considering the strength of this my argument. "The receiving then," said I, "because it is set as an example to the church, is such as must needs be visible unto them, and is best discovered by that word that describeth the visible saint. Whoso then you can judge a visible saint, one that walketh with God, you may, nay ought to judge by the same word, God hath received him. Now, him that God

receiveth, him should you receive." But will any object, they cannot believe that God receiveth the unbaptized saints? I will not suppose you so much stupified, and therefore shall make no answer. But you seem to be much offended because I said, "Vain man! think not by the straightness of thine order in outward and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God."

But why so much offended at this?

"Because you intend by this the brethren of the baptized way?"

Ans. If they be vain men, and set up their own order, how straight soever they make it, they are worthy to be reprov'd. "If they have rejected the word of the Lord, what wisdom is in them?" And as you suggest the first, I affirm the second. But if you would be justified in excluding those with whom yet you see God hath communion, because they yet see not a shadow with you, produce the scripture for such order, that we may believe it is the order of God: but deal fairly, lest we show your nakedness, and others see your shame.

You tell me of the order of the Colossians, chap. ii. 5. But if you can prove that that church refused to hold communion with that saint whom they knew to be received by Christ, and held communion with him; or that none but those that are baptized, are received by, and hold communion with him; then you justify your order. In the meanwhile, the whole of my argument stands firm against you: "You must have communion with visible saints, because God hath communion with them, whose example in the case we are strictly commanded to follow."

But you ask me, "If outward and bodily conformity be become a crime!"

Ans. I no where said it; but know that to glorify God with our bodies respecteth chiefly far higher and more weighty things, than that of water-baptism: "Whatsoever is not of faith, is sin;" and to set up an ordinance, though an ordinance of God, that by it the church may be pulled in pieces, or the truly visible saints excluded communion with their brethren; I say again, to make water-baptism a bar and division between

" Spirit of light explore,
And chase our gloom away,
With lustre shining more and more
Unto the perfect day!
Spirit of truth be thou,
In life and death our guide!"—*Montgomery*

saint and saint, every whit otherwise gracious and holy alike; "this is like fasting for strife and debate, and to smite with the fist of wickedness," and is not to be found within the whole Bible, but is only an order of your own devising. As to the peace you make an objection about, you have granted me what I intended: and now I add further, that for church-peace to be founded in baptism, or any other external rite, not having to do with the church as a church, is poor peace indeed.[†] Church-peace is founded in blood, and love to each other for Jesus' sake; bearing with, and forbearing one another, in all things circumstantial, that concern not church-worship as such. And in my other I have proved that baptism is not such, and therefore ought not to be urged, to make rents and divisions among brethren.

But you ask, "Is my peace maintained in a way of disobedience?" and conclude, if it be, "you fear it is false."

Ans. If the first were true, you need not doubt of the second; but it may be thought he hath little to say in the controversy, who is forced to stuff out his papers with such needless prattles as these.

My fifth argument is, "That a failure in such a circumstance as water-baptism, doth not unchristian us:" This you are compelled to grant. And I conclude with your words, persons ought to be christians, before visible christians, such as any congregation in the land may receive to communion with themselves, because God hath shewed us that he has received them: "Receive him to the glory of God." "To the glory of God" is put in on purpose, to shew what dishonour they bring to him, who despise to have communion with such whom they know do maintain communion with God. I say again, How doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them, concerning whom yet they are convinced that they have communion with God?

But my argument you have not denied, nor meddled with the conclusion at all: which is, "That therefore, even because a failure here doth not unchristian us, doth not make us insincere, and I add, doth not lay us open to any revealed judgment or displeasure of God, (if it doth

[†] The sense of this passage is rendered obscure in several editions of Bunyan's works, by the word "*pure*" being erroneously substituted for "*poor*." It will be seen nothing was further from his desire than to oppose *pure* peace. *Poor* insecure peace, based on a shadow, is quite another thing.

shew where); therefore it should not, it ought not to make us obnoxious to the displeasure of the church of God."

But you say, "I rank gospel-precepts with Old-Testament abrogated ceremonies."

Ans. You should have given your reader my words, that he might have judged from my own mouth. I said then, (speaking before of Christianity itself,) "That thousands of thousands that could not consent to water, as we, are now with the innumerable company of angels, and the spirits of just men made perfect." What was said of eating, or the contrary, may as to this be said of water-baptism: Neither if I be baptized am I the better, neither if I be not am I the worse; not the better before God, not the worse before men; still meaning, as Paul, provided I walk according to my light with God. Otherwise it is false: for if a man that seeth it to be his duty, shall despisingly neglect it, or if he that hath not faith about it shall foolishly take it up, both these are for this the worse; I mean as to their own sense, being convicted in themselves as transgressors. He therefore that doeth according to this light, doth not ill: for he approveth his heart to be sincere with God, even by that his forbearance. And I tell you again, it is no where recorded, that this man is under any revealed threatening of God, for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promises as you. If therefore he be not a partaker of that circumstance, yet he is of that liberty and mercy by which you stand with God.^a

But that I practise instituted worship upon the same account as Paul lid circumcision, and shaving, is too bold for you to presume to imagine. What? because I will not suffer water to carry away the epistles from the christians; and because I will not let water-baptism be the rule, the door, the bolt, the bar, the wall of division between the righteous and the righteous; must I therefore be judged to be a man without conscience to the worship of Jesus Christ? the Lord deliver me from superstitious and idolatrous thoughts about any of the ordinances of Christ and of God. But my fifth argument standeth against you untouched; you have not denied, much less confuted, the least syllable thereof.

^a "The kingdom of God comes not with observation. Many merchants thrive by a secret trade, that make no bustle in the world. It is fit therefore that every man's judgment should proceed from the Lord, who knows men's hearts and sees in secret."—*Matthew Henry*.

You tell me my sixth argument is, "Edification."

Ans. If it be, why is it not embraced? But my own words are these: "I am for holding communion thus, because the edification of souls in the faith and holiness of the gospel, is of greater concern than an agreement in outward things; I say, it is of greater concern with us, and of far more profit to our brother, than our agreeing in, or contesting for water-baptism; John xvi. 13; 1 Cor. xiv. 12; 1 Cor. xiii. 1, 2. Chap. viii. 1." Now, why did you not take this argument in pieces, and answer those scriptures, on which the strength thereof depends? But if to contest, and fall out about water-baptism, be better than to edify the house of God, produce the texts, that we may be informed.

You say, "Edification is the end of all communion, but all things must be done in order, orderly."

Ans. When you have proved that there is no such thing as an orderly edifying of the church, without water-baptism precede, then it will be time enough to think you have said something

You add, "Edification as to church-fellowship being a building up, doth suppose the being of a church; but pray you shew us a church without baptism."

Ans. See here the spirit of these men, who, for the want of water-baptism, have at once unchurched all such congregations of God in the world. But against this I have, and do urge, That water-baptism giveth neither being nor well-being to a church; neither is any part of that instituted worship of God, that the church, as such, should be found in the practice of. Therefore her edification as a church may, yea, ought to be attained unto, without it.

But you say, "Shew us a New-Testament church without baptism."

Ans. What say you to the church all along the Revelation, quite through the reign of antichrist? Was that a New-Testament church or no?

Again, if baptism be without the church, as a church, if it hath nothing to do in the constituting of a church, if it be not the door of entrance into the church, if it be no part of church-worship as such; then although all the members of that church were baptized, yet the church is a church without water-baptism. But all the churches in the New-Testament were such; therefore, &c.

Again, If baptism respect believers, as particular persons only, if it

respects their own conscience only, if it make a man no visible believer to me; then it hath nothing to do with church-membership; because that which respects my own person only, my own conscience only, that which is no character of my visible saintship to the church, cannot be an argument unto them to receive me into fellowship with themselves. But this is true; therefore, &c.

You proceed, "If by edification be meant the private increase of grace in one another, in the use of private means, as private christians in meeting together; how doth the principle you oppose hinder that? Endeavour to make men as holy as you can, that they may be fitted for church-fellowship, when God shall shew them the orderly way to it."

Ans. What a many private things have we now brought out to public view? Private christians, private means, and a private increase of grace. But, Sir, are none but those of your way the public christians? or ought none but them that are baptized to have the public means of grace? or must their graces be increased by none but private means? Was you awake now? or are you become so high in your own phantasies, that none have, or are to have, but private means of grace? And are there no public christians, or public christian-meetings, but them of your way? I do not think that all but Baptists should only abide in holes.¹

But you find fault because I said, "Edification is greater than contesting about water-baptism."

Ans. If it be not, confute me; if it be, forbear to cavil. Water-baptism, and all God's ordinances, are to be used to edification, not to beget heats and contentions among the godly, wherefore edification is best.

Object. I had thought that the preaching and opening baptism, might have been reckoned a part of our edification."

Ans. The act of water-baptism hath not place in church-worship, neither in whole, nor in part; wherefore, pressing it upon the church, is to no purpose at all.

Object. "Why may you not as well say, that edification is greater than breaking of bread?"

¹ A general confidence in divine goodness must dismiss such narrow-minded thoughts. "Let us lie down in peace, and sleep, not in the strength of a natural resolution against fear, nor merely of rational arguments against it, though they are of good use, but in a dependence upon the grace of God to work faith in us, and to fulfil in us the work of faith."—*Matthew Henry*.

Ans. So it is; else that should never have been instituted to edify withal. That which serveth is not greater than he that is served thereby. Baptism and the Lord's supper both were made for us, not we for them; wherefore both were made for our edification, but no one for our destruction.

But, again, the Lord's-supper, not baptism, is for the church, as a church; therefore, as we will maintain the church's edifying, that must be maintained in it; yea, used oft to shew the Lord's death till he come. 1 Cor. xi. 22—26.

Besides, because it is a great part of church-worship, as such, therefore it is pronounced blessed; the Lord did openly bless it before he gave it; yea, and we ought to bless it also: "The cup of blessing which we bless." Not to say more, therefore, your reasoning from one to the other will not hold.

Object. "How comes contesting for water-baptism to be so much against you?"

Ans. First, Because weak brethren cannot bear it; whom yet we are commanded to receive, but not to doubtful disputation; doubtful to them; therefore for their sakes, I must forbear it. Rom. xiv. 1.

Secondly, Because I have not seen any good effect; but the contrary wherever such hot spirits have gone before me: "For where envy and strife is there is confusion," (or tumults) "and every evil work." James iii. 16, 17.

Thirdly, Because by the example of the Lord, and Paul, we must consider the present state of the church, and not trouble them with what they cannot bear. John xvi. 13. 1 Cor. iii. 1, 2, 3.

I conclude, then, Edification in the church is to be preferred above what the church, as a church, hath nothing to do withal. All things, dearly beloved, are for our edifying. 1 Cor. xiv. 3, 5; xii. 26. 2 Cor. xii. 19. Eph. iv. 26. Rom. xv. 2. 2 Cor. x. 8; xiii. 10. Rom. xiv. 19.

Before I wind up this argument, I present you with several instances, shewing, that the breach of some of God's precepts have been borne with, when they came in competition with edification. As, first, that of Aaron, who let the offering for sin be burnt, that should indeed have been eaten; Lev. x; yet, because he could not do it to his edification, Moses was content. But the law was thereby transgressed: Lev. vi. 26. "The priest that offereth it for sin, shall eat it."

To this you reply, "That was not a constant continued forbearing of God's worship, but a suspending of it for a season."

Ans. We also suspend it but for a season: when persons can be baptized to their edification, they have the liberty.

But, secondly, This was not a bare suspension, but a flat transgression of the law. "Ye should indeed have eaten it." Yet Moses was content; Lev. x. 16—20.

But say you, "Perhaps it was suspended upon just and legal grounds, though not expressed."

Ans. The express rule was against it: "Ye should indeed," saith Moses, "have eaten it in the holy place, as I commanded;" Lev. x. 18. But, good Sir, are you now for unwritten verities? for legal grounds, though not expressed? I will not drive you further; here is room enough.

As for Eldad and Medad, it cannot be denied, but that their edifying of the people was preferred before their conforming to every circumstance; Num. xi. 16—26.*

You add, "That Paul, for a seeming low thing, did withstand Peter."

Sir, If you make but a seeming low thing of dissembling, and teaching others so to do, especially where the doctrine of justification is endangered, I cannot expect much good conscience from you.

As for your answer to the case of Hezekiah, it is faulty in two respects:

1. For that you make the passover a type of the Lord's supper, when it was only a type of the body and blood of the Lord; "For even Christ our passover is sacrificed for us;" 1 Cor. v. 7.

2. In that you make it an example to you to admit persons unprepared to the Lord's supper.

Ans. May you indeed receive persons into the church unprepared for the Lord's supper; yea, unprepared for that, with other solemn appointments? For so you word it. O what an engine have you made of water-baptism!

* "And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the One was Eldad, and the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp."—*Numbers* xi. 24—26.

Thus, gentle reader, while this author teareth us in pieces for not making baptism the orderly rule for receiving the godly and conscientious into communion ; he can receive persons, if baptized, though unprepared for the supper, and other solemn appointments. I would have thee consult the place, and see if it countenanceth such an act, that a man who pleadeth for water-baptism above the peace and edification of the church, ought to be received, although unprepared, into the church to the Lord's supper, and other solemn appointments : especially considering the nature of right church-constitution, and the severity of God towards those that came unprepared to his table of old. 1 Cor. xi. 28—30. A riddle indeed, that the Lord should, without a word, so severely command, that all which want light in baptism, be excluded church privileges ; and yet against his word, admit of persons unprepared, to the Lord's table, and other solemn appointments.

But good Sir, why so short winded ? Why could not you make the same work with the other scriptures, as you did with these ? I must leave them upon you unanswered ; and standing by my argument conclude, that if laws and ordinances of old have been broken, and the breach of them borne with, when yet the observation of outward things was more strictly commanded than now, if the profit and edification of the church come in competition ; how much more, may not we have communion, church-communion, when no law of God is transgressed thereby.

And note, that all this while I plead not (as you) for persons unprepared, but godly, and such as walk with God.

We come now to my seventh argument, for communion with the godly, though unbaptized persons : which you say is love.

My argument is this ; "Therefore I am for communion thus ; because love, which above all things we are commanded to put on, is of much more worth than to break about baptism." And let the reader note, that of this argument you deny not so much as one syllable, but run to another story ; but I will follow you.

I add further, That love is more discovered when we receive for the sake of Christ, than when we refuse his children for want of water : and tell you again, that this exhortation to love is grounded not upon baptism, but the putting on of the new creature, which hath swallowed up all distinctions. Col. iii. 9—14. Yea, there are ten arguments in this

one, which you have not so much as touched ; but thus object, " That man that makes affection the rule of his walking, rather than judgment, it is no wonder if he go out of the way."

Ans. Love to them we are persuaded that God hath received, is love that is guided by judgment ; and to receive them that are such, because God hath bidden us (Rom. xiv.), is judgment guided by rule.¹ My argument therefore hath forésted all your noise, and standeth still on its legs against you.

As to the duties of piety and charity, you boast of, sound not a trumpet, tell not your left hand of it ; we are talking now of communion of saints, church-communion, and I plead that to love, and hold together as such, is better than to break in pieces for want of water-baptism. My reason is, because we are exhorted in all things to put on love ; the love of church-communion : contrarywise you oppose, above all things put on water. For the best saint under heaven that hath not that, with him you refuse communion. Thus you make baptism, though no church ordinance, a bar to shut out the godly, and a trap-door to let the unprepared into churches, to the Lord's supper, and other solemn appointments.

But you object, " Must our love to the unbaptized indulge them in an act of disobedience ? Cannot we love their persons, parts, graces, but we must love their sins ?"

Ans. We plead not for indulging. " But are there not with you, even with you, sins against the Lord your God ?" 2 Chron. xxviii. 10. But why can you indulge the Baptists in any acts of disobedience ? for to come unprepared into the church, is an act of disobedience ; to come unprepared to the supper is an act of disobedience ; and to come so also to other solemn appointments, are acts of disobedience.

" But for these things," you say, " you do not cast, nor keep any out of the church."

Ans. But what acts of disobedience do we indulge them in ?

" In the sin of infant-baptism."

Ans. We indulge them not ; but being commanded to bear with the

¹ " O, let us find the ancient way,

Our wandering foes to move,

And force the heathen world to say,

See how these Christians love."—*Golden Treasury.*

infirmities of each other, suffer it ; it being indeed in our eyes such : but in theirs they say a duty, till God shall otherwise persuade them. If you be without infirmity, do you first throw a stone at them : they keep their faith in that to themselves, and trouble not their brethren therewith : we believe that God hath received them : they do not want to us a proof of their sonship with God ; neither hath he made water a wall of division between us, and therefore do we receive them.

Object. "I take it to be the highest act of friendship to be faithful to these professors, and to tell them they want this one thing in gospel-order, which ought not to be left undone."

Ans. If it be the highest piece of friendship to preach water-baptism to unbaptized believers, the lowest act thereof must needs be very low." But contrariwise, I count it so far off from being any act of friendship, to press baptism in our notion on those that cannot bear it ; that it is a great abuse of the peace of my brother, the law of love, the law of Christ, or the society of the faithful. Love suffereth long, and is kind, is not easily provoked : let us therefore follow after the things that make for peace, and things wherewith one may edify another : let every one of us please his neighbour, for his good to edification : bear you one another's burdens and so fulfil the law of Christ. 1 Cor. xiii. ; Rom. xiv. 19. ; and xv. 2 ; Gal vi. 2.

But say you, "I doubt when this comes to be weighed in God's balance, it will be found no less than flattery, for which you will be reproved."

Ans. It seems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you should not be certain ; but this is of little weight to me ; for he that will presume to appropriate the epistles to himself and fellows for the sake of baptism, and that will condemn all the churches of Christ in the land for want of baptism, and that will account his brother as profane Esau, and rejected, as idolatrous Ephraim, because he wanteth his way of water-baptism ; he acts out of his wonted way of rigidity, when he doth but doubt, and not affirm his brother to be a flatterer. I leave therefore this your doubt to be resolved at the day of judgment, and in the meantime trample upon your harsh and unchristian surmises.

* A pungent sarcasm. Satire was a weapon which Bunyan knew how to use with great effect.

As to our love to christians in other cases, I hope we shall also endeavour to follow the law of the Lord ; but because it respects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church-communion ; in the prosecution of which I prove,

1. That love is grounded upon the new creature. Col. iii. 9, &c.
2. Upon our fellowship with the Father and Son. 1 John, i. 2, 3.
3. That with respect to this, it is the fulfilling of the royal law. James iv. 11. ; Rom. xiv. 21.

4. That it shows itself in acts of forbearing, rather than in publishing some truths ; communicating only what is profitable, forbearing to publish what cannot be borne. 1 Cor. iii. 1, 2. ; Acts xx. 18, 19, 20 ; John xvi. 17.

5. I shew further, That to have fellowship for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumstance ; to make baptism the including and excluding charter ; the bounds, bar, and rule of communion, when by the word of the everlasting Testament, there is no word for it ; (to speak charitably,) if it be not for want of love, it is for want of light in the mysteries of the kingdom of Christ. Strange ! Take two christians equal in all points but this ; nay, let one go beyond the other in grace and goodness, as far as a man is beyond a babe, yet water shall turn the scale, shall open the door of communion to the less, and command the other to stand back ; yet is no proof to the church of this babe's faith and hope, hath nothing to do with his entering into fellowship, is no part of the worship of the church. These things should have been answered, seeing you will take upon you so roundly to condemn our practice.

You come now to my eighth argument, which you do not only render falsely, but by so doing abuse your reader. I said not that the church at Corinth did shut each other out of communion, but, for God's people to divide into parties, or to shut each other from church-communion, though for greater points, and upon higher pretences, than that of water-baptism, hath heretofore been counted carnal, and the actors therein babish christians : and then bring in the factions that were in the church at Corinth. But what may not the evil of denying church-communion now, if proved naught by a less crime in the church at Corinth, be counted carnal and babish, but the breach of communion must be charged upon them at Corinth also ?

That my argument is good you grant, saying, "The divisions of the church at Corinth were about the highest fundamental principles, for which they are often called carnal;" yet you cavil at it. But if they were to be blamed for dividing, though for the highest points; are not you much more for condemning your brethren to perpetual banishment from church communion, though found in all the great points of the gospel, and right in all church-ordinances also, because for want of light they fail only in the point of baptism?"

As to your quibble about Paul and Apollos, whether they, or others, were the persons (though I am satisfied you are out), yet it weakeneth not my argument; for if they were blameworthy for dividing, though about the highest fundamental principles (as you say), how ought you to blush for carrying it as you do to persons, perhaps more godly than yourselves because they jump not with you in a circumstance?

That the divisions at Corinth were helped on by the abuse of baptism, to me is evident, from Paul's so oft suggesting it: "Were you baptized in the name of Paul? I thank God I baptized none of you, lest any should say, I had baptized in my own name."

I do not say, that they who baptized them designed this, or that baptism in itself effected it; nor yet (though our author feigns it) "that they were most of them baptized by their factious leaders." But that they had their factious leaders, is evident; and that these leaders made use of the names of Paul, Apollos, and Christ, is as evident; for by these names they were beguiled by the help of abused baptism.

But say you, "Wherein lies the force of this man's argument against baptism as to its place, worth, and continuance?"

I answer, I have no argument as to its place, worth, or continuance, although you seek thus to scandalize me. But this kind of sincerity of yours, will never make me one of your disciples.

Have not I told you even in this argument, "That I speak not as I do to persuade or teach men to break the least of God's commandments? but that my brethren of the baptized way may not hold too much there-upon, may not make it an essential of the gospel, nor yet of the communion of saints." Yet he feigns that I urge two arguments against it.

* "The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."—*Romans* iii. 21, 22.

But, reader, thou mayest know I have no such reason in my book. Besides, I should be a fool indeed, were I against it, should I make use of such weak arguments. My words then are these :

"I thank God," saith Paul, "that I baptized none of you but Crispus," &c. Not but that then it was an ordinance, but they abused it in making parties thereby, as they abused also Paul and Cephas. Besides, said he, "I know not whether I baptized any other." By this negligent relating who were baptized by him, he sheweth that he made no such matter thereof, as some in these days do. Nay, that he made no matter at all thereof with respect to a church-communion. For if he did not heed who himself had baptized, much less did he heed who were baptized by others. But if baptism had been the initiating ordinance, (and I now add) essential to church-communion ; then no doubt he had made more conscience of it, than thus lightly to pass it by."

I add further, where he saith, he was not sent to baptize ; that he spake with an holy indignation against those that had abused that ordinance. "Baptism is a holy ordinance, but when Satan abuseth it, and wrencheth it out of its place, making that which is ordained of God for the edification of believers, the only weapon to break in pieces the love, unity, and concord of the saints ; then as Paul said of himself and fellows, "What is baptism? Neither is baptism anything." This is no new doctrine, for God by the mouth of the prophet of old, cried out against his own appointments, when abused by his own people, "because they used them for strife and debate, and to smite with the fist of wickedness." But to forbear to take notice thus of these things, my argument stands firm against you : "For if they at Corinth were blameworthy for dividing, though their divisions were (if you say true) about the highest fundamentals, you ought to be ashamed, thus to banish your brethren from the privileges of church-communion for ever, for the want of so low a thing as water-baptism." I call it not low, with respect to God's appointment, though so, it is far from the highest place,* but in comparison of those fundamentals, about which you say, "the Corinthians made their divisions."

You come next to my ninth argument, and serve it as Hanun served David's servants, 2 Sam. x. 4, you have cut off one half of its beard, and

* Things in themselves, most sacred, most holy, have often been abused by the perverse depravity of men. Against Baptism our author is far from saying anything. What he opposes is the making it a source of discord in the Christian church.

its garments to its buttocks, thinking to send it home with shame. You state it thus :

“ That by denying communion with unbaptized believers, you take from them their privileges to which they are born.”

Ans. Have I such an argument in all my little book ? Are not my words verbatim these ? “ If we shall reject visible saints by calling, saints that have communion with God ; that have received the law at the hand of Christ ; that are of a holy conversation among men, they desiring to have communion with us ; as much as in us lieth, we take from them their very privileges, and the blessings to which they were born of God.”

This is mine argument : Now confute it.

Paul saith, (1 Cor. i. 1, 2, and iii. 22,) not only to the gathered church at Corinth, but to all scattered saints, that in every place call upon the name of the Lord, “ that Jesus Christ is theirs ; that Paul, and Apollos, and Cephas, and the world, and all things else was theirs.”

But you answer, “ We take from them nothing, but we keep them from a disorderly practice of gospel-ordinances, we offer them their privileges, in the way of gospel-order.”

Ans. Where have you one word of God, that forbiddeth a person, so qualified, as is signified in mine argument, the best communion of saints for want of water ? There is not a syllable for this in all the book of God. So then, you in this your plausible defence, do make your scriptureless light, which in very deed is darkness, (Isa. viii. 20, 21) the rule of your brother's faith ; and how well you will come off for this in the day of God, you might, were you not wedded to your worthless opinion, soon begin to conceive.

I know your reply, “ New-Testament saints are all baptized first.”

Ans. Suppose it granted ; Were they baptized, that thereby they might be qualified for their right to communion of saints, so that without their submitting, to water, they were to be denied the other ? Further, suppose I should grant this groundless notion, Were not the Jews in Old-Testament times to enter the church by circumcision ? For that, though water is not, was the very entering ordinance. Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into fellowship, with a threatening to cut them off from the church if they entered in without it : Yet more than six hundred thousand entered that church without it. But how now, if such an one as you had then stood

up and objected, Sir Moses, What is the reason that you transgress the order of God, to receive members without circumcision? Is not that the very entering-ordinance? Are not you commanded to keep out of the church all that are not circumcised? Yea, and for all those that you thus received, are you not commanded to cast them out again, "to cut them off from among this people," Gen. xvii. 13, 14. Exod. xii. 24, 25, 26.

I say, Would not this man have had a far better argument to have resisted Moses, than you in your worldless notion to have shut out men from the church, more holy than many of ourselves? But do you think that Moses and Joshua, and all the elders of Israel, would have thanked this fellow, or have concluded that he spake on God's behalf? Or, that they should then, for the sake of a better than what you call order, have set to the work that you would be doing, even to break the church in pieces for this?"*

But, say you, "If any will find or force another way into the sheepfold than by the footsteps of the flock, we have no such custom, nor the churches of God."

Ans. What was done of old, I have shewed you, that Christ, not baptism, "is the way to the sheepfold," is apparent: And that the person, in mine argument, is entitled to all these, viz. Christ, grace, and all the things of the kingdom of Christ in the church, is, upon the scriptures urged, as evident.

But you add, "That according to mine old confidence, I affirm, 'That drink ye all of this,' is entailed to faith, not baptism: A thing, say you, soon said, but yet never proved."

Ans. 1. That it is entailed to faith, must be confessed of all hands. 2. That it is the privilege of him "that discerneth the Lord's body," and that no man is to deny him it, is also by the text as evident, (and so let him eat) because he is worthy. Wherefore he, and he only "that discerneth the Lord's body, he is the worthy receiver, in God's estimation; but that none "discerneth the Lord's body" but the baptized, is both fond and ridiculous once to surmise.

Wherefore to exclude christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division

* "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts."—*Romans* ii. 14, 15.

betwixt us: this looks too like a spirit of persecution, (Job xix. 25, 26, 27, 28, &c.) and carrieth in it those eighteen absurdities which you have so hotly cried out against. And I do still add, "Is it not that which greatly prevaieth with God to bring down those judgments, which at present we (the people of God) groan under, I will dare to say it was a cause thereof?" Yea, I will yet proceed; I fear, I strongly fear, that the rod of God is not yet to be taken from us: for what more provoking sin among christians, than to deny one another their rights and privileges to which they are born of God? And then to father these their doings upon God, when yet he hath not commanded it, neither in the New-Testament nor the Old?

But I may not lightly pass this by, for because I have gathered eighteen absurdities from this abuse of God's ordinances, or from the sin of binding the brethren to observe order, not founded on the command of God; (and I am sure you have none to shut out men as good, as holy, and as sound in faith as ourselves, from communion.) Therefore you call my conclusion, "devilish." "Topfull of ignorance, and prejudice, and me, one of Machiavel's scholars, also proud, presumptuous, impeaching the judgment of God."

Ans. But what is there in my proposition, that men, considerate, can be offended at? These are my words; "But to exclude christians from church-communion, and to debar them their heavenborn privileges, for the want of that which yet God never made a wall of division between us: this looks too like a spirit of persecution: this respecteth more the form, than the spirit and power of godliness, &c. Shall I add, is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say, it was a cause thereof." *A*, was in my copy, instead whereof the printer put in *the*; for this, although I speak only the truth, I will not beg of you belief; besides, the book-seller desired me, because of the printer's haste, to leave the last sheet to be overlooked by him, which was the cause it was not among the erratas.⁷

But, I say, wherein is the proposition offensive? Is it not a wicked thing to make bars to communion, where God hath made none? Is it

⁷ Mention was made in a former note of a serious misprint found in many editions of his miscellaneous works. The statement here given makes it probable that some of them originated with the first printer.

not a wickedness, to make that a wall of division betwixt us, which God never commanded to be so. If it be not, justify your practice; if it be take shame. Besides, the proposition is universal, why then should you be the chief intended? But you have in this, done like to the lawyers of old, who when Christ reproved the Pharisees of wickedness before them, said, "Master, thus saying thou reproachest us also," Luke xi. 45.

But you feign, and would also that the world should believe, that the eighteen absurdities which naturally flow from the proposition, I make to be the effects of baptism, saying to me, "None but yourself could find an innocent truth big with so many monstrous absurdities.

I answer: This is but speaking wickedly of God, or rather to justify your wordless practice. I say not that baptism hath any absurdity in it, though your abusing it, hath them all, and many more, while you make it, without warrant from the word as the flaming sword, to keep the brotherhood out of communion, because they, after your manner, cannot consent thereto.

And let no man be offended, for that I suggest that baptism may be abused to the breeding such monstrous absurdities, for greater truths than that have been as much abused. What say you to, "This is my body?" To instance no more, although I could instance many, are not they the words of our Lord? Are not they part of the scriptures of truth? And yet behold, even with those words, the devil by abusing them, made an engine to let out the heart-blood of thousands. Baptism also may be abused, and is, when more is laid upon it by us, than is commanded by God. And that you do so, is manifest by what I have said already, and shall yet say to your fourteen arguments,

My last argument, you say is this:

"The world may wonder at your carriage to these unbaptized persons, in keeping them out of communion?"

Ans. You will set up your own words? and then fight against them; but my words are these, "What greater contempt can be thrown upon the saints, than for their brethren to cut them off from, or to debar them church-communion!"

And now I add, Is not this to deliver them to the devil, 1 Cor. v., or to put them to shame before all that see your acts? There is but one thing can hinder this, and that is, bystanders see, that these your brethren, that you thus abuse, are as holy men as ourselves. Do you more

to the open profane, yea, to all wizards and witches in the land? For all you can do to them (I speak now as to church acts) is no other than to debar them the communion of saints.

And now I say again, "The world may well wonder," when they see you deny holy men of God that liberty of the communion of saints, which you monopolise to yourselves: and though they do not understand the grounds of profession, or communion; yet they can both see, and say, these holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, if those many, yea very many, who thus severely (but with how little ground, is seen by men of God,) you deny communion with, are not of as good, as holy, as unblameable in life, as sound, if not sounder in the faith than many among ourselves:^y here only they make the stop, they cannot, without light, be driven into water-baptism, I mean after our notion of it: but what if they were, it would be little sign to me that they were sincere with God.

To conclude this; when you have proved that water-baptism (which you yourself have said is not a church-ordinance), is essential to church-communion, and that the church may, by the word of God, bolt, bar, and for ever shut out those, far better than ourselves, that have not, according to our notion, been baptized with water, then it will be time enough, to talk of ground for so doing. In the meantime I must take leave to tell you, there is not in all the Bible one syllable for such a practice, wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention.

I come now to your Fourteen Arguments, and shall impartially consider them. Your first argument to prove it lawful to reject the unbaptized saint, is—

"Because the great commission of Christ, Matt. 28, from which all persons have their authority for their ministry, (if any authority at all) doth clearly direct the contrary. By that commission ministers are first to disciple, and then to baptize them so made disciples, and afterwards to teach them to observe all that Christ commands them, as to other ordi-

^y The true Christian, though open to animadversion in some respects, though defective in many, and, as is the lot of humanity, imperfect in all, is not to be turned back on minor points; his faith in Jesus being past dispute, "For the scripture saith, whosoever believeth in him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same lord over all is rich unto all that call upon him. For whosoever shall call upon the Lord shall be saved."—*Romans*, x., 11—13.

nances of worship. If ministers have no other authority to teach them other parts of gospel-worship, before they believe and are baptized; it may be strongly supposed, they are not to admit them to other ordinances before they have passed this first enjoined in the commission."

Ans. 1. That the ministers are to disciple and baptize, is granted. But that they are prohibited (by the commission, Matt. 28.) to teach the disciples other parts of gospel-worship, that have not light in baptism, remains for you to prove. Shall I add, this position is so absurd and void of truth, that none have ever read of the love of Christ, the nature of faith, the end of the gospel, or of the reason of instituted worship, which is edification, with understanding, should so much as once imagine.

But where are they here forbidden to teach them other truths, before they be baptized? This text as fairly denieth to the unbaptized believer heaven and glory. Nay, our author in the midst of all his flutter about this 28th of Matthew, dare venture to gather no more therefrom, but that it may be strongly supposed. Behold therefore, gentle reader, the ground on which these brethren lay the stress of their separation from their fellows, is nothing else but a supposition, without warrant, screwed out of this blessed word of God. Strongly supposed! But may it not be as strongly supposed, that the presence and blessing of the Lord Jesus with his ministers, is laid upon the same ground also? For thus he concludes the text; "And lo! I am with you always, even to the end of the world." But would, I say, any man from these words conclude, that Christ Jesus hath here promised his presence only to them that after discipling, baptize those that are so made; and that they that do not baptize, shall neither have his presence nor his blessing? I say again, should any so conclude hence, would not all experience prove him void of truth? The words therefore must be left by you, as you found them, they favour not at all your groundless supposition.

To conclude, these words have not laid baptism in the way to debar the saint from fellowship of his brethren, no more than to hinder his inheritance in life and glory. Mark reads it thus: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 16. Letting baptism, which he mentioned in the promise, fall, when he came at the threatening.

God also doth thus with respect to his worship in the church, he com-

mands all and every whit of his will to be done, but beareth with our coming short in this, and that, and no other duty.* But let us go on.

Your second argument is,

“ That the order of Christ’s commission, as well as the matter therein contained to be observed, may easily be concluded, from God’s severity towards them that sought him not according to due order. 1 Chron. xv. 13. Was God so exact with his people then, that all things to a pin must be according to the pattern in the mount. Heb. vii. 16, and ix. 11 ; whose worship then comparatively, to the gospel, was but after the law of a carnal commandment ; and can it be supposed he should be so indifferent now to leave men to their own liberty, to time and place his appointments, contrary to what he hath given an express rule for in his word as before? Ezek. xlv. 7, 9, 10. It was the Priest’s sin formerly to bring the uncircumcised in heart and flesh into his house.

Ans. That there is no such order in that commission as you feign, I have proved. As for your far-fetched instance (1 Chron. xv.) it is quite beside your purpose. The express word was, that the Priest, not a cart, should bear the ark of God. Also they were not to touch it, and yet Uzza did. Exod. xxv. 14. 1 Chron. xv. 12—16. Numb. iv. 15. 1 Chron. xiii. Now if you can make that 28th of Matthew say, “ Receive none that are not baptized first, or that Christ would have them of his, that are not yet baptized, kept ignorant of all other truths that respect church-communion : then you say something, else you do but raise a mist before the simple reader : but whoso listeth may hang on your sleeve.

As for the pins and tacks of the tabernacle, they were expressly commanded ; and when you have proved by the word of God, that you ought to shut saints out of your communion for want of baptism, then you may begin more justly to make your parallel. How fitly you have urged, Ezek. xlv., to insinuate that unbaptized believers are like the uncircumcised in heart and flesh, I leave it to all gospel-novices to consider.

Your third argument is,

“ The practice of the first gospel-ministers with them that first trusted in Christ, discovers the truth of what I assert. Certainly, they that lived at the spring-head, or fountain of truth, and had the law of Christ’s own

* “ True christianity has a direct tendency to the uniting of the children of men, and the gathering of them together in one, and, therefore, is far from being a sect, which is supposed to lead to a division, and to sow discord among brethren.”—*Matthew Henry.*

mouth, knew the meaning of his commission better than we ; but their constant practice in conformity to that commission, all along the acts of the apostles, discovers that they never arrived to such a latitude as men plead for now-a-days. They that gladly received the word were baptized, and they, yea they only, were received into the church."

Ans. How well you have proved what you have asserted is manifest by my answer to the two former arguments. I add, that the ministers, and servants of Jesus Christ in the first churches (for that you are to prove), were commanded to forbear to preach other truths to the unbaptized believers ; or that they were to keep them out of the church ; or that the apostles and first fathers have given you to understand by their example, that you ought to keep as good out of churches as yourselves, hath not yet been shewed by the authority of the word. The second of the Acts proveth not, that the three thousand were necessitated to be baptized in order to their fellowship with the church, neither doth it, say they, yea, they only, were received into the church. But suppose all this, as much was done at the first institution of circumcision, &c., yet afterwards thousands were received without it.

Your fourth argument is,

"None of the scripture saints ever attempted this church-privilege without baptism, (if they did, let it be shewn.) The Eunuch first desired baptism before anything else ; Paul was first baptized before he did essay to join with the church. Our Lord Christ, the great example of the New Testament, entered not upon his public ministry, much less any other gospel ordinance of worship, till he was baptized."

Ans. That none of the scripture saints (if there be any unscripture ones) so much as attempted this church-privilege first, remains for you to prove. But suppose they were all baptized, because they had light therein, what then ? Doth this prove that baptism is essential to church-communion ? Or, that Christ commanded in the 28th of Matthew, or gave his ministers by that authority, not to make known to believers other parts of gospel-worship, if they shall want light in baptism ? The Eunuch, Paul, and our blessed Lord Jesus, did none of them, by their baptism, set themselves to us examples how to enter into church-communion. What church was the Eunuch baptized into, or made a member of ; but where is it said, that the unbaptized believer, how excellent soever in faith and holiness, must, for want of water-baptism, be shut out from the com-



Christ coming to John to be baptized.

munion of saints, or be debarred the privilege of his father's house^{2b} This you are to prove.

Your fifth argument is,

“If Christ himself was made manifest to be the Sent of God, by baptism, as appears, Mark i. 9, 10, then why may not baptism, as the first fruits of faith, and the first step of gospel-obedience, as to instituted worship, be a manifesting, discovering ordinance upon others who thus follow Christ's steps?”

Ans. That Jesus Christ was manifested as the Sent of God by baptism, or that baptism is the first fruit of faith, and the first step of gospel-obedience, as to instituted worship, is both without proof and truth; the text saith not, he was manifest to be the Sent of God by baptism; nay, it saith not, that by that he was manifest to others to be any thing: you have therefore but wronged the text to prove your wordless practice by. Yea, John himself, though he knew him before he was baptized, to be a man of God; for, saith he, “I have need to be baptized of thee, and comest thou to me,” and knew him after to be the Sent of God; yet not in, or by, but after he was baptized, viz., by the descending of the Holy Ghost, after he was come out of the water, as he was in prayer; for the heavens were opened to John, and he saw, and bare record, because he saw the Spirit descend from heaven, and abide upon Jesus, after his baptism, as he was in prayer. Matt. iii. 13—17; Luke iii. 21, 22. Thus we find him made known before, and after, but not at all by baptism, to be the Sent of God.

And that baptism is the fruits of faith, or that faith ought to be tied to take its first step in water-baptism, in the instituted worship of God (this you must prove), is not found expressed within the whole Bible. Faith acts according to its strength and as it sees, it is not tied or bound to any outward circumstance; one believeth he may, and another believeth he may not, either do this or that.

Your sixth argument is,

“If baptism be in any sense any part of the foundation of a church, as to order, Heb. vi. 1, 2, it must have place here or no where: why are those things called first principles, if not first to be believed, and practised? Why are they rendered by the learned the A, B, C, of a christian, and the

^b “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.”—2 *Corinthians*, viii., 12.

beginning of christianity, milk for babes, if it be no matter whether baptism be practised or no? If it be said water-baptism is not there intended, let them shew me how many baptisms there are besides water-baptism. Can you build and leave out a stone in the foundation? I intend not baptism a foundation any other way, but in respect of order, and it is either intended for that or nothing."

Ans. Baptism is in no sense the foundation of a church. I find no foundation of a church, but Jesus Christ himself. Matt. xvi. 18; 1 Cor. iii. 11. Yea, the foundation mentioned, Heb. vi. 1, 2, is nothing else but this very Christ. For he is the foundation, not only of the church, but of all that good that at any time is found in her. He is the foundation of our repentance, and of our faith towards God, ver. 1, 2. Further, Baptisms are not here mentioned with respect to the act in water, but of the doctrine, that is, the signification thereof: the doctrine of baptisms. And observe, neither faith, nor repentance, nor baptisms are called here foundations. Another thing for a foundation, is here by the Holy Ghost intended, even a foundation for them all; a foundation of faith, of repentance, of the doctrine of baptisms, of the resurrection of the dead, and of eternal judgment. And this foundation is Jesus Christ himself, and these are the first principles, the milk, the A, B, C, and the beginning of christian religion in the world.

I dare not say, No matter whether water-baptism be practised or no. But it is not a stone in the foundation of a church, no not respecting order; it is not to another, a sign of my sonship with God; it is not the door into fellowship with the saints, it is no church-ordinance, as you yourself have testified. So then as to churchwork, it hath no place at all therein.

Your seventh argument is,

"If Paul knew the Galatians only upon the account of charity, no other ways to be the sons of God by faith, but by this part of their obedience, as he seems to import, then the same we may judge of the truth of men's profession of faith, when it shews itself by this self-same obedience. Gal. iii. 26, 27. Baptism being an obligation to all following duties."

Ans. This your argument, being builded upon no more than a seeming import, and having been above ten times overthrown already, I might leave still with you, till your seeming import is come to a real one, and both to a greater persuasion upon your own conscience. But verily Sir, you

grossly abuse your reader. Must imports, yea, must seeming imports now stand for argument, thereby to maintain your confident separation from your brethren? Yea, must such things as these, be the basis on which you build those heavy censures and condemnations you raise against your brethren, that cannot comply without you, because you want the word? A seeming import. But are these words of faith? or do the scriptures only help you to seeming imports, and me-hap-soes for your practice? No, nor yet to them neither, for I dare boldly affirm it, and demand if you can, to prove, that there is so much as a seeming import, in all the word of God, that countenanceth your shutting men, better than ourselves, from the things and privileges of our father's house.*

That to the Galatians, saith not, that Paul knew them to be the sons of God by faith, no other way, but by this part of their obedience; but puts them upon concluding themselves the sons of God, if they were baptized into the Lord Jesus, which could not (ordinarily) be known but unto themselves alone; because, being thus baptized, respecteth a special act of faith, which only God, and him that hath, and acteth it, can be privy to. It is one thing for him that administereth, to baptize in the name of Jesus, another thing for him that is the subject, by that to be baptized into Jesus Christ. Baptizing into Christ, is rather the act of the faith of him that is baptized, than his going into water and coming out again: but that Paul knew this to be the state of the Galatians no other way, but by their external act of being baptized with water, is both wild and unsound, and a miserable import indeed.

Your eighth argument is,

"If being baptized into Christ, be a putting on of Christ, as Paul expresses, then they have not put on Christ in that sense he means, that are not baptized; if this putting on of Christ, doth not respect the visibility of christianity; assign something else as its signification; great men's servants are known by their master's liveries, so are gospel-believers by this livery of water-baptism, that all that first trusted in Christ submitted unto, which is in itself as much an obligation to all gospel-obedience, as circumcision was to keep the whole law."

Ans. For a reply to the first part of this argument, go back to the answer to the seventh.

* Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—*Corinthians*, xiii., 11.

Now that none have put on Christ in Paul's sense; yea, in a saving, in the best sense, but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to assert.

Your comparing water-baptism to a gentleman's livery, by which his man is known to be his, is fantastical.

Go you but ten doors from where men have knowledge of you, and see how many of the world, or christians, will know you by this goodly livery, to be one that hath put on Christ. What! known by water-baptism to be one that hath put on Christ, as a gentleman's man is known to be his master's servant, by the gay garment his master gave him.^d Away fond man, you do quite forget the text—"By this shall all men know that you are my disciples, if you love one another." John xiii. 35.

That baptism is in itself obliging, to speak properly, it is false, for set it by itself, and it stands without the stamp of heaven upon it, and without its signification also: and how, as such, it should be obliging, I see not.

Where you insinuate, it comes in the room of, and obligeth as circumcision: You say, you know not what. Circumcision was the initiating ordinance, but this you have denied to baptism. Further, circumcision then bound men to the whole obedience of the law, when urged by the false apostles, and received by an erroneous conscience. Would you thus urge water baptism! Would you have men to receive it with such consciences? Circumcision in the flesh, was a type of circumcision in the heart, and not of water-baptism.

Your ninth argument is,

"If it were commendable in the Thessalonians, that they followed the footsteps of the church of Judea, 1 Thes. ii. 24, who it appears followed this order of adding baptized believers unto the church; then they that have found out another way of making church members, are not by that rule praiseworthy, but rather to be blamed; it was not what was since in corrupted times, but that which was from the beginning: the first churches were the purest pattern."

Ans. That the text saith there was a church of Judea, I find not. 1 Thes. ii. 14. And that the Thessalonians are commended for refusing

^d Bunyan's adversary in the undignified comparison he was induced to make exposed himself fearfully to his keen critic, who not only shews that it is "fantastic," but that it is any thing but apposite, or in the true spirit of christianity.

to have communion with the unbaptized believers (for that is our question), prove it by the word, and then you do something. Again, that the commendations (1 Thes. ii. 14.) do chiefly, or at all, respect their being baptized: or, "because they followed the churches of God, which in Judea were in Christ Jesus," in the example of water-baptism is quite beside the word. The verse runs thus: "For the brethren, became followers of the churches of God, which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews, &c." This text then commends them, not for that they were baptized with water, but, for that they stood their ground although baptized with suffering, like them in Judea, for the name of the Lord Jesus.* "For suffering like things of their own countrymen, as they did of the Jews." Will you not leave off to abuse the word of God, and forbear turning it out of its place, to maintain your unchristian practice of rejecting the people of God, and excluding them their blessed privileges.

The unbaptized believer, instead of taking shame for entering into fellowship without it, will be ready, I doubt, to put you to shame for bringing scriptures so much beside the purpose, and for stretching them so miserably to uphold you in your fancies.

Your tenth argument is,

"If so be, that any of the members at Corinth, Galatia, Colosse, Rome, or them that Peter wrote to, were not baptized, then Paul's arguments for the resurrection to them, or to press them to holiness from that ground (Rom. vi.; Col. ii.; 1 Cor. xv.) was out of doors, and altogether needless, yea, it bespeaks his ignorance, and throwing contempt upon the spirit's wisdom (Heb. vi.; 1 Pet. iii. 12), by which he wrote; if that must be asserted as a ground to provoke them to such an end, which had no being; and if all the members of all those churches were baptized, why should any plead for an exemption from baptism, for any such member now?

Ans. Suppose all, if all these churches were baptized, what then? that answereth not our question. We ask where you find it written, that those that are baptized, should keep men as holy, and as much beloved

* Paul rejoiced in the Thessalonians not because they had received baptism, but because having sent to know their faith, lest by some means they should be tempted, the messenger, Timotheus, returned bringing good tidings of their faith and charity.—1 *Thessalonians*, iii., 6.

of the Lord Jesus as themselves, out of church-communion, for want of light in water-baptism.

Why we plead for their admission, though they see not yet, that that is their duty, is because we are not forbidden, but commanded to receive them, because God and Christ hath done it. Rom. xiv. 15.

Your eleventh argument is,

"If unbaptized persons must be received into churches only, because they are believers, though they deny baptism; then why may not others plead for the like privilege, that are negligent in any other gospel-ordinance of worship, from the same ground of want of light let it be what it will. So then as the consequence of this principle, churches may be made up of visible sinners, instead of visible saints."

Ans. I plead not for believers simply because they are believers, but for such believers of whom we are persuaded by the word, that God hath received them.

2. There are some of the ordinances, that be they neglected, the being of a church, as to her visible gospel constitution, is taken quite away; but baptism is none of them, it being no church-ordinance as such, nor any part of faith, nor of that holiness of heart, or life, that sheweth me to the church to be indeed a visible saint. The saint is a saint before, and may walk with God, and be faithful with the saints, and to his own light also, though he never be baptized. Therefore to plead for his admission, makes no way at all for the admission of the open profane, or to receive, as you profess you do, persons unprepared to the Lord's table, and other solemn appointments.

Your twelfth argument is,

"Why should professors have more light in breaking of bread, than baptism? that this must be so urged for their excuse. Hath God been more sparing in making out his mind in the one, rather than the other? Is there more precepts or precedents for the supper, than baptism? Hath God been so bountiful in making out himself about the supper, that few or none that own ordinances scruple it. And must baptism be such a rock of offence to professors, that few will inquire after it, or submit to it? Hath not man's wisdom interposed to darken this part of God's counsel? By which professors seem willingly led though against so many plain commands and examples, written as with a sunbeam, that he that runs may read? And must an advocate be entertained to plead for

so gross a piece of ignorance, that the meanest babes of the first gospel-times were never guilty of?"

Ans. Many words to little purpose :

1. Must God be called to an account by you, why he giveth more light about the supper than baptism? May he not shew to, or conceal from this, or any other of his servants, which of his truths he pleaseth? Some of the members of Jerusalem had a greater truth than this kept from them, for aught I know, as long as they lived, (Acts xi. 19.) yet God was not called in question about it.

2. Breaking of bread, not baptism, being a church-ordinance, and that such also as must be often reiterated; yea, it being an ordinance so full of blessedness, as lively to present union and communion with Christ to all the members that worthily eat thereof; I say, The Lord's supper being such, that while the members sit at that feast, they shew to each other the death and blood of the lord, as they ought to do, "till he comes," (1 Cor. x. 15—17; xi. 22—26.) the church as a church, is much more concerned in that, than in water-baptism, both as to her faith and comfort; both as to her union and communion.

3. Your supposition, That very few professors will seriously inquire after water-baptism, is too rude. What, must all the children of God, that are not baptized for want of light, be still stigmatized with want of serious inquiry after God's mind in it.

4. That I am an advocate, entertained to plead for so gross a piece of ignorance, as want of light in baptism, is but like the rest of your jumbling. I plead for communion with men, godly and faithful, I plead that they may be received, that God hath shewed us he hath received, and commanded we should receive them.^f

Your thirteenth argument is,

"If obedience must discover the truth of a man's faith to others, why must baptism be shut out? as if it was no part of gospel obedience. Is there no precept for this practice, that it must be thus despised, as a matter of little use? Or shall one of Christ's precious commands be

^fTo open as wide as possible the gate of salvation is the author's object, that no sincere follower of the Saviour may be rejected,—

"See the fair way his hand hath made,
How peaceful and how plain;
The simplest traveller shall not err,
Nor seek the road in vain."—*Doddridge*

blotted out of a christian's obedience, to make way for a church fellowship of man's devising?"

Ans. 1. This is but round, round, the same thing over and over. That my obedience to water, is not a discovery of my faith to others, is evident; from the body of the Bible we find nothing that affirms it.

And I will now add, that if a man cannot shew himself a christian without water baptism, "He shall never shew either saint or sinner, that he is a christian by it."

2. Who they are that despise it, I know not; but that church-membership may be without it (seeing even you yourself have concluded it is no church ordinance, not the entering-ordinance,) standeth both with scripture and reason, as mine arguments make manifest. So that all your arguments prove no more than this, "That you are so wedded to your wordless notions, that charity can have no place with you." Have you all this while so much as given me one small piece of a text to prove it unlawful for the church, to receive those whom she, by the word, perceiveth the Lord God and her Christ hath received? No: and therefore you have said so much as amounts to nothing.

Your last argument is,

"If the baptism of John was so far honoured and dignified, that they that did submit to it, are said to justify God; and those that did it not, are said to reject his counsel against themselves: so that their receiving, or rejecting the whole doctrine of God, hath its denomination from this single practice. And is there not as much to be said of the baptism of Christ, unless you will say it is inferior to John's in worth and use."

Ans. 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jesus, is not to be reckoned from our baptism, is evident; because according to our notion of it, they only that have before received the doctrine of the gospel, and so shew it us by their confession of faith, they only ought to be baptized. This might serve for an answer for all: But,

2. The baptism of John was "the baptism of repentance, for the remission of sins," of which water was but an outward signification, Mark i. 4. Now what is the baptism of repentance, but an unfeigned acknowledgment that they were sinners, and so stood in need of a Saviour, Jesus Christ. This baptism, or baptism under this notion, the Pharisees would not receive, "for they trusted to themselves that they were righteous,

that they were not as other men, that they had no need of repentance :” Not but that they would have been baptized with water, might that have been without an acknowledgment that they were sinners ; wherefore seeing the counsel of God respected rather the remission of sins by Jesus Christ, than the outward act of water-baptism, ye ought not, as you do, by this your reasoning, to make it rather, at least in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and sound repentance, and the receiving Jesus Christ by faith.

Further, A desire to submit to John’s water-baptism, or of being baptized by him in water, did not demonstrate by that single act, the receiving of the whole doctrine of God as you suggest.

Why did John reject the Pharisees that would have been baptized ? and Paul examine them that were ? Matt. iii. 7 ;⁶ Acts xix. 2, 3.

If your doctrine be true, why did they not rather say, Oh ! seeing you desire to be baptized, and seeing you have been baptized, you need not be questioned any further ; your submitting to John’s water, to us is a sufficient testimony, even that single act, that you have received the whole doctrine of God.

But I say, why did John call them vipers ? And Paul asked them, Whether they had yet received the Holy Ghost ? Yea, it is evident, that a man may be desirous of water, that a man may be baptized, and neither own the doctrine of repentance, nor know on whom he should believe ; evident, I say, and that by the same texts, Matt. iii. 7 ; Acts xix. 2—4.

You have grounded therefore this your last argument, as also the rest, upon an utter mistake of things.

I come now to your Questions ; which although they be mixed with gall, I will with patience see if I can turn them into food.

Your first question is,

“ I ask your own heart, whether popularity and applause of variety of professors, be not in the bottom of what you have said ; that hath been your snare to pervert the right ways of the Lord, and to lead others

⁶ The writer is here strongly supported in the gospel by John the Baptist, to whom he refers. Attired in camel’s hair, with a leathern girdle about his loins, while many went out to him and were baptized, *confessing their sins*, when the Pharisees and Sadducees approached he addressed them in no gentle terms, “ O generation of vipers, who hath warned you to flee from the wrath to come ;” and thus he called upon them not to receive the water of baptism, but to “ bring forth fruits of repentance.”—*Matthew*, iii., 4—8.

into a path wherein we can find none of the footsteps of the flock in the first ages?"

Ans. Setting aside a retaliation, like your question, I say, and God knows I speak the truth, I have been tempted to do what I have done, by a provocation of sixteen years long; tempted, I say, by the brethren of your way: who whenever they saw their opportunity, have made it their business to seek, to render us in pieces; mine own self they have endeavoured to persuade to forsake the church; some they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God, have been hitherto prevented.

A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Quest. 2. "Have you dealt brotherly, or like a christian, to throw so much dirt upon your brethren, in print, in the face of the world, when you had opportunity to converse with them of reputation amongst us, before printing, being allowed the liberty by them, at the same time for you to speak among them?"

Ans. I have thrown no dirt upon them, nor laid any thing to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt, yourselves have thrown at all the godly in the land that are not of your persuasion, in counting them unfit to be communicated with, or to be accompanied with in the house of God. This dirt you never complained of, nor would, I doubt, to this day, might you be still let alone to throw it. As to my book, it was printed before I spake with any of you, or knew whether I might be accepted of you. As to them of reputation among you, I know others not one tittle inferior to them, and have my liberty to consult with who I like best.

Quest. 3. "Doth your carriage answer the law of love or civility, when the brethren used means to send for you for a conference, and their letter was received by you, that you should go out again from the city after knowledge of their desires, and not vouchsafe a meeting with them, when the glory of God, and the vindication of so many churches is concerned."

Ans. The reason why I came not amongst you, was partly because I consulted my own weakness, and counted not myself, (being a dull-

headed man), able to engage so many of the chief of you, as I was then informed intended to meet me; I also feared, in personal disputes, heats and bitter contentions might arise, a thing my spirit hath not pleasure in I feared also, that both myself and words would be misrepresented, and that not without cause; for if they that answer a book will alter, and screw arguments out of their places, and make my sentences stand in their own words, not mine, when (I say) my words are in a book to be seen. What would you have done, had I in the least, either in matter or manner, though but seemingly miscarried among you.

As for the many churches which you say are concerned, as also the glory of God, I doubt not to say they are only your worldly opinions that are concerned; the glory of God is vindicated:^b "We receive him that God hath received, and that to the glory of God." Rom xv. 16.

Quest. 4. "Is it not the spirit of Diotrephes of old, in you, who loved to have the pre-eminence, that you are so bold to keep out all the brethren, that are not of your mind in this matter, from having any entertainment in the churches or meetings to which you belong, though you yourself have not been denied the like liberty, among them that are contrary minded to you? Is this the way of your retaliation? Or are you afraid lest the truth should invade your quarters?"

Ans. I can say, I would not have the spirit you talk of, what I have of it, God take it from me. But what was the spirit of Diotrephes? Why, not to receive the brethren into the church, and to forbid them that would, (3 John, ix. 10). This do not I; I am for communions with saints, because they are saints; I shut none of the brethren out of the churches, nor forbid them that would receive them. I say again, shew me the man that is a visible believer, and that walketh with God, and though he differ from me about baptism, the doors of the church stand open for him, and all our heavenborn privileges he shall be admitted to them. But how came Diotrephes so lately in our parts? Where was he in those days that our brethren of the baptized way, would neither receive into the church, nor pray with men as good as themselves, because

^b Controversialists and persecutors in every age, have professed to feel vast anxiety for "the glory of God." The cry has often been the prologue to martyrdom and murder. Pity that those who raised it were not stayed in their evil doings, by the authoritative language in the text—"The glory of God is vindicated."

they were not baptized ; but would either, like Quakers, stand with their hats on their heads, or else withdraw till we had done.

As to our not suffering those you plead for to preach in our assemblies, the reason is, because we cannot prevail with them, to repent of their church-renting principles. 'As to the retaliation, mind the hand of God, and remember Adonibezeck. Judges i. 7.

Let the truth come into our quarters and welcome, but sowers of discord, because the Lord hates it, we also ourselves will avoid them.

Quest. 5. "Is there, no contempt cast upon the brethren who desired your satisfaction, that at the same time when you had opportunity to speak to them, instead of that, you committed the letters to others, by way of reflection upon them?"

Ans. It is no contempt at all to consult men more wise and judicious than him that wrote, or myself either. But why not consult with others? Is wisdom to die with you? Or do you count all that yourselves have no hand in, done to your disparagement?

Quest. 6. "Did not your presumption prompt you to provoke them to printing, in your letter to them, when they desired to be found in no such practice, lest the enemies of truth should take advantage by it?"

Ans. What provoked you to print, will be best known at the day of Judgment, whether your fear of losing your wordless opinion, or my plain answer to your letter. The words in my letter are, "As for my book, never defer its answer till you speak with me, for I strive not for mastery but truth." Though you did not desire to write, yet with us there was continual labour to rend us to pieces, and to prevent that which was in my first book written. And let who will take advantage, so the truth of God, and the edification of my brother be promoted.

Quest. 7. "Whether your principle and practice is not equally against others as well as us, viz. Episcopal, Presbyterians, and Independents, who are also of our side, for our practice, though they differ with us about the subject of baptism. Do you delight to have your hand against every man?"

Ans. I own water-baptism to be God's ordinance, but I make no idol of it. Where you call now the Episcopal to side with you, and also the Presbyterian, &c. you, will not find them easily persuaded to conclude with you against me. They are against your manner of dipping, as well as the subject of water-baptism ; neither do you, for all you flatter them,

agree together in all but the subject. Do you allow their sprinkling? Do you allow their signing with the cross? Why then have you so stoutly, an hundred times over, condemned these things as antichristian? I am not against every man, though by your abusive language you would set every one against me; but I am for union, concord, and communion of saints, as saints, and for that cause I wrote my book.¹

To conclude,

1. In all I have said, I put a difference between my brethren of the baptized way: I know some are more moderate than some.

2. When I plead for the unbaptized, I chiefly intend those that are not so baptized as my brethren judge right, according to the first pattern.

3. If any shall count my papers worth the scribbling against, let him deal with mine arguments, and things immediately depending upon them, and not conclude he hath confuted a book, when he hath only quarrelled at words.

4. I have done when I have told you, that I strive not for mastery, nor to shew myself singular; but if it might be, for union and communion among the godly. And count me not as an enemy because I tell the truth.

5. And now, dissenting brethren, I commend you to God, who can pardon your sin, and give you more grace, and an inheritance among them that are sanctified by faith in Jesus Christ. Amen.

HERE FOLLOWETH MR. HENRY JESSEY'S JUDGMENT UPON THE SAME ARGUMENT.

Such as are weak in the faith, receive you, &c.—*Romans* xiv. 1.

WHEREAS some suppose the receiving there mentioned, was but receiving into brotherly affection, such as were in church-fellowship, but not a receiving of such as were weak into the church.

For answer unto which consider,

That in the text are two things to be inquired into,

First, What weakness of faith this is that must not hinder receiving.

¹ Bunyan is careful to conclude this paper in the same spirit in which it was commenced. He has proved all through it that he is "for union, concord, and communion of saints."

Secondly, By whom, and to what, he that is weak in the faith is to be received.

To the first, What weakness of faith this is that must not hinder receiving, whether was it weakness in the graces of faith, or in the doctrine of faith. It is conceived the first is included, but the second principally intended.

First, That some of the Lord's people are weak in the graces of faith, will be confessed by all: and that the Lord will have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to gospel-privileges, not to degrees of grace, but to the truth. "Him that is weak in the faith, receive you;" or "unto you," as some good translations read it. Rom. xiv. 1.

Secondly, It is supposed this command of receiving him that is weak in the faith, doth principally intend, that is weak in the doctrine of faith, and that not so much in the doctrine of justification, as in gospel-institutions, as doth appear by the second and sixth verses, which shews that it was in matters of practice, wherein some were weak, and at which others were offended; notwithstanding the glorious Lord who bears all his Israel upon his heart receives, verse 3., and commandeth, "Him that is weak in the faith receive you," or "unto you."

Therefore, here we are to inquire of the receiving in the text, "By whom, and to what," he that is weak in the faith, should be received

To which inquiry there are two parts.

First, By whom.

Secondly, To what.

To the first. The text makes answer, "Him that is weak in the faith receive you," or "unto you;" which must be the church at Rome, to whom the epistle was writ; as also to all beloved of God, called to be saints, Rom. i. 7. And as to them, so unto all churches and saints beloved and called throughout the world.

Note. That epistles are as well to direct how churches are to carry things towards saints without, as to saints within; and also towards all men so as to give no offence to Jew or Gentile, nor to the church of God.

The second part of the inquiry is, to what he that is weak in the faith is to be received. Whether only unto mutual affection, as some affirm, as if he were in church-fellowship before, that were weak in the faith?

Or whether the text doth as well, if not rather, intend the receiving such as were and are weak in the faith, not only unto mutual affection if in the church, but unto church-fellowship also, if they were out. For clearing of which, consider to whom the epistle was written, Rom. i. 7. Not only to the church there, but unto all that were beloved of God, and called to be saints in all ages. And as at Rome it is like there then were, and in all other places now are saints weak in the faith, both in and out of church-fellowship: and it is probable there then were, and elsewhere now are those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church-fellowship those that are without.

Arg. 1. Whereas the Lord's care extends to all his, and if it were a good argument in the third verse for them to receive those within, because God hath received them, it would be as good an argument to receive in those without, for God hath received them also: unless it could be proved that all that were and are weak in the faith, were and are in church-fellowship, which is not likely: for if they would cast such out of their affection that are within, they would upon the same account keep them out of church-fellowship that are without. Therefore as it is a duty to receive those within unto mutual affection, so it is no less duty, by the text, to receive such weak as are without, into church-fellowship.¹

Arg. 2. Is urged the words themselves, which are, "Receive him that is weak in the faith;" wherein the Lord puts no limitation in this text or in any other; and who is he then that can restrain it, unless he will limit the Holy One of Israel? And how would such an interpretation foolishly charge the Lord, as if he took care only of those within, but not like care of those without; whereas he commandeth them to receive them, and useth this motive, he had received them, and he receiveth those that are weak in the faith, if without, as well as those within.

From the example, viz., That God had received them; whereas had he been of the church, they would have been persuaded of that before the

¹ "The forgiveness is large and absolute; so large that though in general he calls for the confession of our sins, he sometimes dispenses with that preliminary, and will not suffer even the delinquent himself to mention his transgression. He has so forgiven it that he seems to have forgotten it too, and will have the sinner to forget it also."—*Cowper*

motive was urged ; for no true church of Christ's would take in, or keep in any, whom they judged the Lord had not received ; but those weak ones were such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them. There might have been objected, They hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death : yet the Lord who was principally wronged could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in any thing, whom the Lord hath received, then there can be no good argument to reject for any thing for which the Lord will not reject them ; for else the command in the first verse, and this example in the third verse were insufficient, without some other arguments unto the church, besides his command and example.

Some object, Rom. xv. 7, "Receive you one another, as Christ hath received us unto the glory of God," and from thence supposing they were all in church-fellowship before, whereas the text saith not so : for if you consider the eighth and ninth verses, you may see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving they should receive Gentiles ; and if the Gentiles had the receiving they should receive Jews : for had they not been on both sides commanded, the Jews might have said to the Gentiles, you are commanded to receive us, but we are not commanded to receive you ; and if the weak had the receiving, they should receive the strong ; and if the strong had the receiving, they should not keep out the weak ; and the text is reinforced by the example of the Son's receiving us unto the glory of God, that as he receiveth Jews and poor Gentiles, weak and strong, in church-fellowship, or out of church-fellowship ; so should they to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded, and some things less than were commanded, and as those that were weak and in church-fellowship, so those that were weak and out of church-fellowship ; and that not only into mutual affection, but unto fellowship with himself ; and so should they not only receive such as were weak within into mutual affection, but such as were without, both to mutual affection and to church-fellowship ; or else such weak ones as were without, had been excluded by the text. Oh ! how is the heart of God the Father and the Son set upon this, to have his

children in his house, and in one another's hearts as they are in his, and are borne upon the shoulders and breasts of his Son their High Priest? And as if all this will not do it, but the devil will divide them still whose work it properly is; "But the God of peace will come in shortly, and bruise Satan under their feet," as in Rom. xvi. 20. And they will agree to be in one house, when they are more of one heart; in the meantime pray, as in Rom. xv. 5. "Now the God of patience and consolation grant that we be like-minded one towards another, according to Christ Jesus."^k

I shall endeavour the answering of some objections, and leave it unto consideration.

Object. Some say, "This bearing, or receiving, were but in things indifferent."

Ans. That eating, or forbearing upon a civil account, are things indifferent, is true; but not when done upon the account of worship, as keeping of days, and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same church of Rome looked so upon them as indifferent; nor that the Lord doth. That it were all alike to him to hold up Jewish observations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such; for if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to say the things were indifferent, as to say the Lord had received them.

Whereas the text is to set out the riches of grace to the vessels of mercy, as Rom. ix. 15. That as at first he did freely choose and accept them; so when they fail and miscarry in many things, yea about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like; that as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when Priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and setting it upon his account.

^k "Let not the sun go down on your wrath." Eph. iv. 26. If your passion has not cooled before, let it be abated by the cool of the evening, and quite disappear with the setting sun. Some have observed from what follows immediately, ver. 27, 'Neither give place to the devil,' that those who go to bed in malice have the devil for their bed-fellow."—*Matthew Henry*.

Object. "That this bearing with, and receiving such as are weak in the faith, must be limited to meats, and days, and such like things that had been old Jewish observations, but not unto the being ignorant in, or doubting of any New-Testament institution."

Ans. Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example, before they can limit this command; for although the Lord took this occasion from their difference about meats and days to give this command, yet the command is not limited there, no more than Matt. xii. 1—7. That when they made use of his good law rigorously in the letter, he presently published an act of grace in the seventh verse, and tells them, "Had they known what this meaneth, I will have mercy and not sacrifice, they would not have condemned the guiltless;" as also Matt. ix. 13, "Go learn what this meaneth, I will have mercy and not sacrifice," which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions, wherein mercy and sacrifice comes in competition, to shew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith, as to matters of practice, the Lord was pleased to publish this act of grace; "Him that is weak in the faith receive you, but not to doubtful disputation." Now unless it be proved, that no saint can be weak in the faith in any thing but meats and days, or in some Old-Testament observations, and that he ought not to be judged a saint that is weak in the faith as it relates to gospel-institutions, in matters of practice, you cannot limit the text, and you must also prove his weakness such, as that the Lord will not receive him; else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you; viz., "Him that is weak in the faith receive you," or "unto you, for God hath received him."

Object. "But some may object from 1 Cor. xii. 13; For by one Spirit we all are baptized into one body, whether we be Jews or Gentiles. Some there are that affirm this to be meant of water-baptism, and that particular churches are formed thereby, and all persons are to be admitted and joined unto such churches by water-baptism."

Ans. That the baptism intended in the text is the Spirit's baptism, and not water-baptism; and that the body the text intends, is not principally

the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as Eph. iv. 4. "There is one body and one spirit," wherein there is set out the uniter and the united; therefore in the third verse they are exhorted to keep the unity of the spirit in the bond of peace. The united are all the faithful in one body; into whom? In the fifth verse, in one Lord Jesus Christ: By what? One faith, one baptism, which cannot be meant of water-baptism; for water-baptism doth not unite all this body, for some of them never had water-baptism, and are yet of this body, and by the spirit gathered into one Lord Jesus Christ, Eph. i. 10, both of which are in heaven and in earth, Jew and Gentile, Eph. ii. 16., that he might reconcile both unto God in one body by his cross; the instrument you have in verse 18, "by one spirit," Eph. iii. 6. That the Gentiles should be fellow-heirs of the same body, verse 15, "of whom the whole family in heaven and earth is named." And the reasons of their keeping the unity of the spirit in Eph. iv. 3, is laid down in verses 4, 5, being one body, one spirit, having one hope, one Lord, one faith, one baptism, whether they were Jews or Gentiles, such as were in heaven or in earth, which cannot be meant of water-baptism, for in that sense they had not all one baptism, nor admitted and united thereby: so in 1 Cor. xii. 13. "For by one Spirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one Spirit;" which cannot be meant of water-baptism, in regard all the body of Christ, Jews and Gentiles bond and free, partook not thereof.¹

Object. But Eph. iv. 5, saith, there is but *one baptism*, and by what hath been said, if granted, water-baptism will be excluded, or else there is more baptisms than one.

Ans. It followeth not that because the spirit will have no co-rival, that therefore other things may not be in their places; that because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient. 1 John ii. 27. The Apostle tells them, "That the anointing which they had received of him, abideth in them; and you need not,"

¹ Nothing is more strongly inculcated as part and parcel of the duty of a Christian, than liberality and brotherly love. "Be ye therefore merciful, as your Father is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure which ye mete withal it shall be meted to you again."—*Luke vi. 36—38.*

saith he, "that any man teach you, but as the same anointing teacheth you all things." By this some may think John excludes the ministry; no such matter, though the Holy Ghost hath confirmed and instructed them so in the truth of the gospel, so that they were furnished against seducers in verse 26, yet you see John goes on still teaching them so many things: as also in Eph. iv. 11—14, he gave some apostles, some evangelists, some pastors, and teachers, verse 12, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: verse 13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So in the Spirit's baptism, though it have the pre-eminence, and appropriateth some things, as peculiar to itself, it doth not thereby destroy the use and end of water-baptism, or any other ordinance in its place; for water-baptism is a means to increase grace, and in it and by it sanctification is forwarded, and remission of sins more cleared and witnessed; yet the giving graces, and regenerating and renewing, is the Holy Spirit's peculiar. Consider Tit. iii. 5. "By the washing of regeneration, and renewing of the Holy Ghost;" baptism being the outward sign of the inward graces, wrought by the Spirit, a representation or figure, as in 1 Pet. iii. 21. "The like figure whereunto baptism doth now also save us, not the putting away of the filth of the flesh but the answer of a good conscience towards God, by the resurrection of Jesus Christ," not excluding water-baptism; but shewing, that the spiritual part is chiefly to be looked at: though such as slight water-baptism, as the Pharisees and lawyers did, (Luke vii. 30.) reject the counsel of God against themselves not being baptized: and such as would set water-baptism in the Spirit's place, exalt a duty against the deity and dignity of the Spirit, and do give the glory due unto him, as God, blessed for ever, unto a duty.

By which mistake of setting up water-baptism in the Spirit's place, and assigning it a work which was never appointed unto it: of forming the body of Christ, either in general, as in 1 Cor. xii. 13, Eph. iv. 5; or as to particular churches of Christ, we may see the fruit, that instead of being the means of uniting as the Spirit doth, that it hath not only rent his seamless coat, but divided his body which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit, in smiting poor saints, thereby pulling in pieces what the Spirit hath put

together.^m “ Him that is weak in the faith receive you, for God hath received him ;” being such as the Spirit had baptized and admitted as the body of Christ, he would have his churches receive them also : whose baptism is the only baptism, and so is called the one baptism : Therefore consider, whether such a practice hath a command or an example, that persons must be joined in church-fellowship by water-baptism ; for John baptized many, yet he did not baptize some into one church, and some into another, nor all into one church (as the church of Rome doth); and into what church did Philip baptize the eunuch, or the apostle, the jailor and his house ? And all the rest they baptized, were they not left free to join themselves for their convenience and edification ? All which I leave to consideration. I might have named some inconveniences, if not absurdities that would follow the assertion : As to father the mistakes of baptizers on the Spirit’s act, who is not mistaken in any he baptized ; no false brethren creep in unawares into the mystical body by him ; and also how this manner of forming churches would suit a country, where many are converted, and willing to be baptized ; but there being no church to be baptized into, how shall such a church state begin ? The first must be baptized into no church, and the rest into him as the church, or the work stand still for want of a church.

Object. “ But God is a God of order, and hath ordained order in all the churches of Christ ; and for to receive one that holds the baptism he had in his infancy, there is no command or example for, and by the same rule children will be brought in to be church members.”

Ans. That God is a God of order, and hath ordained orders in all the churches of Christ is true ; and that this is one of the orders to receive him that is weak in the faith, is as true. And though there be no example or command, in so many words, receive such an one that holds the baptism he had in his infancy, nor to reject such an one ; but there is a command to receive him that is weak in the faith, without limitation, and it is like this might not be a doubt in those days, and so not spoken of in particular.

^m Bunyan is very anxious to have it known that he is far from thinking lightly of baptism, though he does not approve of its taking place of the spirit. Without receiving baptism, he holds that the sinner may turn to the promises, and to that Mighty One who has told us, “ I, even I, am he that blotteth out the transgressions for mine own sake, and will not remember thy sins.”—*Isaiah* xliii. 25.

But the Lord provides a remedy for all times in the text, "Him that is weak in the faith, receive you; for else receiving would not be upon the account of saintship; but upon knowing and doing all things according to rule and order, and that must be perfectly, else for to deny any thing, or to affirm too much is disorderly, and would hinder receiving; but the Lord deals not so with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowship with himself, and would have others do the same also: and if he would have so much bearing in the apostle's days, when they had infallible helps to expound truths unto them, much more now, the church hath been so long in the wilderness and in captivity, and not that his people should be driven away in the dark day, though they are sick and weak," Ezek. xxxiv. 16, 21. And that it should be supposed such tenderness would bring in children in age to be church members, yea, and welcome, if any body could prove them in the faith, though never so weak; for the text is, "Him that is weak in the faith receive you:" it is not he, and his wife, and children, unless it can be proved they are in the faith.

Object. "By this, some ordinances may be lost or omitted, and is it to be supposed the Lord would suffer any of his ordinances to be lost or omitted in the Old or New Testament, or the right use of them, and yet own such for true churches, and what reason can there be for it?"

Ans. The Lord hath suffered some ordinances to be omitted and lost in the Old Testament, and yet owned the church. Though circumcision were omitted in the wilderness, yet he owned them to be his church, Acts vii. 38; and many of the ordinances were lost in the captivity: See Ainsworth upon Exod. xxviii. 30, &c., which showed what the high-priest was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim, yet being lost, and several other ordinances, the ark, with the mercy-seat and cherubims, the fire from heaven, the majesty and divine presence, &c., yet he owns the second temple, though short of the first, and filled it with his glory, and honoured it with his Son, being a member and minister therein, Mal. iii. 1. "The Lord whom you seek will suddenly come to his temple." So in the New Testament, since

* Rather tenderly say with the apostle, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Corinthians x. 13.

their wilderness condition, and great and long captivity, there is some darkness and doubts, and want of light in the best of the Lord's people, in many of his ordinances, and that for several ages; and yet how hath the Lord owned them for his churches, wherein he is to have "Glory and praise throughout all ages?" Eph. iii. 21. And so should we own them, uness we will condemn the generation of the just. It must be confessed, That if exact practice be required, and clearness in gospel institutions before communion, who dare be so bold as to say his hands are clean, and that he hath done all the Lord's commands as to institutions in his worship? and must not confess the change of times doth necessitate some variation, if not alteration, either in the matter or manner of things, according to primitive practice; yet owned for true churches, and received as visible saints, though ignorant either wholly, or in great measure, in laying on of hands, singing, washing of feet, and anointing with oil in the gifts of the Spirit, which is the Urim and Thummim of the gospel: and it cannot be proved that the churches were so ignorant in the primitive times, nor yet that such were received into fellowship; yet now herein it is thought meet there should be bearing, and why not in baptism, especially in such as own it for an ordinance, though in some things miss it, and do yet shew their love unto it, and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which sheweth, they hold it in conscience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith as to clearness in gospel institutions:° surely the text is on their side, or else it will exclude all the former, "Him that is weak in the faith receive you, but not to doubtful disputations," Rom. xiv. 5. Let every man be fully persuaded in his own mind, and such the Lord hath received.

As to the query, "What reason is there why the Lord should suffer any of his ordinances to be lost?"

Ans. If there were no reason to be shewn, it should teach us silence, for he doth nothing without the highest reason, and there doth appear some reasons in the Old Testament why those ordinances of Urim and

° All cannot see things in the same light. This we learn from that most touching appeal of the Saviour's, "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."—*Luke x. 21.*

Thummim, &c., were suffered to be lost in the captivity, that they might long and look for the Lord Jesus, the priest that was to stand up with Urim and Thummim, Ezra ii. 63; Neh. vii. 65, which the Lord by this puts them upon the hoping for, and to be in expectation of so great a mercy, which was the promise of the Old Testament, and all the churches' losses in the New Testament. By all the dark night of ignorance she hath been in, and long captivity he hath been under, in her wandering wilderness state, therein she hath rather been fed with manna from heaven, than by men upon earth; and after all her crosses and losses, the Lord lets light break in by degrees, and deliverance by little and little; "and she is coming out of the wilderness leaning upon her beloved; and the Lord hath given the valley of Achor for a door of hope," that ere long she may receive the promise of the gospel richly, by the Spirit, to be poured upon us from on high, Isaiah xxxii. 15, "and the wilderness be a fruitful field, and the fruitful field become a forest, and then the Lord will take away the covering cast over all people," Isaiah xxv. 7, "and the vail that is spread over all nations," Isaiah xi. 9. "For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea," v. 13. "Then Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Thus will the God of peace bruise Satan under foot shortly, and one reason why the Lord may suffer all this darkness and differences that have been, and yet are, is, that we might long and look for this blessed promise of the gospel, the pourings out of the Spirit.

Object. But many authors do judge, that the weak and strong were all in church-fellowship before, and that the receiving, Rom. xiv. 1, was but into a mutual affection.

Ans. It ought to be seriously weighed how any differ from so many worthy authors, is confessed, to whom the world is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble Bereans, Acts xvii. 11. Though they had some infallible teachers, yet they took not their words or doctrine upon trust; and there may be more ground to question expositors on this text, in regard their principles necessitate them to judge that the sense; for if it be in their judgments a duty to compel all to come in, and to receive all, and their children, they must needs judge by that text they were all of the church, and in fellowship, before their scrupling meats and days, because that is an act of grown persons at years

of discretion, and therefore the receiving is judged by them to be only into mutual affection, for it is impossible for them to hold their opinion, and judge otherwise of the text ; for in baptism they judge infants should be received into church-fellowship ; and then scrupling meats and days must needs be after joining. Their judgments might as well be taken, that it is a duty to baptize infants, as that they can judge of this text rightly, and hold their practice.

Object. " But no uncircumcised person was to eat the passover, Exod. xii. And doth not the Lord as well require the sign of baptism now, as of circumcision then ? And is there not like reason for it ? "

Ans. The Lord, in the Old Testament, expressly commanded no uncircumcised person should eat the passover, Exod. xii. 28, and in Ezek. xxxiv. 9, that no stranger, uncircumcised in heart, or uncircumcised in flesh, should enter into his sanctuary ; and had the Lord commanded that no unbaptized person should enter into his churches, it had been clear : and no doubt, Christ was as faithful as a Son in all his house, as Moses was as a servant ; and although there had been but little reason, if the Lord had commanded it so to be, yet in God's worship we must not make the likeness of anything in our reason, but the will of God, the ground of duty ; for upon such a foundation some would build the baptizing of infants, because it would be like unto circumcision, and so break the second commandment, in making the likeness of things of their own contrivance, of force with institutions in the worship of God.

The most that I think can be said is, That we have no gospel example for receiving without baptism, or rejecting any for want of it ; therefore it is desired, what hath been said may be considered, lest while we look for an example, we do not overlook a command upon a mistake, supposing that they were all in church-fellowship before : whereas the text saith not so, but, " Him that is weak in the faith, receive you," or unto you.^p

We may see also how the Lord proceeds under the law, though he accounts those things that were done contrary to his law sinful, though done ignorantly ; yet never required the offender to offer sacrifice till he

^p The hand of God often raises the lowly, and supports the feeble. " Thine is the kingdom. O Lord, and thou art exalted as head above all. And in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all."—*1 Chronicles xxvii.*, 11, 12.

knew thereof, Lev. v. 5, compare fifteenth and sixteenth verses. And that may be a man's own sin through his ignorance; that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his father's house; for surely the Lord would not have any of his children kept out, without we have a word for it. And though they scruple some meats in their father's house, yet it may be dangerous for the stronger children to deny them all the rest of the dainties therein, till the weak and sick can eat strong meat; whereas Peter had meat for one, and milk for another; and Peter must feed the poor lambs as well as the sheep; and if others will not do it, the great Shepherd will come ere long, and look up what hath been driven away, Ezek. xxxiv. 4, 11, Isaiah xl. 11. "He will feed his flock like a shepherd; he shall gather the lambs into his bosom, and gently lead those that are with young."

PEACEABLE PRINCIPLES, &c.^a

SIR,

I have received and considered your short reply to my "Differences in judgment about water-baptism no bar to Communion;" and observe, that you touch not the argument at all; but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error, viz. "That those believers that have been baptized after confession of faith made by themselves, ought and are in duty bound to exclude from their church-fellowship, and communion at the table of the Lord, those of their holy brethren that have not been so baptized." This is your error; error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God's ordinance; yet I have denied, that baptism was ever ordained of God to be a wall of division between the holy and the holy; the holy that are, and the holy that are not so baptized with water as we. You, on the contrary, both by doctrine and

^a This paper it will be seen is virtually a continuation of "The Differences in Judgment;" a vindication of his "Faith," in answer to books written against him by Mr. Danvers and Mr. Paul.

practice, assert that it is, and therefore do separate yourself from all your brethren that in that matter differ from you ; accounting them, notwithstanding their saving faith and holy lives, not fitly qualified for church-communion, and all because they have not been, as you, baptized ; further, you count their communion among themselves unlawful, and therefore unwarrantable ; and have concluded, " They are joined to idols, and that they ought not to be showed the pattern of the house of God, until they be ashamed of their sprinkling in their infancy, and accept of, and receive baptism as you." Yea, you count them as they stand, not the churches of God ; saying we have no such custom, nor the churches of God.

At this I have called for your proofs, the which you have attempted to produce ; but in conclusion have showed none other, but " That the primitive churches had those they received, baptized before so received."

I have told you that this, though it was granted, comes not up to the question : " For we ask not whether they were so baptized ? but whether you find a word in the bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized ?" From this you cry out, that I take up the arguments of them that plead for infant baptism : I answer, I take up no argument but your own, viz., " That there being no precept, precedent, nor example, in all the scripture, for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it," but contrariwise to receive them ; because God has given us sufficient proof that himself hath received them, whose example in this case he hath commanded us to follow, Rom. xiv. 15.

This might serve for an answer to your reply. But because, perhaps, should I thus conclude, some might make an ill use of my brevity, I shall therefore briefly step after you, and examine your short reply at least, where show of argument is.

Your first five pages are spent to prove me either proud or a liar ; for

" Paul prays ' the God of peace to sanctify us wholly.' Holiness is the way to happiness ; grace, the gate of glory. But some may insist that the sanctification must be total and perfect ; but who can come so furnished to the gate ? Therefore who can enter the city ? I answer, there is required only such a sanctity as the gate can afford, though far short of that within the city. But we must strive for every grace we have not, and for the increase of every grace we have."—*Adams*.

inserting in the title-page of my *Differences*, &c., that your book was written by the Baptist, or brethren of your way.

In answer to which, whoso (if unbiassed) readeth your second, your fifth, and sixth questions to me, may not perhaps be easily persuaded to the contrary; but the two last in your reply are omitted by you, whether for brevity's sake, or because you were conscious to yourself, that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, doth this warrant your unlawful practice?

You ask me next, "How long is it since I was a Baptist?" and then add, "'Tis an ill bird that bewrays his own nest.

Ans. I must tell you (avoiding your slovenly language) I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am, a christian; and choose, if God should count me worthy, to be called a christian, a believer, or other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem, nor Antioch, but rather from Hell and Babylon, for they naturally tend to divisions—you may know them by their fruits.

Next, "you tell us of your goodly harmony in London; or of the amicable christian correspondence betwixt those of divers persuasions there, until my turbulent and mutineering spirit got up.

Ans. The cause of my writing, I told you, which you have neither disapproved in whole or in part. And now I ask what kind of christian correspondence you have with them? Is it such as relateth to church communion? or such only as you are commanded to have with every brother that walketh disorderly, that they may be ashamed of their church-communion, which you condemn? If so, your great flourish will add no praise to them; and why they should glory in a correspondence with them as christians, who yet count them under such deadly sin, which will not by any means, as they now stand, suffer you to admit them to their father's table, to me it is not easy to believe.

Farther, your christian correspondence (as you call it) will not keep you now and then from fingering some of their members from them; nor from teaching them that you so take away, to judge and

condemn them that are left behind. Now who boasteth in this besides yourself, I know not.

Touching Mr. Jesse's judgment in the case in hand, you know it condemneth your practice; and since in your first, you have called for an author's testimony, I have presented you with one, whose arguments you have not condemned.

For your insinuating my abusive and unworthy behaviour, as the cause of the brethren's attempting to break our christian communion, it is not only false, but ridiculous; false—for they have attempted to make me also one of their disciples, and sent to me, and for me, for that purpose. Besides, it is ridiculous; surely their pretended order, and, as they call it, our disorder, was the cause, or they must render themselves very malicious, to seek the overthrow of a whole congregation, for (if it had been so) the unworthy behaviour of one.

Now since you tell me, "That Mr. Kiffin had no need of my forgiveness for the wrong he hath done me in his epistle"—

I ask, did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer, "There being no precept, precedent, or example for Mr. Kiffin to exclude his holy brethren from christian communion, that differ with him about baptism, he ought not to do it; but there is neither precept, precedent, nor example; therefore," &c.

You blame me for writing his name at length; but I know he is not ashamed of his name; and for you, though at the remotest rate, to insinuate it, must needs be damage to him.

Your artificial squibbling suggestions to the world about myself, imprisonment, and the like, I freely bind unto me as an ornament, among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now what if (as you suggest) the sober Dr. Owen,* though he told me

* Dr. Owen was among the warm admirers of the author. It was reported to king Charles II. that the doctor attended among Bunyan's hearers. His majesty was led to ask, "how so learned a man could be content to hear a tinker prate?" Dr. Owen thereupon is reported to have replied, "May it please your majesty, could I possess that tinker's ability for preaching, to purchase it I would gladly relinquish all my learning." The opponents of our author seem to have prevailed on the doctor to refrain from becoming Bunyan's "armour-bearer" from taking up the pen for him at the period indicated in the text.

and others at first, he would write an epistle to my book, yet waived it afterwards; this is also to my advantage; because it was through the earnest solicitations of several of you, that at that time stopped his hand: and perhaps it was more for the glory of God, that truth should go naked into the world, than as seconded by so mighty an armour-bearer as he.

You tell me also, that some of the sober Independents have showed dislike to my writing on the subject: what then? If I should also say, as I can without lying, that several of the Baptists have wished your's burnt before it had come to light; is your book ever the worse for that.

"You tell us you meddle not with the Presbyterians, Independents, Mixed Communionists (a new name), but are for liberty for all, according to their light."

Ans. I ask then, suppose an holy man of God, that differeth from you, as those above-named do, in the manner of water-baptism; I say, suppose such an one should desire communion with you, yet abiding by his own light, as to the thing in question, would you receive him to fellowship? If no, do you not dissemble?

But you add, "If unbaptized believers do not walk with us, they may walk with them with whom they are better agreed."

Ans. Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they should have it with you: thus do the Papists give the Protestants their liberty, because they can neither will nor choose.

Again, But do you not follow them with clamours and outcries, that their communion even amongst themselves is unwarrantable? Now, how then do you give them their liberty? Nay, do not even these things declare that you would take it away if you could?

"For the time that I have been a Baptist (say you), I do not remember that ever I knew, that one unbaptized person did so much as offer himself to us for church-fellowship."

Ans. This is no proof of your love to your brethren; but rather an argument that your rigidness was from that day to this so apparent, that those good souls despaired to make such attempts; we know they have done it elsewhere, where they hoped to meet with encouragement.

You seem to retract your denial of baptism to be the initiating ordi-

nance. And indeed Mr. Danvers told me, that you must retract that opinion, and that he had or would speak to you to do it ; yet by some it is still so acknowledged to be ; and in particular by your great helper Mr. Denne, who strives to maintain it by several arguments ; but your denial may be a sufficient confutation to him ; so I leave you together to agree about it, and conclude you have overthrown him.

But it seems, though you do not now own it to be the inlet into a particular church ; yet (as you tell us in your last), “ you never denied that baptism doth not make a believer a member of the universal, orderly, church visible.” And in this Mr. Danvers and you agree. “ Persons enter into the visible church thereby,” saith he.

Ans. Universal, that is the whole church. This word now comprehendeth all the parts of it, even from Adam to the very world’s end, whether in heaven or earth, &c. Now, that baptism makes a man a member of this church, I do not yet believe, nor can you show me why I should.

1. The universal orderly church : what church this should be (if by orderly you mean harmony or agreement in the outward parts of worship), I do not understand neither.

And yet thus you should mean, because you add the word visible to all at the last : the universal, orderly, visible church. Now I would yet learn of this brother where this church is ; for if it be visible, he can tell and also show it. But to be short, there is no such church : the universal church cannot be visible ; a great part of that vast body being already in heaven, and a great part as yet (perhaps) unborn.

But if he should mean by universal, the whole of that part of this church that is on earth, then neither is it visible or orderly. 1. Not visible ; for the part remains always to the best man’s eye utterly invisible.

2. This church is not orderly ; that is, hath not harmony in its outward and visible parts of worship ; some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe, that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ.⁴ As for

⁴ The case here put, forcibly brings before us the serious differences which separate Christians. Those who are so strongly opposed to each other’s views often forget the admonition of the apostle, “ To speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men.”—Paul to Titus, iii. 2.

instance at home; could not some of those called Baptists, die in opposing infant baptism? And again, some of them that are for infant baptism die for that as a truth? Here therefore is no order, but an evident contradiction; and that too in such parts of worship, as both count visible parts of worship indeed.

So then by universal, orderly, visible church, this brother must mean those of the saints only, that have been, or are baptized as we; this is clear, because baptism (saith he) maketh a believer a member of this church: his meaning then is, that there is an universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized is by that made a member of the universal, orderly, visible church of Baptists, and that the whole number of the rest of saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, visible orderly church of Independents; an universal, orderly, visible church of Presbyterians, and the like; and who of them, if as much confused in their notions as this brother, might not (they judging by their own light) contend for their universal church as he for his? But they have more wit.

But suppose that this unheard-of fictitious church were the only true universal church; yet whoever they baptize, must be a visible saint first; and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the church, before they be baptized; now he which is a visible member of the church already, that which hath so made him, hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so. His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism then neither makes him a member, nor visible member of the body of Christ.

You go on, "That I said it was consent that makes persons members of particular churches is true."

Ans. But that it is consent and nothing else, consent without faith, &c., is false. Your after endeavour to heal your unsound saying will do you no good; faith gives being to, as well as probation for membership.

What you say now of the epistles, that they were written to particular saints, and those too out of churches as well as in, I always believed; but

in your first you were pleased to say, "You were one of them that objected against our proofs out of the epistles, because they were written to particular churches (intending these baptized), and that they were written to other saints would be hard for me to prove:" but you do well to give way to the truth."

What I said about baptism being a pest, take my words as they lie, and I stand still thereto: "Knowing that satan can make any of God's ordinances a pest and plague to his people, even baptism, the Lord's table, and the holy scriptures; yea the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place." Wherefore I pray, if you write again, either consent to, or deny this position, before you proceed in your outcry.

But I must still continue to tell you, though you love not to hear thereof, that supposing your opinion bath hold of your conscience, if you might have your will, you would make inroads and outroads too, in all the churches that are not as you in the land. You reckon that church-privileges belong not to them who are not baptized as we: saying, "How can we take these privileges from them before they have them? we keep them from a disorderly practice of ordinances, especially among ourselves;" intimating you do what you can among others: and he that shall judge those he walketh not with, or, say as you, that "they, like Ephraim, are joined to an idol, and ought to repent and be ashamed of that idol before they be showed the pattern of the house;" and then shall back all with the citation of a text; doth it either in jest or in earnest—if in jest, it is abominable—if in earnest, his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he stands in relation unto. This being thus, 'tis reasonable to conclude, you want not an heart, but opportunity, for your inroads and outroads among them.

Touching those five things I mentioned in my second, you should not have counted they were found no where, because not found under that head which I mention; and now lest you should miss them again, I will present you with them here.

"A model is here furnished to all controversialists. No vaunting exultation is indulged. Gentle in the moment of triumph, while claiming victory, Bunyan praises his opponent, declaring he "does well to give way to the truth."

1. Baptism is not the initiating ordinance.
2. That though it was, the case may so fall out, that members might be received without it.
3. That baptism makes no man a visible saint.
4. That faith, and a life becoming the ten commandments, should be the chief and most solid argument with churches to receive to fellowship.
5. That circumcision in the flesh was a type of circumcision in the heart, and not of water-baptism.

To these you should have given fair answers ; then you had done like a workman.

Now we are come to where you labour to insinuate, "That a transgression against a positive precept, respecting instituted worship, hath been punished with the utmost severity that God hath executed against men, on record, on this side hell."²

Ans. Mr. Danvers says, "That to transgress a positive precept respecting worship, is a breach of the first and second commandment." If so, then 'tis for the breach of them, that these severe rebukes befall the sons of men.

2. But you instance the case of Adam his eating the forbidden fruit ; yet to no great purpose. Adam's first transgression was, that he violated the law that was written in his heart, in that he hearkened to the tempting voice of his wife : and after, because he did eat of the tree : he was bad then before he did eat of the tree, which badness was infused over his whole nature ; and then he bare this evil fruit of eating things that God hath forbidden. "Either make the tree good, and his fruit good ; or the tree bad, and his fruit bad : " men must be bad, ere they do evil—and good, ere they do good.

Again, which was the greatest judgment, to be defiled and depraved, or to be put out of paradise, do you in your next determine.

But as to the matter in hand, "What positive precept do they transgress, that will not reject him that God bids us receive," if he want light in baptism.

As to my calling for scripture to prove it lawful thus to exclude them, blame me for it no more ; verily I still must do it ; and had you but one

² "Avoid foolish questions, and genealogies, and contentions, and strivings about the law for they are unprofitable and vain."—Paul, to Titus, iii., 9.

to give, I had had it long before this. But you wonder I should ask for a scripture to prove a negative.

Ans. Are you at that door, my brother? If a drunkard, a swearer, or whoremonger should desire communion with you, and upon your refusal, demand your grounds; would you think his demands such as you ought not to answer? would you not readily give him by scores? So doubtless would you deal with us, but that in this you are without the lids of the bible.

2. But again, you have acted as those that must produce a positive rule. You count it your duty, a part of your obedience to God, to keep those out of church-fellowship that are not baptized as you. I then demand what precept bids you do this? where are you commanded to do it?

You object, that in Eph. iv. and 1 Cor. xii. is not meant of spirit-baptism: but Mr. Jesse says it is not, cannot be the baptism with water; and you have not at all refuted him.

And now for the church in the wilderness: you thought, as you say, I would have answered myself in the thing; but yet I have not, neither have you. But let us see what you urge for an answer.

1. Say you, "Though God dispensed with their obedience to circumcision in that time, it follows not that you or I should dispense with the ordinance of water-baptism now."

Ans. God commanded it, and made it the initiating ordinance to church-communion. But Moses, and Aaron, and Joshua, and the elders of Israel, dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God's allowance, as you affirm. Now, if they might dispense with circumcision, though the initiating ordinance, why may not we receive God's holy ones into fellowship, since we are not forbidden it, but commanded; yea, why should we make water-baptism, which God never ordained to that end, a bar to shut out and let in to church-communion?

2. You ask, "Was circumcision dispensed with for want of light," it being plainly commanded?

Ans. Whatever was the cause, want of light is as great a cause: and that it must necessarily follow, they must needs see it, because commanded, savours too much of a tang of freewill, or of the sufficiency of our understanding, and intrencheth too hard on the glory of the Holy Ghost, whose work it is to "bring all things to our remembrance, whatsoever Christ hath said to us."

3. You ask, "Cannot you give yourself a reason, that their moving, travelling state, made them incapable, and that God was merciful? Can the same reason, or any thing like it, for refusing baptism, be given now?"

Ans. I cannot give myself this reason, nor can you by it give me any satisfaction.

First, Because their travelling state could not hinder; if you consider that they might, and doubtless did, lie still in one place years together.

1. They were forty years going from Egypt to Canaan, and they had but forty-two journeys thither.

2. They at times went several of these journeys in one and the same year. They went (as I take it) eleven of them by the end of the third month after they came out of the land of Egypt. Compare *Exod. xix. 1.* with *Numb. xxxiii. 15.*

3. Again, in the fortieth year, we find them in mount Hor, where Aaron died, and was buried. Now that was the year they went into Canaan; and in that year they had nine journeys more, or ten, by that they got over Jordan. Here then were twenty journeys in less than an year and an half.⁷ Divide then the rest of the time to the rest of the journeys, and they had above thirty-eight years to go their two and twenty journeys in. And how this should be such a travelling, moving state, as that it should hinder their keeping this ordinance in its season, viz., "to circumcise their children the eighth day;" especially considering to circumcise them in their childhood, as they were born, might be with more security, than to let them live until they were men, I see not.

If you should think that their wars in the wilderness might hinder them, I answer, They had, for ought I can discern, ten times as much fighting in the land of Canaan, where they were circumcised, as in the wilderness where they were not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight (as it were) of one and thirty kings; I say, they would not have circumcised their six hundred thousand warriors, and have laid them open to the attempts and dangers of their enemies. No such thing, therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

⁷ The reasoning of our author on this point is valuable, from the careful study and scripture knowledge which it exhibits.

Fourthly, "An extraordinary instance to be brought into a standing rule, are no parallels." That is the sum of your fourth.

Ans. The rule was ordinary, which was circumcision: the laying aside of this rule became as ordinary, so long a time as forty years, and in the whole church also. But this is a poor shift, to have nothing to say, but that the case was extraordinary, when it was not.

But you ask, "Might they do so when they came into Canaan?"

Ans. No, no. No more shall we do as we do now, "when that which is perfect is come."

You add, "Because the church in the wilderness could not come by ordinances, &c., therefore when they may be come at, we need not practise them."

Ans. Nobody told you so. But are you out of that wilderness mentioned, Rev. xii.? Is antichrist down and dead to ought but your faith? Or are we only out of that Egyptian darkness, that in baptism have got the start of our brethren? For shame be silent: yourselves are yet under so great a cloud, as to imagine to yourselves a rule of practice not found in the bible: that is, "to count it a sin to receive your holy brethren, though not forbidden, but commanded to do it."

Your great flourish against my fourth argument, I leave to them that can judge of the weight of your words; as also what you say of the fifth or sixth.

For the instance I give you of Aaron, David, and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excusable; you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment; David did what was not lawful; and they in Hezekiah's time did eat the passover otherwise than it was written. But here I perceive the shoe pincheth; which makes you glad of Mr. Denne's evasion for help. At this also Mr. Danvers (but you to no purpose) cries out, charging me with asserting, "that ignorance absolves from sin of omission and commission." But, Sirs, fairly take from me the texts, with others that I can urge, and then begin to accuse.

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followeth after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone."—*Romans*, ix., 30—32.

You have healed your suggestion of unwritten verities poorly. But any shift to shift off the force of truth. After the same manner also you have helped your asserting, "That you neither keep out nor cast out from the church, if baptized, such as come unprepared to the supper, and other solemn appointments." Let us leave your's and mine to the pondering of wiser men.

My seventh argument (as I said) you have not so much as touched; nor the ten in that one, but only derided at the ten. But we will show them to the reader.

1. Love, which above all other things we are commanded to put on, is much more worth than to break about baptism.

2. Love is more discovered, when we receive for the sake of Christ and grace, than when we refuse for want of water.

3. The church at Colosse was charged to receive and forbear the saints, because they were new creatures.

4. Some saints were in the church at Jerusalem that opposed the preaching of salvation to the Gentiles, and yet retain their membership.

5. Divisions and distinctions among saints are of later date than election, and the signs of that; and therefore should give place.

6. It is love, not baptism, that discovereth us to the world to be Christ's disciples. John xiii. 35.

7. It is love that is the undoubted character of our interest in, and fellowship with Christ.

8. Fellowship with Christ is sufficient to invite to, and the new creature the great rule of our fellowship with Christ.

9. Love is the fulfilling of the law;* wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not, who judgeth and setteth at nought his brother.

10. Love is sometimes more seen and showed in forbearing to urge and press what we know, than in publishing and imposing. John xvi. 12; 1 Cor. iii. 1, 2.

11. When we attempt to force our brother beyond his light, or to break his heart with grief, to trust him beyond his faith, or bar him from his privileges, how can we say, I love.

12. To make that the door to communion which God hath not; to

* "Love is heaven and heaven is love."—*Scott*.

make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love.*

Here are two into the bargain.

If any of these, Sir, please you not in this dress, give me a word, and I shall, as well as my wit will serve, give you them in a syllogistical mode.

Now that you say (practically), "for some speak with their feet," (their walking) that water is above love, and all other things, is evident; because have they all but water, you refuse them for want of that; yea, and will be so hardy, though without God's word, to refuse communion with them.

In our discourse about the carnality that was the cause of the divisions that were at Corinth, you ask, Who must the charge of carnality fall upon —them that defend, or them that oppose the truth?

Ans. Perhaps on both; but be sure upon them that oppose: "Wherefore look you to yourselves, who, without any command of God to warrant you, exclude your brother from communion; your brother whom God hath commanded you to receive."

My ninth argument you make yourself merry with in the beginning; but why do you bye and bye so cut, and hack, and cast it, as it were, in the fire? These seventeen absurdities you can by no means avoid. For if you have not, as indeed you have not (though you mock me for speaking a word in Latin), one word of God that commands you to shut out your brethren, for want of water-baptism, from your communion; I say, if you have not one word of God to make this a duty to you, then unavoidably,

1. You do it by a spirit of persecution,
2. With more respect to a form, than the spirit and power of godliness.
3. This also makes laws where God makes none, and is to be wise above what is written.

* "Hath God cast off for ever?
Can time his truth impair?
His tender mercy never
Shall I presume to share?
Hath he his coming kindness
Shut up in endless wrath?
No; this is mine own blindness,
That cannot see his path."—*Montgomery*

4. It is a directing the Spirit of the Lord.
5. And bindeth all men's consciences to our light and opinion.
6. It taketh away the children's bread.
7. And withholdeth from them the increase of faith.
8. It tendeth to make wicked the hearts of weak christians.
9. It tendeth to harden the hearts of the wicked.
10. It setteth open a door to all temptation.
11. It tempteth the devil to fall upon them that are alone.
12. It is the nursery of all vain janglings.
13. It occasioneth the world to reproach us.
14. It holdeth staggering consciences in doubt of the right ways of the Lord.
15. It abuseth the holy scriptures.
15. It is a prop to antichrist.
17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you, that you cannot contain yourselves when you read it ; yet do I affirm, as I did in my first, " That to exclude christians from church-communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of division between us ; did, and doth, and will, prevail with God to send those judgments we have, or may hereafter feel." Like me yet as you will.

I come next to what you have said in justification of your fourteen arguments. " Such as they were (say you) I am willing to stand by them : what I have offered, I have offered modestly, according to the utmost light I had into those scriptures upon which they are bottomed ; having not arrived unto such a peremptory way of dictatorship, as what I render must be taken for laws binding to others in faith and practice ; and therefore express myself by suppositions, strong presumptions, and fair-seeming conclusions, from the premises."

Ans. Your arguments, as you truly say, are builded upon, or drawn from suppositions and presumptions ; and all because you want for your help the words of the holy scripture. And let the reader note ; for as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example ; therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last, that not only here, but in other places, what poor shifts you are driven to, to keep your pen going.

But, Sir, since you are not peremptory in your proof, how came you to be so absolute in your practice?^b For, notwithstanding all your seeming modesty, you will neither grant these communion with you, nor allow their communion among themselves, that turn aside from your seeming imports, and that go not with you in your strong presumptions. You must not, you dare not, lest you countenance their idolatry, and nourish them up in sin; they live in the breach of gospel order, and Ephraim-like are joined to an idol. And as for your love, it amounts to this, you deal with them, and withdraw from them; and all because of some strong presumptions and suppositions.

But you tell me, "I use the arguments of the Pædo-Baptist, viz., But where are infants forbidden to be baptized?"

But I ingeniously tell you, I know not what Pædo means; and how then should I know his arguments?

2. I take no man's argument but Mr. K.'s (I must not name him farther); I say I take no man's argument but his; now, viz. "That there being no precept, precedent, or example, for you to shut your holy brethren out of church-communion, therefore you should not do it." That you have no command to do it is clear; and you must of necessity grant it. Now, where there is no precept for a foundation, it is not what you by all your reasonings can suggest, can deliver you from the guilt of adding to his word.

Are you commanded to reject them? If yea, where is it? If nay, for shame be silent.

"Let us say what we will (say you) for our own practice, unless we bring positive scriptures that your's is forbidden, though nowhere written, you will be as a man in a rage without it, and would have it thought you go away with the garland."

Ans. 1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can, though with much more squibbling, frumps, and taunts, than hitherto you have mixed your writing with;

^b The gentleness which is meek in words but severe in practice, is of little value in the christian world. It has nothing in common with the love of Jesus, who taught, "By this shall all men know that ye are my disciples, if ye have love one to another."—*John*, xiii., 35.

scripture, scripture, we cry still : and it is a bad sign that your cause is naught, when you snap and snarl because I call for scripture.

2. Had you a scripture for this practice, that you ought to keep your brethren out of communion for want of water-baptism, I had done ; but you are left of the word of God, and confess it.

3. And as you have not a text that justifies your own, so neither that condemns our holy and christian communion ; we are commanded also to " receive him that is weak in the faith, for God hath received him." I read not of garlands but those in the Acts ; take you them. And I say moreover, that honest and holy Mr. Jesse hath justified our practice, and you have not condemned his arguments ; they therefore stand all upon their feet against you.

I leave your second, third, fourth, fifth, and sixth arguments under my answers, where they are suppressed. In your seventh, you again complain, for that I touch your seeming import, saying, " I do not use to say, as John Bunyan, This I say, and I dare to say. I please myself, by commending my apprehensions soberly and submissively to others much above me."

Ans. 1. Seeming imports are a base and unworthy foundation for a practice in religion ; and therefore I speak against them.

2. Where you say you submit your apprehensions soberly to those much above you, it is false ; unless you conclude none are above you, but those of your own opinion. Have you soberly and submissively commended your apprehensions to those congregations in London that are not of your persuasion in the case in hand ? and have you consented to stand by their opinion ? Have you commended your apprehensions soberly and submissively to those you call Independents and Presbyters ? and are you willing to stand by their judgment in the case ? Do you not reserve to yourself the liberty of judging what they say ? and of choosing what you judge is right, whether they conclude with you or no ?^c If so, why do you so much dissemble with all the world in print, to pretend to submit to other's judgment, and yet abide to condemn their judgments ? You have but one help ; perhaps you think they are not above you ; and by that *proviso* secure yourself ; but it will not do.

^c The conduct of our author's adversary, as here described, is in the true worldly spirit. Men professing to be Christ's followers are often seen contending not for truth but for superiority over a brother ; and this denied by the judge appealed to, the judge himself is set at naught.

For the offence you take at my comment upon your calling baptism a livery ; and for your calling it the Spirit's metaphorical description of baptism ; both phrases are boldness without the word. Neither do I find it called a listing ordinance, nor the solemnization of the marriage betwixt Christ and a believer. But perhaps you had this from Mr. Danvers, who pleaseth himself with this kind of wording it ; and says moreover in justification of you, "That persons entering into the visible church thereby (by baptism, which is untrue, though Mr. Baxter also saith it,) are by consent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Christ by their baptismal vow and covenant : for by that public declaration of consent, is the marriage and solemn contract made betwixt Christ and a believer in baptism. And (saith he) if it be preposterous and wicked for a man and woman to cohabit together, and to enjoy the privileges of a married estate, without the passing of that public solemnity ; so it is no less disorderly upon a spiritual account, for any to claim the privileges of a church, or be admitted to the same, till the passing of this solemnity by them."

Ans. But these words are very black.

First, Here he hath not only implicitly forbidden Jesus Christ to hold communion with the saints that are not yet his by baptism ; but is bold to charge him with being as preposterous and wicked if he do, as a man that liveth with a woman in the privileges of a married state, without passing that public solemnity.

Secondly, He here also chargeth him as guilty of the same wickedness, that shall but dare to claim church-communion without it ; yea, and the whole church too, if they shall admit such members to their fellowship.

And now, since cleaving to Christ by vow and covenant, will not do without baptism, after personal confession of faith, what a state are all those poor saints of Jesus in, that have avowed themselves to be his a thousand times without this baptism?^d yea, and what a case is Jesus

^d Many texts may be quoted from Scripture in support of the author's view of the case, which is in a manner that of the Pharisee and the Publican. There are cases in which "the first shall be last, and the last first." Jesus saith, did ye never read in the scriptures, "The stone which the builder rejected, the same is become the head of the corner."—*Matthew*, xxi., 42. "Woe unto you scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."—*Matthew*, xxiii., 23.

Christ in too, by your argument, to hold that communion with them, that belongeth only unto them that are married to him by this solemnity?

Brother, God give him repentance. I wot that through ignorance, and a preposterous zeal he said it: unsay it again with tears, and by a public renunciation of so wicked and horrible words:^e but I thus sparingly pass you by.

I shall not trouble the world any farther with an answer to the rest of your books. The books are public to the world; let men read and judge. And had it not been for your endeavouring to stigmatise me with reproach and scandal (a thing that doth not become you), I needed not have given you two lines in answer.

And now, my angry brother, if you shall write again, pray keep to the question, namely, "What precept, precedent, or example, have you in God's word, to exclude your holy brethren from church-communion for want of water-baptism."

Mr. Denn's great measure, please yourself with it; and when you shall make his arguments your own, and tell me so, you perhaps may have an answer; but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals, before he be worthy of an answer.

THE CONCLUSION.

READER,—When Moses sought to set the brethren that strove against each other, at one, he that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts; but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, "Wilt thou kill me as thou didst the Egyptian yesterday?"—A thing too commonly thrown upon those that seek peace and ensue it. "My soul (saith David) hath long dwelt with him that hateth peace. I am for peace (said he), but when I speak, they are for war." One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself,

^e "You would be ready to fly in the face of him that should give you the lie; and yet dare you give the lie to God?"—*Baxter*.

is best able to pity and bear with another; yet even among these such will arise, as will make divisions among their brethren, and seek to draw away disciples after them, crying still, that they, even they, are in the right, and all that hold not with them in the wrong, and to be withdrawn from.*

But whenever he hath said all that he can, it is one of the things which the Lord hateth, to sow discord among brethren.

Yet many years' experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion require it; and that especially by those of the rigid way of our brethren, the Baptists so called, whose principles will neither allow them to admit to communion the saint that differeth from them about baptism, nor consent they should communicate in a church state among themselves; but take occasion still ever as they can, both to reproach their church state, and to finger from amongst them who they can to themselves. These things being grievous to those concerned (as we are, though perhaps those at quiet are too little concerned in the matter), therefore when I could no longer forbear, I thought good to present to public view the warrantableness of our holy communion, and the unreasonableness of their seeking to break us to pieces. And this Mr. William K., Mr. Thomas Paul, and Mr. Henry Danvers, and Mr. Denn, fell in might and main upon me; some comparing me to the devil, others to a bedlam, others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing less than to accuse them to the magistrate, and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-renting principles and practice, in their excluding their holy brethren's communion from them, and their condemning of it among themselves. They also follow me with slanders and reproaches, counting (it seems) such things arguments to defend themselves.

But I in the mean time call for proof, scripture-proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism; at this Mr. P. takes offence, calling my demanding

* "We cannot lie down at peace with God unless we be at peace with men; nor in faith pray to be forgiven unless we forgive. Let us, therefore, study the things that make for peace, for the peace of our own spirits by living as much as in us lies, peaceably with all men."—*Matthew Henry*.

of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof, with high and swelling words, which he counteth not worthy of answer ; but I know the reason—he, by this demand, is shut out of the bible, as himself also suggesteth ; wherefore, when coming to assault me with arguments, he can do it but by seeming import, suppositions, and strong presumptions ; and tells you farther, in his reply, “That this is the utmost of his light in the scriptures urged for his practice ;” of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God concerning brotherly love. Strange ! that the scripture, that every where commandeth and presseth to love, to forbearance, and bearing the burden of our brother, should yet imply, or implicitly import that we should shut them out or our Father’s house ; or that those scriptures that command us to receive the weak, should yet command us to shut out the strong ! Thinkest thou, reader, that the scripture hath two faces, and speaketh with two mouths ? yet we must do so by these men’s doctrine. It saith expressly, “Receive one another, as Christ also received us to the glory of God.” But these men say it is not duty ; it is preposterous and idolatrous ; concluding, that to receive this brother is not a custom of them, nor yet of the churches of God ; consequently telling thee, that those who receive such a brother are not (let them talk while they will) any of the churches of God. See their charity, their candour, and love, in the midst of their great pretensions of love.

But be thou assured, christian reader, that for these their uncharitable words and actions, they have not footing in the word of God, neither can they heal themselves with suggesting their amicable correspondence to the world ; church-communion I plead for, church-communion they deny them ; yet church-communion is scripture-communion, and we read of none other among the saints.^f True we are commanded to withdraw from every brother that walks disorderly, that they may be ashamed, yet not to

“ Kindred of heart for his dear sake,
 A hearty welcome here receive,
 May we together now partake
 The joys which only he can give.
 May He by whose kind care we meet,
 Send his good spirit from above,
 Make our communications sweet
 And cause our hearts to burn with love.” *Newton.*

count him an enemy, but to admonish him as a brother. If this be that they intend, for I know not of another communion that we ought to have with those to whom we deny church-communion ; then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the meanwhile, I affirm, that baptism with water is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints. The same which is the argument of my books ; and as some of the moderate among themselves have affirmed, that neither Mr. K., Mr. P., nor Mr. Danvers, have made invalid, though sufficiently they have made their assault.

For Mr. Denn, I suppose they count him none of themselves, though both he and Mr. Lamb (like to like) are brought for authors and abettors of their practice, and to refel my peaceable principle. For Mr. Denn, if either of the three will make his arguments their own, they may see what their servant can do : but I shall not bestow paper and ink upon him, nor yet upon Mr. Lamb—the one already having given his profession the lie, and for the other, perhaps they that know his life, will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides, Mr. P. hath also concluded against Mr. Denn, That baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practice, is, suppositions, imports, and strong presumptions, things that they laugh at, despise, and deride, when brought by their brethren to prove infant baptism.

Railing for railing I will not render, though one of these opposers (Mr. Dan, by name) did tell me, that Mr. Paul's reply, when it came out, would sufficiently provoke me to so beastly a work ; but what is the reason of his so writing, if not the peevishness of his own spirit, or the want of better matter ?

This I thank God for, that some of the brethren of this way are of late more moderate than formerly ; and that those that retain their former sourness still, are left by their brethren to the vinegar of their own spirits, their brethren ingeniously confessing, that could these of their company bear it, they have liberty in their own souls to communicate with saints as saints, though they differ about water-baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. "Behold

how good and how pleasant it is for brethren to dwell together in unity!" It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and that went down to the skirts of his garment; (farther) it is as the dew of Hermon, that descended on the mountains of Sion." Mark, "For there the Lord commanded the blessing, even life for evermore."^g

I was advised by some who considered the wise man's proverb, not to let Mr. Paul pass with all his bitter invectives; but I consider that the wrath of man worketh not the righteousness of God: therefore I shall leave him to the censure and rebuke of the sober, where I doubt not but his unsavoury ways with me will be seasonably brought to his remembrance. Farewell.

I am thine to serve thee, Christian, so long as I can look out at those eyes that have had so much dirt thrown at them by many,

JOHN BUNYAN.

OF THE LOVE OF CHRIST.

THE love of Christ, poor I! may touch upon
But 'tis unsearchable. Oh! there is none
Its large dimensions can comprehend,
Should they dilate thereon world without end.

When we had sinned, in his zeal he sware,
That he upon his back our sins would bear.
And since unto sin is entailed death,
He vowed, for our sins he'd lose his breath.

He did not only say, vow, or resolve,
But to astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die

* Though less striking than his celebrated apologues, the reader will not fail to recognise the equal tone preserved by the author in this wordy war; the earnestness with which he maintains his opinions, and repels censures which had been hurled at him, without indulging in that coarse vituperation to which he might have resorted without offence to contemporary readers in those days—

^g When hard words, jealousies, and fears,
Set folks together by the ears."

To his eternal fame in sacred story,
We find that he did lay aside his glory,
Stepp'd from the throne of highest dignity,
Became poor man, did in a manger lie;
Yea was beholden upon his for bread,
Had of his own not where to lay his head:
Though rich, he did for us become thus poor,
That he might make us rich for evermore.

Nor was this but the least of what he did;
But the outside of what he suffered.
God made his blessed Son under the law;
Under the curse, which, like the lion's paw,
Did rent and tear his soul for mankind's sin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth testify.

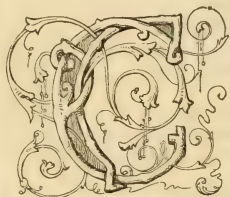
Nor did he of constraint himself thus give,
For sin, to death, that man might with him live;
He did do what he did most willingly,
He sung, and gave God thanks that he must die.

But do kings use to die for captive slaves?
Yet we were such when Jesus died to save 's.

Yea, when he made himself a sacrifice,
It was that he might save his enemies.
And though he was provoked to retract,
His blest resolves, for such, so good an act.
By the abusive carriages of those,
That did both him, his love and grace oppose;
Yet he, as unconcerned with such things,
Goes on, determined to make captive kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.

THE LIFE AND DEATH OF MR. BADMAN.

THE AUTHOR TO THE READER.



COURTEOUS READER, As I was considering with myself, what I had written concerning the progress of the Pilgrim from this world to glory; and how it had been acceptable to many in this nation; it came again into my mind to write, as then, of him that was going to heaven, so now of the life and death of the ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou seest, under the name and title of Mr. Badman, a name very proper for such a subject: I have also put it in the form of a dialogue, that I might, with more ease to myself, and pleasure to the reader, perform the work.

And although, as I said, I have put it forth in this method, yet have I, as little as may be, gone out of the road of mine own observation of things. Yea, I think I may truly say, that to the best of my remembrance, all the things that here I discourse of, I mean as to matter of fact, have been acted upon the stage of the world, even many times before mine eyes.

Here, therefore, courteous reader, I present thee with the life and death of Mr. Badman indeed: yea, I do trace him in his life, from his childhood to his death; that thou mayest, as in a glass, behold with thine own eyes, the steps that take hold of hell; and also discern, while thou art reading of Mr. Badman's death, whether thou thyself art treading in his path thereto.

And let me entreat thee to forbear quirking and mocking, for that Mr. Badman is dead; but rather gravely inquire concerning thyself by the word, whether thou art one of his lineage or no: for Mr. Badman has left many of his relations behind him; yea, the very world is overspread with his kindred. True some of his relations, as he, are gone to their

place and long home, but thousands of thousands are left behind ; as brothers, sisters, cousins, nephews, besides innumerable of his friends and associates.

I may say, and yet speak nothing but too much truth in so saying, that there is scarce a fellowship, a community, or fraternity of men in the world, but some of Mr. Badman's relations are there : yea, rarely can we find a family or household in a town, where he has not left behind him a brother, nephew, or friend.

The butt, therefore, that at this time I shoot at, is wide : and it will be as impossible for this book to go into several families, and not to arrest some, as for the king's messenger to rush into an house full of traitors, and find none but honest men there.

I cannot but think, that this shot will light upon many, since our fields are so full of this game ; but how many it will kill to Mr. Badman's course, and make alive to the Pilgrim's progress, that is not in me to determine ; this secret with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an end. However, I have put fire to the pan, and doubt not but the report will quickly be heard.

I told you before, that Mr. Badman had left many of his friends and relations behind him, but if I survive them (and that's a great question to me,) I may also write of their lives : however, whether my life be longer or shorter, this is my prayer at present, that God will stir up witnesses against them, that may either convert or confound them ; for wherever they live, and roll in their wickedness, they are the pest and plague of that country.

England shakes and totters already, by reason of the burthen that Mr. Badman and his friends have wickedly laid upon it : yea, our earth reels and staggereth to and fro, like a drunkard, the transgression thereof is heavy upon it.

Courteous reader, I will treat thee now, even at the door and threshold of this house, but only with this intelligence, that Mr. Badman lies dead within. Be pleased, therefore, (if thy leisure will serve thee,) to enter in, and behold the state in which he is laid, betwixt his deathbed and the grave. He is not buried as yet, nor doth he stink, as is designed he shall before he lies down in oblivion.

Now as others have had their funerals solemnized, according to their

greatness and grandeur in the world, so likewise Mr. Badman (forasmuch as he deserveth not to go down to his grave with silence), has his funeral state according to his deserts.


Four things are usual at great men's funerals, which we will take leave, and I hope without offence, to allude to in the funeral of Mr. Badman.

First, They are, sometimes, when dead, presented to their friends, by their completely wrought images, as lively as by cunning men's hands they can be ; that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds : and this I have endeavoured to answer in my discourse of Mr. Badman ; and, therefore, I have drawn him forth in his features and actions, from his childhood to his grey hairs. Here, therefore, thou hast him lively set forth as in cuts ; both as to the minority, flower, and seniority, of his age, together with those actions of his life that he was most capable of doing in, and under those present circumstances of time, place, strength, and the opportunities that did attend him in these.

Secondly, There is also usual at great men's funerals, those badges and escutcheons of their honour, that they have received from their ancestors, or have been thought worthy of for the deeds and exploits they have done in their life : and here Mr. Badman has his, but such as vary from all men of worth, but so much the more agreeing with the merit of his doings ; they all have descended in state, he only as an abominable branch. His deserts are the deserts of sin ; and, therefore, the escutcheons of honour that he has, are only that he died without honour, and at his end became a fool. Thou shalt not be joined with them in burial.—The seed of evil-doers shall never be renowned.

The funeral pomp, therefore, of Mr. Badman, is to wear upon his hearse the badges of a dishonourable and wicked life ; since his bones are full of the sins of his youth, which shall lie down, as *Job* says, in the dust with him : nor is it fit that any should be his attendants, now at his death, but such as with him conspired against their own souls in their life ; persons whose transgressions have made them infamous to all that have, or shall know what they have done.

Some notice, therefore, I have also here in this little discourse given the reader, of them who were his confederates in his life, and attendants at his death ; with a hint, either of some high villany committed by them, as also of those judgments that have overtaken and fallen upon them, from

the just and revenging hand of God. All which are things either fully known by me, as being eye and ear witness thereto, or that I have received from such hands, whose relation, as to this, I am bound to believe. And that the reader may know them from other things and passages herein contained, I have pointed at them with a finger, thus .^a

Thirdly, the funerals of persons of quality, have been solemnized with some suitable sermon at the time and place of their burial; but that I am not come to as yet, having got no further than to Mr. Badman's death; but forasmuch as he must be buried, after he hath stunk out his time before his beholders, I doubt not but some such that we read are appointed to be at the burial of Gog, will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it, till the buriers have buried it in the valley of Hamongog, Ezek. 39.

Fourthly, At funerals there does use to be mourning and lamentation, but here also Mr. Badman differs from others; his familiars cannot lament his departure, for they have not sense of his damnable state; they rather ring him, and sing him to hell in the sleep of death, in which he goes thither. Good men count him no loss to the world, his place can well be without him, his loss is only his own, and it is too late for him to recover that damage or loss by a sea of bloody tears, could he shed them. Yea, God has said, he will laugh at his destruction; who then shall lament for him, saying, Ah! my brother. He was but a stinking weed in his life; nor was he better at all in his death. Such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.

Reader, if thou art of the race, lineage, stock, or fraternity of Mr. Badman, I tell thee, before thou readest this book, thou wilt neither brook the author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die so, passeth also the sentence upon the wicked that live. I, therefore, expect neither credit of, nor countenance from thee, for this narration of thy kinsman's life.

For thy old love to thy friend, his ways, doings, &c., will stir up in thee enmity rather, in thy very heart, against me. I shall, therefore, incline to think of thee, that thou will rent, burn, or throw it away in contempt;

^a This note or mark deserves to be particularly remarked. There is something very impressive in the mode adopted to make the reader aware when the author speaks of stating facts, which have actually come to his own knowledge.

yea, and wish also, that for writing so notorious a truth, some mischief may befall me. I look also to be loaded by thee with disdain, scorn, and contempt; yea, that thou shouldest railingly and vilifying say, I lie, and am a bespatterer of honest men's lives and deaths.^b For Mr. Badman, when himself was alive, could not abide to be counted a knave (though his actions told all that went by, that indeed he was such an one). How then should his brethren that survive him, and that tread in his very steps, approve of the sentence that by this book is pronounced against him? Will they not rather imitate Korah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moses for doing execution?

I know it is ill puddling in the cockatrice's den, and that they run hazards that hunt the wild boar. The man also that writeth Mr. Badman's life, had need be fenced with a coat of mail, and with the staff of a spear, for that his surviving friends will know what he doth; but I have adventured to do it, and to play, at this time, at the hole of these asps; if they bite, they bite; if they sting, they sting. Christ sends his lambs in the midst of wolves, not to do like them, but to suffer by them for bearing plain testimony against their bad deeds: but had one not need to walk with a guard, and to have a sentinel stand at one's door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it. Acts xxiii. But I am stripped naked of these, and yet am commanded to be faithful in my service for Christ. Well then, I have spoken what I have spoken, and now come on me what will. Job xii., xiii. True, the text says, "Rebuke a scorner, and he will hate thee; and that he that reproveth a wicked man, getting himself a blot and shame;" but what then? Open rebuke is better than secret love; and he that receives it, shall find it so afterwards.

So then, whether Mr. Badman's friends shall rage or laugh at what I have writ, I know the better end of the staff is mine. My endeavour is to stop an hellish course of life, and to save a soul from death, James v; and if for so doing I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream, that cut his way through his armed enemies, and so got into the beauteous parace; I must, I say, remember him, and do myself likewise.

^b The treatment Bunyan had previously received justified his anticipation that he would not be spared when he sent forth the life of Mr. Badman.

Yet four things I will propound to the consideration of Mr. Badman's friends, before I turn my back upon them.

1. Suppose that there be an hell in very deed ; not that I do question it any more than I do whether there be a sun to shine ; but I suppose it for argument sake with Mr. Badman's friends ; I say, suppose there be an hell, and that too such an one as the Scripture speaks of, one at the remotest distance from God and life eternal ; one where the worm of a guilty conscience never dies, and where the fire of the wrath of God is not quenched.

Suppose, I say, that there is such an hell, prepared of God (as there is indeed,) for the body and soul of the ungodly world, after this life to be tormented in ; I say, do but with thyself suppose it, and then tell me, is it not prepared for thee, thou being a wicked man ? Let thy conscience speak, I say, is it not prepared for thee, thou being an ungodly man ? And dost thou think, wast thou there now, that thou art able to wrestle with the judgment of God ? Why then do the fallen angels tremble there ? Thy hands cannot be strong, nor can thy heart endure, in that day when God shall deal with thee. Ezek. xxii. 14.

2. Suppose that some one that is now a soul in hell for sin, was permitted to come hither again to dwell, and that they had a grant also, that upon amendment of life, next time they die, to change that place for heaven and glory, what sayest thou, O wicked man ? Would such an one (thinkest thou) run again into the same course of life as before, and venture the damnation that for sin he had already been in ? Would he choose again to lead that cursed life, that afresh would kindle the flames of hell upon him, and that would bind him up under the heavy wrath of God ? O ! he would not ; he would not ; the 16th of Luke insinuates it ; yea, reason itself, awake, would abhor it, and tremble at such a thought.

3. Suppose again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldest be by an angel conveyed to some place where, with convenience, from thence thou mightest have a view of heaven and hell ; of the joys of the one, and the torments of the other ; I say, suppose that from thence thou mightest have such a view thereof, as would convince thy reason, that both heaven and hell are such realities, as by the word they are declared to be : wouldest thou (thinkest thou) when brought to thy home again, choose to

thyself thy former life, to wit, to return to thy folly again? No; if belief of what thou sawest remained with thee, thou wouldest eat fire and brimstone first.

4. I will propound again. Suppose that there was amongst us such a law (and such a magistrate to inflict the penalty), that for every open wickedness committed by thee, so much of thy flesh should, with burning pincers, be plucked from thy bones; wouldest thou then go on in thy open way of lying, swearing, drinking, and whoring, as thou with delight doest now? Surely, surely, no. The fear of the punishment would make thee forbear; yea, would make thee tremble, even then when thy lusts were powerful, to think what a punishment thou wast sure to sustain, so soon as the pleasure was over. But oh! the folly, the madness, the desperate madness that is in the hearts of Mr. Badman's friends, who, in despite of the threatenings of an holy and sin-revenging God, and of the outcries and warnings of all good men: yea, that will in despite of the groans and torments of those that are now in hell for sin, (Luke xvi. 24—28) go on in a sinful course of life; yea, though every sin is also a step of descent down to that infernal cave. O how true is that saying of Solomon, "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccles. ix. 3. To the dead! that is, to the dead in hell, to the damned dead; the place to which those that have died bad men are gone; and that those that live bad men are like to go to, when a little more sin, like stolen waters, hath been imbibed by their sinful souls.

That which has made me publish this book is,

1. For that wickedness like a flood is like to drown our English world: it begins already to be above the tops of the mountains; it has almost swallowed up all; our youth, our middle age, old age, and all, are almost carried away of this flood. O debauchery, debauchery, what hast thou done in England! Thou hast corrupted our young men, hast made our old men beasts; thou hast deflowered our virgins, and hast made matrons bawds: thou hast made our earth to reel to and fro like a drunkard; it is in danger to be removed like a cottage; yea, it is because transgression is so heavy upon it, like to "fall and rise no more." Isa. xxiv. 20.

O! that I could mourn for England, and for the sins that are committed therein, even while I see, that without repentance the men of God's wrath are about to deal with us, each having his slaughtering weapon in

his hand, Ezek. ix. 1, 2.^c Well, I have written, and by God's assistance shall pray that this flood may abate in England; and could I but see the tops of the mountains above it. I should think that these waters were abating.

2. It is the duty of those that can, to cry out against this deadly plague; yea to lift up their voice as with a trumpet against it, that men may be awakened about it, fly from it, as from that which is the greatest of evils. Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms. Who, that sees an house on fire will not give the alarm to them that dwell therein? Who, that sees the land invaded, will not set the beacons on a flame? Who, that sees the devils, as roaring lions, continually devouring souls, will not make an outcry? But above all, when we see sin, sinful sin, a swallowing up a nation, sinking of a nation, and bringing its inhabitants to temporal, spiritual, and eternal ruin, shall we not cry out, and cry, "They are drunk, but not with wine; they stagger, but not with strong drink;" they are intoxicated with the deadly poison of sin, which will, if its malignity be not by wholesome means allayed, bring soul and body, and estate and country, and all, to ruin and destruction?

3. In and by this my outcry, I shall deliver myself from the ruins of them that perish; for a man can do no more in this matter, I mean as man in my capacity, than to detect and condemn the wickedness, warn the evil-doer of the judgment, and fly therefrom myself. But O, that I might not only deliver myself! Oh! that many would hear, and turn at this cry, from sin! that they may be secured from death and judgment that attend it.

Why I have handled the matter in this method is best known to myself: and why I have concealed most of the names of the persons whose sins or punishments I here and there in this book make relation of, is,

1. For that neither the sins nor judgments were all alike open: the sins of some were committed, and the judgments executed for them only in a corner. Not to say that I could not learn some of their names, for could I, I should not have made them public, for this reason.

2. Because I would not provoke those of their relations that survive them; I would not justly provoke them: and yet, as I think I should,

^c The reign of Charles II. was marked by shocking profligacy and awful judgments. 'These might well call forth the affecting apostrophe in the text for the then state of England.

should I have entailed their punishment to their sins, and both their names, and so have turned them into the world.

3. Nor would I lay them under any disgrace and contempt, which would, as I think, unavoidably have happened unto them, had I, withal, inserted their names.

As for those whose names I mention, their crimes or judgments were manifest; public almost as any thing of that nature that happeneth to mortal men. Such therefore have published their own shame by their sin, and God, his anger, by taking of open vengeance.

As Job says, "God has struck them as wicked men in the open sight of others," Job xxxiv. 26. So that I cannot conceive, since their sin and judgment was so conspicuous, that my admonishing the world thereof, should turn to their detriment: for the publishing of these things, are, so far as relation is concerned, intended for remembrances; that they may also bethink themselves, repent, and turn to God, lest the judgments for their sins should prove hereditary.^d For the God of heaven hath threatened to visit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation, Exod. xx. 5

Nebuchadnezzar's punishment for his pride being open, for he was for his sin driven from his kingly dignity, and from among men too, to eat grass like an ox, and to company with the beasts, Daniel did not stick to tell Belshazzar, his son, to his face thereof; nor to publish it, that it might be read and remembered by the generations to come. The same may be said of Judas and Ananias, &c., for their sin and punishment were known to all the dwellers at Jerusalem, Acts, i. and v.

Nor is it a sign but of a desperate impenitence and hardness of heart, when the offspring, or relations of those who have fallen by open, fearful, and prodigious judgments, for their sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God against them and their house. Thus Daniel aggravates Belshazzar's crime, for that he hardened

^d To improve the judgments of the passing hour was a task worthy of the powers of our author. They are shewn to have been the instruments of divine mercy. From the awful scenes witnessed during the great plague "the fear of death so awakened preachers and hearers, that the former exceeded themselves in lively and fervent preaching; and the latter heard with a peculiar ardour and attention. And through the blessing of God many were converted, and religion took such hold on their hearts, that it could never afterwards be loosed."—*Life and times of the Rev. Philip Henry.*

his heart in pride, though he knew that for very sin and transgression, his father was brought down from his height, and made to be a companion for asses. "And thou his son, O Belshazzar," says he, "hast not humbled thy heart, though thou knewest all this." Dan. v. A home reproof indeed, but home is most fit for an open and continued transgression.

Let those then that are the offspring or relations of such, who by their own sin, and the dreadful judgments of God, are made to become a sign, (Deut. xvi. 9, 10,) having been swept as dung from off the face of the earth, beware, lest when judgment knocks at their door, for their sins, as it did before at the door of their progenitors, it falls also with as heavy a stroke as on them that went before them; lest, I say, they in that day, instead of finding mercy, find for their high, daring, and judgment-affronting sins, judgment without mercy.

To conclude: let those that would not die Mr. Badman's death, take heed of Mr. Badman's ways; for his ways bring to his ends: wickedness will not deliver him that is given to it; though he should cloak all with a profession of religion.

If it was a transgression of old, for a man to wear a woman's apparel, surely it is a transgression now for a sinner to wear a Christian profession for a cloak. Wolves in sheep's clothing swarm in England this day, wolves, both as to doctrine, and as to practice too. Some men make a profession, I doubt, on purpose that they may twist themselves into a trade, and thence into an estate; yea, and if need be, into an estate knavishly, by the ruins of their neighbour. Let such take heed, for those that do such things have the greater damnation.

Christian, make thy profession shine by a conversation according to the gospel; or else if thou wilt damnify religion, bring scandal to thy brethren, and give offence to the enemies; and it would be better that a millstone was hanged about thy neck, and that thou, as so adorned, was cast into the bottom of the sea, than so to do.

Christian, a profession according to the gospel is, in these days, a rare thing: seek then after it, put it on, and keep it without spot, and (as becomes thee) white and clean, and thou shalt be a rare Christian.

The prophecy of the last times is, that professing men (for so I understand the text), shall be many of them base (2 Tim. 3); but continue thou in the things that thou hast learned, not of wanton men, nor of

licitious times, but of the word and doctrine of God, that is, according to godliness ; and thou shalt walk with Christ in white.

Now, God Almighty give his people grace, not to hate or malign sinners, nor yet to choose any of their ways, but to keep themselves pure from the blood of all men, by speaking and doing according to that name, and those rules, that they profess to know and love, for Jesus Christ's sake.

JOHN BUNYAN.

THE LIFE AND DEATH OF MR. BADMAN.

Wiseman.—GOOD morrow, my good neighbour, Mr. Attentive ; whither are you walking so early this morning ? Methinks you look as if you were concerned about something more than ordinary. Have you lost any of your cattle, or what is the matter ?

Attentive. Good Sir, good morrow to you. I have not as yet lost aught ; but yet you give a right guess of me, for I am, as you say, concerned in my heart ; but it is because of the badness of the times. And, Sir, you, as all our neighbours know, are a very observing man ; pray, therefore, what do you think of them ?

Wise. Why I think, as you say, to wit, that they are bad times, and bad they will be until men are better : for they are bad men that make bad times ; if men therefore should mend, so would the times. It is a folly to look for good days, so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it to repentance, and then my good neighbour, you will be concerned not as you are now. Now you are concerned because times are so bad ; but then you will be so because times are so good : now you are concerned so as to be perplexed ; but then you will be concerned so as to lift up your voice with shouting ; for I dare say, could you see such days, they would make you shout.

Atten. Ay, so they would ; such times I have longed for, such times I have prayed for : but I fear they will be worse before they be better.

Wise. Make no conclusions, man : for he that hath the hearts of men

in his hand, can change them from worse to better, and so bad times into good. God give long life to them that are good, and especially to those of them that are capable of doing him service in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in godliness.

Now as Mr. Wiseman said this, he gave a great sigh.

Atten. Amen, amen. But why, good Sir, do you sigh so deeply? Is it for aught else than that for the which as you have perceived, I myself am concerned.

Wise. I am concerned with you for the badness of the times; but that was not the cause of that sigh, of which, as I see, you take notice. I sighed at the remembrance of the death of that man for whom the bell tolled at our town yesterday.

Atten. Why, I trow Mr. Goodman, your neighbour is not dead. Indeed I did hear that he had been sick.

Wise. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned that the world had lost a light: but the man that I am concerned for now, was one that never was good, therefore such a one, who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death natural to death eternal.* And as he spake this, the water stood in his eyes.

Atten. Indeed to go from a deathbed to hell is a fearful thing to think on. But good neighbour Wiseman, be pleased to tell me who this man was, and why you conclude him so terrible in his death?

Wise. Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

Atten. My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby. So they agreed to sit down under the tree. Then Mr. Wiseman proceeded as followeth:

Wise. The man that I mean is one Mr. Badman; he has lived in our town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death is, not for that he was at all related to

* "The whole analogy of nature, the whole present course of things, most fully shews that there is nothing incredible in the general doctrine of religion, that God will reward and punish men for their actions hereafter."—*Bishop Butler.*

me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Allen. I perceive what you mean by two deaths at once, and to speak truth, it is a fearful thing thus to have ground to think of any: for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state is more dreadful and fearful than any man can imagine. Indeed if a man had no soul, if his state was not truly immortal, the matter would not be so much; but for a man to be so disposed of by his Maker, as to be appointed a sensible being for ever, and for him to fall into the hands of revenging justice, that will be always, to the utmost extremity that his sin deserveth, punishing of him in the dismal dungeon of hell; this must needs be unutterably sad and lamentable.

Wise. There is no man, I think, that is sensible of the worth of one soul, but must, when he hears of the death of unconverted men, be stricken with sorrow and grief; because, as you said well, that man's state is such, that he has a sensible being for ever. For it is sense that makes punishment heavy. But yet sense is not all that the damned have; they have sense and reason too: so then, as sense receiveth punishment with sorrow, because it feels and bleeds under the same: so by reason, and the exercise thereof in the midst of torment, all present affliction is aggravated, and that three manner of ways.

1. Reason will consider thus with himself. For what am I thus tormented? And will easily find it is for nothing but that base and filthy thing sin; and now will vexation be mixed with punishment, and that will greatly heighten the affliction.

2. Reason will consider thus with himself. How long must this be my state? And will soon return to himself this answer: This must be my state for ever and ever. Now this will greatly increase the torment.

3. Reason will consider thus with himself. What have I lost more than present ease and quiet by my sins that I have committed? And will quickly return himself this answer: I have lost communion with God, Christ, saints, and angels, and a share in heaven and eternal life. And this also must needs greatly add to the misery of poor damned souls. And this is the case of Mr. Badman.

Atten. I feel my heart even shake at the thoughts of coming into such a state. Hell! who knows that is yet alive, what the torments of hell are? This word hell gives a very dreadful sound.

Wise. Ay, so it does in the ears of him that has a tender conscience. But if, as you say, and that truly, the very name of hell is so dreadful, what is the place itself, and what are the punishments that are there inflicted, and that without the least intermission, upon the souls of damned men, for ever and ever?

Atten. Well, but passing this; my leisure will permit me to stay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to hell?

Wise. I will tell you. But first do you know which of the Badmans I mean.

Atten. Why, was there more of them than one?

Wise. O yes, a great many, both brothers and sisters, and yet all of them the children of a godly parent; the more a great deal is the pity.^f

Atten. Which of them therefore was it that died?

Wise. The eldest, old in years, and old in sin; but the sinner that dies an hundred years old shall be accursed.

Atten. Well, but what makes you think he is gone to hell?

Wise. His wicked life and fearful death, especially since the manner of his death was so corresponding with his life.

Atten. Pray let me know the manner of his death if yourself did perfectly know it?

Wise. I was there when he died: but I desire not to see another such man, while I live, die in such sort as he did.

Atten. Pray therefore let me hear it.

Wise. You say you have leisure and can stay; and therefore, if you please, we will discourse even orderly of him. First, we will begin with

^f See guilty passions spring to birth,
And deeds of hell deform the earth;
While righteousness and justice mourn,
And love and pity droop forlorn.
Great God! whose pow'rful hand can bind
The raging waves, the furious wind,
O bid the human tempest cease,
And hush the madd'ning world to peace.—*Dr*

his life, and then proceed to his death ; because a relation of the first may the more affect you, when you shall hear of the second.

Atten. Did you then so well know his life ?

Wise. I knew him of a child. I was a man when he was but a boy ; and I made a special observation of him from first to last.

Atten. Pray then let me hear from you an account of his life ; but be as brief as you can, for I long to hear of the manner of his death.

Wise. I will endeavour to answer your desires, and first, I will tell you, that from a child he was very bad ; his very beginning was ominous, and presaged that no good end was, in likelihood, to follow thereupon. There were several sins that he was given to when he was but a little one, that manifested him to be notoriously infected with original corruption ; for I dare say he learned none of them of his father and mother ; nor was he admitted to go much abroad among other children that were vile ; to learn to sin of them : nay, contrariwise, if at any time he did get abroad amongst others, he would be as the inventor of bad words, and an example in bad actions. To them all he used to be, as we say, the ringleader, and master sinner from a child.

Atten. This was a bad beginning indeed, and did demonstrate that he was as you say, polluted, very much polluted with original corruption. For to speak my mind freely, I do confess, that it is mine opinion, that children come polluted with sin into the world, and that oft-times the sins of their youth, especially while they are very young, are rather by virtue of indwelling sin, than by examples that are set before them by others : not but that they learn to sin by example too, but example is not the root, but rather the temptation to wickedness. The root is sin within ; for from within, out of the heart of man proceedeth sin.

Wise. I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the word : Man in his birth is compared to an ass, (an unclean beast,) and to a wretched infant in its blood : besides, all the first-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were sinners by imitation. The scripture also affirmeth, that by the sin of one, judgment came upon all ; and renders this reason, for that all have sinned : nor is that objection worth a rush, That Christ by his death hath taken away original sin. First, Because it is scriptureless. Secondly, Because it makes them incapable of salvation by Christ ; for none

but those that in their own persons are sinners, are to have salvation by him.⁵ Many other things might be added, but between persons so well agreed as you and I are, these may suffice at present: but when an antagonist comes to deal with us about this matter, then we have for him often other strong arguments, if he be an antagonist worth the taking notice of.

Atten. But, as was hinted before, he used to be ringleading sinner, or the master of mischief among other children: yet these are but generals; pray therefore tell me in particular what were the sins of his childhood.

Wise. I will so. When he was but a child, he was so addicted to lying, that his parents scarce knew when to believe he spake true; yea, he would invent, tell, and stand to the lies that he invented and told, and that with such an audacious face, that one might even read in his very countenance the symptoms of an hard and desperate heart this way.

Atten. This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lie cannot be knowingly told and stood in, (and I perceive that this was his manner of way in lying,) but he must, as it were, force his own heart unto it. Yea, he must make his heart hard, and bold to do it; yea, he must be arrived to an exceeding pitch of wickedness thus to do, since all this he did against that good education, that before you seemed to hint, he had from his father and mother.

Wise. The want of a good education, as you have intimated, is many times a cause why children do so easily, so soon, become bad; especially when there is not only a want of that, but bad examples enough, as, the more is the pity, there is many families; by virtue of which poor children are trained up in sin, and nursed therein for the devil and hell. But it was otherwise with Mr. Badman, for to my knowledge, this his way of lying was a great grief to his parents, for their hearts were much dejected at this beginning of their son; nor did there want counsel and correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, "That all liars should have their part in the lake that burns with fire and brimstone;" and that whosoever loveth and maketh a lie, should not have any part in the new and heavenly Jerusalem: but all availed nothing with him; when

⁵ "Thou blind Pharisee, I tell thee thou hast no understanding of God's design by the gospel, which is not to advance man's righteousness, as thou dreamest, but to advance the righteousness of his son and his grace by him."—*The Pharisee and the Publican*

a fit, or an occasion to lie came upon him, he would invent, tell, and stand to his lie as stedfastly as if it had been the biggest of truths that he told, and that with that hardening of his heart and face, that it would be to those who stood by a wonder. Nay, and this he would do when under the rod of correction, which is appointed by God for parents to use, that thereby they might keep their children from hell.^b

Atten. Truly it was, as I said, a bad beginning, he served the devil betimes: yea, he became nurse to one of his brats, for a spirit of lying is the devil's brat: "For he is a liar, and the father of it."

Wise. Right, he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart as the mother: wherefore another Scripture also saith, "Why hath satan filled thy heart to lie," &c. Yea, he calleth the heart that is big with a lie, an heart that hath conceived, that is, by the devil: "Why hast thou conceived this thing in thy heart, thou hast not lied unto men, but unto God?" True, his lie was a lie of the highest nature, but every lie hath the same father and mother as had the lie last spoken of: "For he is a liar, and the father of it." A lie then is a brat of hell, and it cannot be in the heart before the person has committed a kind of spiritual adultery with the devil. That soul, therefore, that telleth a known lie, has lien with, and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel, therefore, if the hearts that hatch and bring forth lies, be so much of complexion with the devil. Yea, no marvel though God and Christ have so bent their word against liars: a liar is wedded to the devil himself.

Atten. It seems a marvellous thing in mine eyes, that since a lie is the offspring of the devil, and since a lie brings the soul to the very den of devils, to wit, the dark dungeon of hell, that men should be so desperately wicked as to accustom themselves to so horrible a thing.

Wise. It seems also marvellous to me, especially when I observe for how little a matter some men will study, contrive, make, and tell a lie, you shall have some that will lie it over and over, and that for a penny

^b The vice here treated upon, is one that most obstinately adheres to the sinner. Neither the shame of exposure, nor the certainty of speedy detection, can restrain the wretched being who has accustomed himself to sin against truth, nor yet the degrading endless task he has imposed upon himself, to cover the first fault by new and consistent falsehoods.

profit; yea, lie and stand in it, although they know that they lie: yea, you shall have some men that will not stick to tell lie after lie, though themselves get nothing thereby. They will tell lies in their ordinary discourse with their neighbours; also their news, their jests, and their tales, must needs be adorned with lies; or else they seem to bear no good sound to the ear, nor show much to the fancy of him to whom they are told. But alas! what will these liars do, when, for their lies, they shall be tumbled down into hell, to that devil that did beget those lies in their heart, and so be tormented by fire and brimstone, with him, and that for ever and ever, for their lies?

Atten. Can you not give one some examples of God's judgment upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof be made afraid, and ashamed to lie?

Wise. Examples! why, Ananias and his wife are examples enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lie, and that by God himself, in the midst of a company of people. But if God's threatening of liars with hell fire, and with the loss of the kingdom of heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgments that have swept liars out of the world heretofore, should do it. Now, as I said, this lying was one of the first sins that Mr. Badman was addicted to, and he could make them and tell them fearfully.

Atten. I am sorry to hear this of him, and so much the more, because, as I fear, this sin did not reign in him alone; for usually one that is accustomed to lying, is also accustomed to other evils besides; and if it were not so also with Mr. Badman, it would be indeed a wonder.

Wise. You say true, the liar is a captive slave of more than the spirit of lying; and, therefore, this Mr. Badman, as he was a liar from a child, so he was also much given to pilfer and steal,¹ so that what he could, as we say, handsomely lay his hands on, that was counted his own, whether they were the things of his fellow-children, or if he could lay hold of anything at a neighbour's house, he would take it away; you must understand me of trifles; for being yet but a child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripe-

¹ The conscious degradation of the liar prepares him for everything that is mean and villanous. Dreadful are the consequences, "The curse of the Lord is in the house of the wicked."—*Proverbs*, iii., 33.

ness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of gardens and orchards; and as he grew up, to steal pullen from the neighbourhood; yea, what was his father's could not escape his fingers; all was fish that came to his net, so hardened at last was he in this mischief also.

Atten. You make me wonder more and more. What, play the thief too! What, play the thief so soon! He could not but know, though he was but a child, that what he took from others was none of his own. Besides, if his father was a good man, as you say, it could not be, but he must also hear from him, that to steal was to transgress the law of God, and so to run the hazard of eternal damnation.

Wise. His father was not wanting to use the means to reclaim him, often urging, as I have been told, that saying, in the law of Moses, "Thou shalt not steal;" and also that, "That is the curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off," &c. The light of nature also, though he was little, must needs show him, that what he took from others was not his own, and that he would not willingly have been served so himself. But all was to no purpose, let father and conscience say what they would to him, he would go on, he was resolved to go on in his wickedness.

Atten. But his father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?

Wise. How, why, like to a thief that is found. He would stand gloating, and hanging down his head in a sullen pouching manner, (a body might read, as we use to say, the picture of ill-luck in his face,) and when his father did demand his answer to such questions concerning his villany, he would grumble and mutter at him, and that should be all he could get.

Atten. But you said that he would also rob his father; methinks that was an unnatural thing.

Wise. Natural or unnatural, all is one to a thief. Besides, you must think that he had likewise companions to whom he was, for the wickedness that he saw in them, more firmly knit, than either to father or mother. Yea, and what had he cared, if father and mother had died for grief for him. Their death would have been, as he would have counted, great release and liberty to him: for the truth is, they and their counsel was his bondage; yea, and if I forget not, I have heard some say, that when he was, at times, among his companions, he would greatly rejoice

to think that his parents were old, and could not live long, and then, quoth he, I shall be mine own man, to do what I list, without their control.

Atten. Then it seems he counted that robbing of his parents was no crime.

Wise. None at all; and, therefore, he fell directly under that sentence, "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer." And for that he set so light by them as to their persons and counsels, it was a sign that at present he was of a very abominable spirit, and that some judgment waited to take hold of him in time to come.

Atten. But can you imagine what it was, I mean, in his conceit, (for I speak not now of the suggestions of satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no greater matter?

Wise. It was, for that the things that he stole were small; to rob orchards, and gardens, and to steal pullen, and the like; these he counted tricks of youth, nor would he be beat out of it by all that his friends could say. They would tell him that he must not covet, or desire, (and yet to desire is less than to take,) even anything, the least thing that was his neighbour's; and that if he did, it would be a transgression of the law; but all was one to him; what through the wicked talk of his companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

☞ *Atten.* Well, I heard a man once, when he was upon the ladder with a rope about his neck, confess, (when ready to be turned off by the hangman,) that that which had brought him to that end, was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a thief by stealing of pins and points; and, therefore, did forewarn all the youth, that then were gathered to see him die, to take heed of beginning, though but with little sins; because, by tampering at first with little ones, way is made for the commission of bigger.¹

¹ The mark prefixed to this paragraph, should be noted. It will be remembered the fact stated is no imaginary case, but that which the author could vouch, from his own knowledge to be really true.

Wise. Since you are entered upon stories, I also will tell you one ; the which, though I heard it not with mine own ears, yet my author I dare believe. It is concerning one old Tod, that was hanged about twenty years ago, or more, at Hereford, for being a thief. The story is this :—

At a summer assizes holden at Hertford, while the judge was sitting upon the bench, comes this old Tod into the court, clothed in a green suit, with his leathern girdle in his hand, his bosom open, and all on a dung sweat, as if he had run for his life : and being come in, he spake aloud as follows : My Lord, said he, here is the veriest rogue that breathes upon the face of the earth. I have been a thief from a child ; when I was but a little one, I gave myself to rob orchards ; and to do other such like wicked things, and I have continued a thief ever since. My Lord, there has not been a robbery committed these many years, within so many miles of this place, but I have either been at it, or privy to it.

The judge thought the fellow was mad ; but after some conference with some of the justices, they agreed to indict him ; and so they did of several felonious actions ; to all which he heartily confessed guilty, and so was hanged with his wife at the same time.

Atten. This is a remarkable story indeed, and you think it is a true one.

Wise. It is not only remarkable, but pat to our purpose. This thief, like Mr. Badman, began his trade betimes ; he began, too, where Mr. Badman began, even at robbing of orchards, and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the public shame of sin, which is the gallows.

As for the truth of this story, the relater told me that he was at the same time himself in the court, and stood within less than two yards of old Tod, when he heard him aloud to utter the words.^k

Atten. These two sins of lying and stealing were a bad sign of an evil end.

Wise. So they were ; and yet Mr. Badman came not to his end like old Tod ; though I fear to as bad, nay, worse than was that death of the gallows, though less discerned by spectators ; but more of that by-and-by. But you talk of these two sins as if these were all that Mr. Badman was addicted to in his youth : alas, alas ! he swarmed with sins, even as a beggar does with vermin, and that when he was a boy.

^k Tod's confession it may be presumed, from what goes before, was well known to the reading public when Bunyan wrote.

Atten. Why, what other sins was he addicted to, I mean when he was but a child?

Wise. You need not ask to what other sins was he, but to what other sins was he not addicted: that is of such as suited with his age; for a man may safely say, that nothing that was vile came amiss to him if he was but capable to do it. Indeed some sins there be, that childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more. And,

First, He could not endure the Lord's-day, because of the holiness that did attend it; the beginning of that day was to him as if he was going to prison, (except he could get out from his father and mother, and lurk in byholes among his companions, until holy duties were over.) Reading the Scriptures, hearing sermons and prayer, godly conference, repeating of sermons and prayer, were things that he could not away with; therefore, if his father on such days (as often he did, though sometimes, notwithstanding his diligence, he would be sure to give him the slip,) did keep him strictly to the observation of the day, he would plainly show by all carriages, that he was highly discontent therewith; he would sleep at duties, would talk vainly with his brothers, and, as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

Atten. This his abhorring of that day, was not, I think, for the sake of the day itself: for as it is a day, it is nothing else but as other days of the week: but I suppose that the reason of his loathing of it was, for that God hath put sanctity and holiness upon it: also because it is the day above all the days of the week that ought to be spent in holy devotion, in remembrance of our Lord's resurrection from the dead.

Wise. Yes, it was, therefore, that he was such an enemy to it; even because more restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

Atten. Doth not God, by instituting of a day unto holy duties, make great proof how the hearts and inclinations of poor people do stand to holiness of heart, and a conversation in holy duties?

Wise. Yes, doubtless; and a man shall show his heart and his life, what they are, more by one Lord's day, than by all the days of the week besides: and the reason is, because on the Lord's-day there is a special restraint laid upon man as to thoughts and life, more than upon other days

of the week besides. Also, men are enjoined on that day to a stricter performance of holy duties, and restraint of worldly business, than upon other days they are ; wherefore, if their hearts incline not naturally to good, now they will show it, now they will appear what they are. The Lord's-day is a kind of an emblem of the heavenly sabbath above, and it makes manifest how the heart stands to the perpetuity of holiness, more than to be found in a transient duty does.¹

On other days a man may be in and out of holy duties, and all in a quarter of an hour ; but now, the Lord's-day is, as it were, a day that enjoins to one perpetual duty of holiness : "remember that thou keep holy the Sabbath-day," (which by Christ is not abrogated, but changed into the first of the week,) not as it was given in particular to the Jews, but as it was sanctified by him from the beginning of the world ; and, therefore, is a great proof of the frame and temper of a man's heart, and does more make manifest to what he is inclined, than doth his other performance of duties ; therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it honourable, upon the account that now they have an opportunity to show how they delight to honour him ; in that they have not only an hour, but a whole day to show it in : I say, he puts great difference between these, and that other sort that say, When will the sabbath be gone, that we may be at our worldly business ? The first he calleth a blessed man, but brandeth the other for an unsanctified worldling. And indeed, to delight ourselves in God's service upon his holy days, gives a better proof of a sanctified nature, than to grudge at the coming, and to be weary of the holy duties of such days, as Mr. Badman did.

Atten. There may be something in what you say, for he that cannot abide to keep one day holy to God, to be sure he hath given a sufficient proof that he is an unsanctified man ; and as such, what should he do in heaven ? that being the place where a perpetual sabbath is to be kept to God ; I say, to be kept for ever and ever. And for ought I know, one reason why one day in seven hath been by our Lord set apart unto holy duties for men, may be to give them conviction that there is enmity in the hearts of sinners to the God of heaven ; for he that hateth holiness, hateth God himself. They pretend to love God, and yet love not a holy day,

¹ The sabbath throughout the whole civilised world is confessed a blessing to man and beast. Can the importance of worthily spending it be for a moment questioned ?

and yet love not to spend that day in one continued act of holiness to the Lord ; they had as good say nothing, as to call him Lord, Lord, and yet not do the things that he says. And this Mr. Badman was such a one : he could not abide this day, nor any of the duties of it. Indeed, when he could get from his friends, and so spend it in all manner of idleness and profaneness, then he would be pleased well enough : but what was this, but a turning the day into night, or other than taking an opportunity at God's forbidding to follow our callings, to solace and satisfy our lusts and delights of the flesh ? I take the liberty to speak thus of Mr. Badman, upon a confidence of what you, Sir, have said of him, is true.

Wise. you need not to have made that apology for your censuring of Mr. Badman, for all that knew him will confirm what you say of him to be true. He could not abide either that day, or any thing else that had the stamp or image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little child.

Atten. I must say again, I am sorry to hear it, and that for his own sake, and also for the sake of his relations, who must needs be broken to pieces with such doings as these : for, for these things' sake comes the wrath of God upon the children of disobedience : and doubtless he must be gone to hell, if he died without repentance ; and to beget a child for hell, is sad for parents to think on.

Wise. Of his dying, as I told you, I will give you a relation anon ; but now we are upon his life, and upon the manner of his life in his childhood, even of the sins that attended him then, some of which I have mentioned already ; and indeed I have mentioned but some, for yet there are more to follow, and those not at all inferior to what you have already heard.

Atten. Pray what were they ?

Wise. Why, he was greatly given, and that while a lad, to grievous swearing and cursing ; yea, he then made no more of swearing and cursing, than I do of telling my fingers ; yea, he would do it without provocation thereto. He counted it a glory to swear and curse, and it was as natural to him, as to eat and drink and sleep.

Atten. O ! what a young villain was this ! here is, as the apostle says, a yielding of members as instruments of unrighteousness unto sin indeed ! This is proceeding from evil to evil with a witness ; this argueth that he was a black-mouthed young wretch indeed.

Wise. He was so; and yet, as I told you, he counted above all, this kind of sinning, to be a badge of his honour: he reckoned himself a man's fellow when he had learned to swear and curse boldly.^m

Atten. I am persuaded that many do think, as you have said, that to swear is a thing that does bravely become them; and that it is the best way for a man, when he would put authority or terror to his words, to stuff them full of the sin of swearing.

Wise. You say right, else, as I am persuaded, men would not so usually belch out their blasphemous oaths as they do: they take a pride in it; they think that to swear is gentleman-like; and having once accustomed themselves unto it, they hardly leave it all the days of their lives.

Atten. Well, but now we are upon it, pray show me the difference between swearing and cursing; for there is a difference, is there not?

Wise. Yes; there is a difference between swearing and cursing; swearing, vain swearing, such as young Badman accustomed himself unto. Now vain and sinful swearing, is a light and wicked calling of God, &c. to witness to our vain and foolish attesting of things; and those things are of two sorts.

1. Things that we swear are or shall be done.
2. Things so sworn to, true or false.

1. Things that we swear are or shall be done. Thou swearest thou hast done such a thing, that such a thing is so, or shall be so; for it is no matter which of these it is that men swear about, if it be done lightly, and wickedly, and groundlessly, it is vain, because it is a sin against the third commandment, which says, "Thou shalt not take the name of the Lord thy God in vain." For this is a vain using of that holy and sacred name, and so a sin for which, without sound repentance, there is not, nor can be rightly expected, forgiveness.

Atten. Then it seems, though as to the matter of fact, a man swears truly, yet if he sweareth lightly and groundlessly, his oath is evil, and he by it under sin.

Wise. Yes, a man may say, "The Lord liveth," and that is true, and yet in so saying, swear falsely; because he sweareth vainly, needlessly, and

^m The folly as well as sinfulness of profane swearing is here pointedly set forth. The reprobate utterly forgets the petition of the royal Psalmist, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength, and my Redeemer."—*Psalms*, xix., 14.

without a ground. To swear groundedly and necessarily, (which then a man does, when he swears as being called thereto of God), that is tolerated by the word : but this was none of Mr. Badman's swearing : and therefore that which now we are not concerned about.

Atten. I perceive by the prophet, that a man may sin in swearing to the truth : they therefore must needs most horribly sin, that swear to confirm their jests and lies ; and as they think, the better to beautify their foolish talking.

Wise. They sin with an high hand ; for they presume to imagine, that God is as wicked as themselves, to wit, that he is an avoucher of lies to be true. For, as I said before, to swear, is to call God to witness ; and to swear to a lie, is to call God to witness that that lie is true. This therefore, must needs offend ; for it puts the highest affront upon the holiness and righteousness of God, therefore his wrath must sweep them away. This kind of swearing is put in with lying, and killing, and stealing, and committing adultery ; and, therefore, must not go unpunished : for if God " will not hold him guiltless that taketh his name in vain," which a man may do when he swears to a truth, (as I have showed before,) how can it be imagined, that he should hold such guiltless, who by swearing, will appeal to God, if lies be not true, or that swear out on their frantic and bedlam madness. It would grieve and provoke a sober man to wrath, if one should swear to a notorious lie, and avouch that that man would attest it for a truth ; and yet thus do men deal with the holy God. They tell their jestings, tales, and lies, and then swear by God that they are true. Now this kind of swearing was as common with young Badman, as it was to eat when he was an hungered, or to go to bed when it was night.

Atten. I have often mused in my mind, what it should be that should make men so common in the use of the sin of swearing, since those that be wise will believe them never the sooner for that.

Wise. It cannot be any thing that is good, you may be sure, because the thing itself is abominable : 1. Therefore it must be from promptings of the spirit of the devil within them. 2. Also it flows sometimes from hellish rage, when the tongue hath set on fire of hell even the whole course of nature. 3. But commonly swearing flows from that daring boldness that biddeth defiance to the law that forbids it. 4. Swearers think also, that by their belching of their blasphemous oaths out of their

black and polluted mouths, they show themselves the more valiant men. 5. And imagine also, that by these outrageous kind of villanies, they shall conquer those that at such a time they have to do with, and make them believe their lies to be true." They also swear frequently to get gain thereby, and when they meet with fools they overcome them this way. But if I might give advice in this matter, no buyer should lay out one farthing with him that is a common swearer in his calling; especially with such an oath-master that endeavoureth to swear away his commodity to another, and that would swear his chapman's money into his own pocket.

Atten. All these causes of swearing, so far as I can perceive, flow from the same root as do the oaths themselves, even from a hardened and desperate heart. But pray show me now how wicked cursing is to be distinguished from this kind of swearing.

Wise. Swearing, as I said, hath immediately to do with the name of God, and it calls upon him to be witness of the truth of what is said; that is, if they that swear, swear by him. Some indeed swear by idols, as by the mass, by our lady, by saints, beasts, birds, and other creatures; but the usual way of our profane ones in England, is to swear by God, Christ, faith, and the like. But however, or by whatever they swear, cursing is distinguished from swearing thus.

To curse, to curse profanely, it is to sentence another or ourself, for, or to evil; or to wish that some evil might happen to the person, or thing, under the curse, unjustly.

1. It is to sentence for, or to evil, that is, without a cause: thus Shimei cursed David: he sentenced him for, and to evil, unjustly, when he said to him, "Come out, come out thou bloody man, and thou man of Baliol. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold thou art taken in thy mischief, because thou art a bloody man."

This David calls a grievous curse. "And behold," saith he to Solomon

"Swearing is solemnly denounced in Scripture. The prophet Jeremiah says, "Because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil and not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their ways shall be as slippery ways in the darkness: they shall be driven on, and fall therein, for I will bring evil upon them."—*Jeremiah*, xxiii., 10—12.

his son, "thou hast with thee Shimei, a Benjamite, which cursed me with a grievous curse, in the day when I went to Mahanaim."

But what was this curse? Why, 1. It was a wrong sentence passed upon David: Shimei called him bloody man, man of Belial, when he was not. 2. He sentenced him to the evil that at present was upon him, for being a bloody man, that is, against the house of Saul, when that present evil overtook David for quite another thing.

And we may thus apply it to the profane ones of our times, who in their rage and envy, have little else in their mouths but a sentence against their neighbour for, and to evil, unjustly. How common is it with many, when they are but a little offended with one, to cry, Hang him, Damn him, Rogue! This is both a sentencing of him for, and to evil, and is in itself a grievous curse.

2. The other kind of cursing, is to wish that some evil might happen to, and overtake this or that person, or thing: and this kind of cursing, Job counted a grievous sin. "I have not suffered," says he, "my mouth to sin, by wishing a curse to his soul;" or, consequently, to body or estate. This, then, is a wicked cursing, to wish that evil might either befall another, or ourselves: and this kind of cursing young Badman accustomed himself unto.

1. He would wish that evil might befall others; he would wish their necks broken, or that their brains were out, or that the pox, or the plague was upon them, and the like: all which is a devilish kind of cursing, and is become one of the common sins of our age.

2. He would also as often wish a curse to himself, saying, Would I might be hanged, or burned, or that the devil might fetch me, if it be not so, or the like. We count the damn-me blades to be great swearers, but when in their hellish fury they say, God damn me, God perish me, or the like, they rather curse than swear; yea, curse themselves, and that with a wish, that damnation might light upon themselves; which wish and curse of theirs in a little time, they will see accomplished upon them, even in hell-fire, if they repent them not of their sins.

Atten. But did this young Badman accustom himself to such filthy kind of language?

Wise. I think I may say, that nothing was more frequent in his mouth, and that upon the least provocation. Yea, he was so versed in such kind of language, that neither father, nor mother, nor brother, nor sister, nor

servant, no nor the very cattle that his father had, could escape these curses of his. I say, that even the brute beasts when he drove them, or rid upon them, if they pleased not his humour, they must be sure to partake of his curse. He would wish their necks broke, their legs broke, their guts out, or that the devil might fetch them, or the like: and no marvel, for he that is so hardy to wish damnation, or other bad curses to himself, or dearest relations, would not stick to wish evil to the silly beast, in his madness.

Atten. Well, I see still that this Badman was a desperate villain. But pray, Sir, since you have gone thus far, now show me whence this evil of cursing ariseth, and also what dishonour it bringeth to God; for I easily discern that it doth bring damnation to the soul.

Wise. This evil of cursing ariseth, in general, from the desperate wickedness of the heart; but particularly from, 1. Envy, which is, as I apprehend, the leading sin to witchcraft.^o 2. It also ariseth from pride, which was the sin of the fallen angels. 3. It ariseth too from scorn and contempt of others. 4. But for a man to curse himself, must needs arise from desperate madness.

The dishonour that it bringeth to God, is this. It taketh away from him his authority, in whose power it is only, to bless and curse; not to curse wickedly, as Mr. Badman, but justly, righteously, giving by his curse, to those that are wicked, the due reward of their deeds.

Besides, these wicked men, in their wicked cursing of their neighbour, &c., do even curse God himself in his handy work. Man is God's image, and to curse wickedly the image of God, is to curse God himself. Therefore, as when men wickedly swear, they rend and tear God's name, and make him, as much as in them lies, the avoucher and approver of all their wickedness; so he that curseth and condemneth in this sort his neighbour, or that wisheth him evil, curseth and condemneth, and wisheth evil to the image of God, and consequently judgeth and condemneth God himself.

Suppose that a man should say with his mouth, I wish that the king's picture was burned; would not this man's so saying, render him as an enemy to the person of the king? Even so it is with them that,

^o Witchcraft in Bunyan's time was believed to be very prevalent. A learned and humane judge, sir Matthew Hale, earnestly prayed that the day might never come when such evil doings (as those of witches) should not be visited by severe legal punishment.

by cursing, wish evil to their neighbour, or to themselves, they condemn the image, even the image of God himself.

Atten. But do you think that the men that do thus, do think that they do so vilely, so abominably?

Wise. The question is not what men do believe concerning their sin, but what God's word says to it. If God's word says that swearing and cursing are sins, though men should count them for virtues, their reward will be a reward for sin, to wit, the damnation of the soul.

To curse another, and to swear vainly and falsely, are sins against the light of nature.

1. To curse is so, because, whoso curseth another, knows that at the same time he would not be so served himself.^p

2. To swear also, is a sin against the same law; for nature will tell me, that I should not lie, and therefore much less swear to confirm it. Yea, the heathens have looked upon swearing to be a solemn ordinance of God, and therefore not to be lightly or vainly used by men, though to confirm a matter of truth.

Atten. But I wonder, since cursing and swearing are such evils in the eyes of God, that he doth not make some examples to others for their committing such wickedness.

Wise. Alas! so he has, a thousand times twice told, as may be easily gathered by any observing people in every age and country. I could present you with several myself; but waving the abundance that might be mentioned, I will here present you with two: One was that dreadful judgment of God upon one N. P. at Wimbledon, in Surrey, who after a horrible fit of swearing at, and cursing of some persons that did not please him, suddenly fell sick, and in a little time died raving, cursing, and swearing.

But above all, take that dreadful story of Dorothy Mately, an inhabitant of Ashover, in the county of Derby.

This Dorothy Mately, saith the relater, was noted by the people of the town to be a great swearer, and curser, and liar, and thief (just like Mr. Badman): and the labour that she usually did follow, was to wash the rubbish that came forth of the lead-mines, and there to get sparks of lead ore: and her usual way of asserting of things was with these kind

^p The breathing of a bitter curse against a neighbour was supposed to accompany the evil practices of the witch or wizard.

of imprecations : I would I might sink into the earth if it be not so ; or, I would God would make the earth open and swallow me up. Now upon the 23d of March 1660, this Dorothy was washing of ore upon the top of a steep hill, about a quarter of a mile from Ashover, and was there taxed by a lad for taking of two single pence out of his pocket, for he had laid his breeches by, and was at work in his drawers ; but she violently denied it, wishing that the ground might swallow her up if she had them. She also used the same wicked words on several other occasions that day.

Now, one George Hodgkinson of Ashover, a man of good report there, came accidentally by where this Dorothy was, and stood still awhile to talk with her, as she was washing her ore : there stood also a little child by her tub side, and another a distance from her, calling aloud to her to come away ; wherefore the said George took the girl by the hand, to lead her away to her that called her : but behold, they had not gone above ten yards from Dorothy, but they heard her crying out for help ; so looking back, he saw the woman and her tub and sieve, twirling round, and sinking into the ground. Then said the man, Pray to God to pardon thy sin, for thou art never like to be seen alive any longer. So she and her tub twirled round and round, till they sunk about three yards into the earth, and then for a while staid. Then she called for help again, thinking, as she said, that she should stay there. Now the man, though greatly amazed, did begin to think which way to help her ; but immediately a great stone, which appeared in the earth, fell upon her head, and broke her skull, and then the earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground, with the boy's two single pence in her pocket, but her tub and sieve could not be found.

Atten. You bring to my mind a sad story, the which I will relate unto you. The thing is this : About a bow-shot from where I once dwelt, there was a blind ale-house, and the man who kept it had a son, whose name was Edward. This Edward was, as it were, an half fool, both in his words and manner of behaviour. To this blind ale-house certain jovial companions would once or twice a week come, and this Ned, (for so they called him,) his father would entertain his guests withal ; to wit, by calling for him to make them sport by his foolish words and gestures. so when these boon-blades came to this man's house, the father would call for Ned : Ned therefore would come forth ; and the villain was devil-

ishly addicted to cursing, yea, to cursing his father and mother, and any one else that did cross him. And because (though he was an half fool) he saw that this practice was pleasing, he would do it with the more audaciousness.

Well, when these brave fellows did come at their times to this tippling-house (as they call it) to fuddle and make merry, then must Ned be called out; and because his father was best acquainted with Ned, and best knew how to provoke him, therefore he would usually ask him such questions, or command him such business, as would be sure to provoke him indeed. Then would he (after his foolish manner) curse his father most bitterly; at which the old man would laugh, (and so would the rest of the guests, as at that which pleased them best,) still continuing to ask, that Ned might be provoked to curse, that they still might be provoked to laugh. This was the mirth with which the old man did use to entertain his guests.

The curses wherewith this Ned did use to curse his father, and at which the old man would laugh, were these, and such like: The devil take you: The devil fetch you. He would also wish him plagues and destructions many. Well, so it came to pass, through the righteous judgment of God, that Ned's wishes and curses were in a little time fulfilled upon his father; for not many months passed between them after this manner, when the devil did indeed take him, possess him, and also in few days carried him out of this world by death; I say Satan did take him and possess him: I mean, so it was judged by those that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his body; but when tormenting time was come, (as he had often tormenting fits,) then he would lie like an hard bump in the soft place of his chest, (I mean, I saw it so,) and would so rend and tear him, and make him roar till he died away.

I told you before that I was an ear and eye-witness of what I here say; and so I was. I have heard Ned in his roguery cursing his father, and his father laughing thereat most heartily; still provoking Ned to curse, that his mirth might be increased. I saw his father also, when he was possessed, I saw him in one of his fits, and saw his flesh, (as it was thought,) by the devil, gathered up on an heap, about the bigness of half an egg, to the unutterable torture and affliction of the old man. There was also one Freeman (who was more than ordinary doctor) sent for to

cast out this devil; and I was there when he attempted to do it; the manner thereof was this: They had the possessed into an out-room, and laid him on his belly upon a form, with his head hanging over the form's end: then they bound him down thereto; which done, they set a pan of coals under his mouth, and put something therein which made a great smoke; by this means (as it was said) to fetch out the devil. There, therefore, they kept the man till he was almost smothered in the smoke, but no devil came out of him; at which Freeman was somewhat abashed, the man greatly afflicted, and I made to go away wondering and fearing. In a little time, therefore, that which possessed the man, carried him out of the world, according to the cursed wishes of his son. And this was the end of this hellish mirth.*

Wise. These were all sad judgments.

Atten. These were dreadful judgments indeed.

Wise. Ay, and they look like the threatening of that text, (though chiefly it concerned Judas :) "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him; as he clothed himself with cursing as with a garment, so let it come into his bowels like water, and as oil into his bones.

Atten. It is a fearful thing for youth to be trained up in a way of cursing and swearing.

Wise. Trained up in them! that I cannot say Mr. Badman was, for his father hath oft-times, in my hearing, bewailed the badness of his children, and of this naughty boy in particular. I believe the wickedness of his children, made him, in the thoughts of it, go many a night with a heavy heart to bed, and with as heavy a one to rise in the morning. But all was one to his graceless son, neither wholesome counsel, nor fatherly sorrow, would make him mend his manners.

There are some indeed that do train up their children to swear, curse, lie, and steal, and great is the misery of such poor children, whose hard hap it is to be ushered into the world by, and to be under the tuition too of such ungodly parents. It had been better for such parents, had they not begat them, and better for such children had they never been born. O! methinks for a father or mother to train up a child in that very

* These dismal narratives will be read with astonishment. There is no reason to doubt the leading facts. The assistance craved from Freeman many professed they were skilled to give, whose pretensions were not better justified by the event than his appear to have been.

way that leadeth to hell and damnation, what thing so horrible! But Mr. Badman was not by his parents so brought up.

Atten. But methinks, since this young Badman would not be ruled at home, his father should have tried what good could have been done of him abroad, by putting him out to some man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ: so should he at least have been prevented of time to do those wickednesses that could not be done without time to do them in.*

Wise. Alas! his father did so, he put him out betimes to one of his own acquaintance, and entreated him of all love, that he would take care of his son, and keep him from extravagant ways. His trade also was honest and commodicus; he had besides a full employ therein, so that this young Badman had no vacant seasons, nor idle hours yielded him by his calling, therein to take opportunities to do badly: but all was one to him, as he had begun to be vile in his father's house, even so he continued to be when he was in the house of his master.

Atten. I have known some children, who, though they have been very bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a family, where the governors thereof have made conscience of maintaining the worship and service of God therein; but perhaps that might be wanting in Mr. Badman's master's house.

Wise. Indeed some children do greatly mend, when put under other men's roofs; but, as I said, this naughty boy did not so; nor did his badness continue, because he wanted a master that both could and did correct it: for his master was a very good man, a very devout person; one that frequented the best soul-means, that set up the worship of God in his family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never out-drive young Badman in business, nor that kept him at it at unseasonable hours.

Atten. Say you so! This is rare; I, for my part, can see but few that can parallel, in these things, with Mr. Badman's master.

Wise. Nor I neither, (yet Mr. Badman had such a one;) for, for the

* The suggestion of Mr. Attentive deserves serious consideration. Misplaced tenderness in parents has often led to fatal consequences. "Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."—*Proverbs*, xxiii., 13, 14.

most part, masters are now-a-days such as mind nothing but their worldly concerns; and if apprentices do but answer their commands therein, soul and religion may go whither they will. Yea, I much fear, that there have been many towardly lads put out by their parents to such masters that have quite undone them as to the next world.

Allen. The more is the pity. But pray, now you have touched upon this subject, show me how many ways a master may be the ruin of his poor apprentice.

Wise. Nay, I cannot tell you of all the ways, yet some of them I will mention.

Suppose then a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways: that is, if his master be not circumspect in all things that respect both God and man, and that before his apprentice.

1. If he be not moderate in the use of his apprentice; if he drives him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the word, to pray, &c. this is the way to destroy him, that is, in these tender beginnings of good thoughts, and good beginnings about spiritual things.

2. If he suffers his house to be scattered with profane and wicked books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as have a tendency to provoke to profane drollery and jesting; and, lastly, such as tend to corrupt, and pervert the doctrine of faith and holiness. All these things will eat as doth a canker, and will quickly spoil, in youth, &c., those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of servants, that is, if some very bad be in the same place, that is a way also to undo such tender lads; for they that are bad and sordid servants, will be often (and they have an opportunity to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of youth, to the corrupting of them.

4. If the master had one guise for abroad, and another for home; that is, if his religion hangs in his house as his cloak does, and he be seldom in it, except he be abroad, this young beginners will take notice of, and stumble at. We say, hedges have eyes, and little pitchers have ears; and indeed, children make a greater inspection into the lives of fathers,

masters, &c., than oft-times they are aware of: and therefore should masters be careful, else they may soon destroy good beginnings in their servants.

5. If the master be unconscionable in his dealing, and trades with lying words; or if bad commodities be avouched to be good, or if he seeks after unreasonable gain, or the like, his servant sees it, and it is enough to undo him.* “Eli’s sons being bad before the congregation, made men despise the sacrifice of the Lord.”

But these things, by the by; only they may serve for a hint to masters to take heed that they take not apprentices to destroy their souls. But young Badman had none of these hindrances; his father took care, and provided well for him, as to this: he had a good master, he wanted not good books, nor good instructions, nor good sermons, nor good examples, nor no good fellow-servants neither: but all would not do.

Atten. It is a wonder that in such a family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants, nor nothing do him good!

Wise. You talk he minded none of these things; nay, all these were abominable to him.

1. For good books, they might lie in his master’s house till they rotted for him; he would not regard to look into them, but contrariwise, would get all the bad and abominable books that he could, as beastly romances, and books full of ribaldry, even such as immediately tended to set all fleshly lusts on fire. True, he durst not be known to have any of these, to his master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times as yielded him fit opportunities thereto.

2. For good instructions, he liked that much as he liked good books; his care was to hear but little thereof, and to forget what he heard as soon as it was spoken; yea, I have heard some that knew him then, say, that one might evidently discern by the show of his countenance and gestures, that good counsel was to him like little ease, even a continual torment to

* “Think not that God with favouring eyes,
Views knaves who gravely preach;
But never what they preach practise,
Are pious, but in speech.”—*Family Devotions.*

him ; nor did he ever count himself at liberty, but when farthest off of wholesome words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good example, which was frequently set him by his master, both in religious and civil matters, these young Badman would laugh at, and would also make a by-word of them, when he came in place where he with safety could.

4. His master indeed would make him go with him to sermons, and that where he thought the best preachers were, but this ungodly young man, what shall I say, was, I think, a master of art in all mischief ; he had these wicked ways to hinder himself of hearing, let the preacher thunder never so loud.¹

1. His way was when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

2. Or else to fix adulterous eyes upon some beautiful object that was in the place, and so all sermon-while, wherewith be feeding his fleshly lusts.

3. Or if he could get near to some that he observed would fit his humour, he would be whispering, giggling, and playing with them, till such time as sermon was done.

Atten. Why he was grown to a prodigious height of wickedness.

Wise. He was so ; and that which aggravates all, was, this was his practice as soon as he came to his master, he was ready at all these things, as if he had, before he came to his master, served an apprenticeship to learn them.

Atten. There could not but be added, as you relate them, rebellion to his sin. Methinks it is as if he had said, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

Wise. You say true, and I know not to whom more fitly to compare him, than to that man, who, when I myself rebuked him for his wickedness, in this great huff, replied, What would the devil do for company, if it was not for such as I ?

¹ Mr. Badman belonged to that numerous class to whom Baxter thus addresses himself. " God calleth on you to turn, and to live a holy life, and you will not ; by your disobedient lives it appears you will not. If you will why do you not ? Why have you not done it all this while ? And why do you not fall upon it yet ? Your will has the command of your lives. We may certainly conclude that you are unwilling to turn when you do not turn."—*Call to the Unconverted.*

Atten. Why, did you ever hear any man say so?

Wise. Yes, that I did; and this young Badman was as like him as an egg is like an egg. Alas! the scripture makes mention of many that by their actions speak the same: "They say unto God, Depart from us, for we know not the knowledge of thy ways." Again, "They refuse to hearken, and pull away their shoulder, and stop their ears; yea, they make their hearts hard as an adamant-stone, lest they should hear the law, and the words that the Lord of Hosts hath sent." What are all these but such as Badman, and such as the young man but now mentioned? That young man was my playfellow when I was solacing myself in my sins: I may make a mention of him to my shame; but he has a great many fellows.

Atten. Young Badman was like him indeed, and he trod his steps, as if wickedness had been his very copy; I mean, as to his desperateness: for had he not been a desperate one, he would never have made you such a reply when you was rebuking of him for his sin. But when did you give him such a rebuke?

Wise. Awhile after God had parted him and I, by calling of me, as I hope by his grace, still leaving him, in his sins; and so far as I could ever gather, as he lived so he died, even as Mr. Badman did; but we will leave him, and return again to our course.

Atten. Ha! poor obstinate sinners! Do they think that God cannot be even with them?

Wise. I do not know what they think, but I know what God hath said, that as "he cried and they would not hear, so they shall cry, and I will not hear saith the Lord," Doubtless there is a time coming, when Mr. Badman shall cry thus."

Atten. But I wonder that he should be so expert in wickedness so soon! Alas, he was but a stripling; I suppose he was, as yet, not twenty.

Wise. No, nor eighteen neither; but (as with Ishmael, and with the children that mocked the prophet,) the seeds of sin did put forth themselves betimes in him.

Atten. Well, he was as wicked a young man as commonly one shall hear of.

"Eternity, eternity will be the measure of your joys or sorrows; and can this be forgotten? When you have gone up and down a little longer, and slept and awaked a few times more, you will be dead and gone, and find all true that now I tell you; and yet can you now so much forget it? You shall then remember you heard this sermon, and that this day in this place you were remembered of these things."—*Barter.*

Wise. You will say so, when you know all.

Atten. All ; I think here is a great all ; but if there is more behind, pray let us hear it.

Wise. Why then I will tell you, that he had not been with his master much above a year and a-half, but he came acquainted with three young villains, who here shall be nameless, that taught him to add to his sin much of like kind ; and he as aptly received their instructions. One of them was chiefly given to uncleanness, another to drunkenness, and the third to purloining, or stealing, from his master.

Atten. Alas, poor wretch, he was bad enough before ; but these, I suppose made him much worse.

Wise. That they made him worse you may be sure of, for they taught him to be an arch, a chief one in all their ways.

Atten. It was an ill hap that he ever came acquainted with them.

Wise. You must rather word it thus : It was the judgment of God that he did ; that is, he came acquainted with them through the anger of God. He had a good master, and before him a good father ; by these he had good counsel given him for months and years together, but his heart was set upon mischief : he loved wickedness more than to do good, even until his iniquity came to be hateful ; therefore, from the anger of God it was, that these companions of his, and he, did at last so acquaint together. Says Paul, "They did not like to retain God in their knowledge ;" and what follows ? "wherefore God gave them over, or up, to their own hearts' lusts." And again, "As for such as turn aside to their own crooked ways, the lord shall lead them forth with the workers of iniquity." This therefore was God's hand upon him, that he might be destroyed, be damned : because he received not the love of the truth that he might be saved. He chose his delusions and deluders for him, even the company of base men, of fools, that he might be destroyed.

Atten. I cannot but think indeed, that it is a great judgment of God for a man to be given up to the company of vile men ; for what are such but the devil's decoys, even those by whom he draws the simple into his net ? A whoremaster, a drunkard, a thief, what are they but the devil's habits, by which he catcheth others ?

Wise. You say right ; but this young Badman was no simple one, if by simple you mean one uninstructed ; for he had often good counsel given him, but if by simple you mean him that is a fool, as to the true know-

ledge of, and faith in Christ, then he was a simple one indeed, for he chose death rather than life, and to live in continual opposition to God, rather than to be reconciled unto him : according to that saying of the wise man, "The fools hated knowledge, and did not choose the fear of the Lord." And what judgment more dreadful can a fool be given up to, than to be delivered into the hands of such men, that have skill to do nothing but to ripen sin, and hasten its finishing unto damnation? And therefore men should be afraid of offending God, because he can in this manner punish them for their sins. I knew a man that once was, as I thought, hopefully awakened about his condition ; yea, I knew two that were so awakened ; but in time they began to draw back, and to incline again to their lusts ;^{*} wherefore God gave them up to the company of three or four men, that in less than three years' time brought them roundly to the gallows, where they were hanged like dogs, because they refused to live like honest men.

Atten. But such men do not believe, that thus to be given up of God, is in judgment and anger ; they rather take it to be their liberty, and do count it their happiness ; they are glad that their cord is loosed, and that the reins are on their neck ; they are glad that they may sin without control, and that they may choose such companions as can maket hem more expert in an evil way.

Wise. Their judgment is therefore so much the greater, because thereto is added blindness of mind, and hardness of heart in a wicked way. They are turned up to the way of death, but must not see to what place they are going : "They must go as the ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through their liver, not knowing that it is for their life." This, I say, makes their judgment double, they are given up of God, for awhile to sport themselves with that which will assuredly "make them mourn at last, when their flesh and their body is consumed." These are those that Peter speaks of, that shall utterly perish in their own corruptions ; these, I say, who count it pleasure to riot in the day-time, and that sport themselves with their own deceiving, as natural brute beasts, made to be taken and destroyed.

^{*} "If ye will not be reformed by me by these things, but will walk contrary unto me ; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you that shall avenge the quarrel of my covenant."—*Leviticus*, xxvi., 23—25.

Atten. Well, but I pray now concerning these three villains that were young Badman's companions: tell me more particularly how he carried it then.

Wise. How he carried it! Why, he did as they. I intimated so much before, when I said, they made him an arch, a chief one in their ways.

First, He came a frequenter of taverns and tippling-houses, and would stay there until he was even as drunk as a beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a drunkard at last, that he was taken notice of to be a drunkard even by all.

Atten. This was swinish, for drunkenness is so beastly a sin, a sin so much against nature, that I wonder that any that have but the appearance of men can give up themselves to so beastly, yea worse than beastly, a thing.

Wise. It is a swinish vanity indeed. I will tell you another story. There was a gentleman who had a drunkard to be his groom, and coming home one night very much abused with beer, his master saw it. Well, quoth his master within himself, I will let thee alone to-night, but to-morrow morning I will convince thee that thou art worse than a beast, by the behaviour of my horse. So when morning was come, he bids his man go and water his horse, and so he did; but coming up to his master, he commands him to water him again; so the fellow rid into the water the second time, but his master's horse would now drink no more, so the fellow came up and told his master. Then said his master, thou drunken sot, thou art far worse than my horse: he will drink but to satisfy nature, but thou wilt drink to the abuse of nature: he will drink but to refresh himself, but thou to thy hurt and damage: he will drink that he may be more servicable to his master, but thou till thou art incapable of serving either God or man. O, thou beast, how much art thou worse than the horse that thou ridest on!

Atten. Truly, I think that his master served him right; for in doing as he did, he showed him plainly, as he said, that he had not so much government of himself, as his horse had of himself; and, consequently, that his beast did live more according to the law of his nature by far than did his man. But pray go on with what you have further to say.

Wise. Why, I say that there are four things, which if they are well

considered, would make drunkenness to be abhorred in the thoughts of the children of men.

1. It greatly tendeth to impoverish and beggar a man. "The drunkard," says Solomon, "shall come to poverty." Many that have begun the world with plenty, have gone out of it in rags, through drunkenness.* Yea, many children that have been born to good estates, have yet been brought to a flail and a rake through this beastly sin of their parents.

2. This sin of drunkenness, it bringeth upon the body many, great, and incurable diseases, by which men do in little time come to their end, and none can help them. So, because they are overmuch wicked, therefore they die before their time.

3. Drunkenness is a sin that is oftentimes attended with abundance of other evils, "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine;" that is, the drunkard.

4. By drunkenness, men do oftentimes shorten their days; go out of the alehouse drunk, and break their necks before they come home. Instances, not a few, might be given of this, but this is so manifest, that a man need say nothing.

Atten. But that which is worse than all is, it also prepares men for everlasting burnings.

Wise. Yea, and it so stupifies and besots the soul, that a man that is far gone in drunkenness, is hardly ever recovered to God. Tell me, when did you see an old drunkard converted? No, no, such an one will sleep till he dies, though he sleeps on the top of a mast: let his dangers be never so great, and death and damnation never so near, he will not be awaked out of his sleep. So that if a man have any respect either to credit, health, life, or salvation, he will not be a drunken man. But the truth is, where this sin gets the upper hand, men are, as I said before, so intoxicated and bewitched with the seeming pleasures and sweetness thereof, that they have neither heart nor mind to think of that which is better in itself, and would, if embraced, do them good.

* It is often seen to be the will of Providence to "Give them according to their deeds, and according to the wickedness of their endeavours: give them after the works of their hands; render them their desert."—*Psalms*, xxviii., 4.

Atten. You said that drunkenness tends to poverty, yet some make themselves rich by drunken bargains.

Wise. I said so, because the word says so. And as to some men's getting thereby, that is indeed but rare and base; yea, and base will be the end of such gettings. The word of God is against such ways, and the curse of God will be the end of such doings. An inheritance may sometimes thus be hastily gotten at the beginning, but the end thereof shall not be blessed. Hark what the prophet saith, "Woe to him that coveteth an evil covetousness, that sets his nest on high;" whether he makes drunkenness, or aught else the engine, or decoy, to get it; for that man doth but consult the shame of his own house, the spoiling of his family, and the damnation of his soul; for that which he getteth by working of iniquity, is but a getting by the devices of hell; therefore he can be no gainer, neither for himself, or family, that gains by an evil course. But this was one of the sins that Mr. Badman was addicted to after he came acquainted with these three fellows, nor could all that his master could do break him of this beastly sin.

Atten. But where, since he was but an apprentice, could he get money to follow this practice; for drunkenness, as you have intimated, is a very costly sin.

Wise. His master paid for all. For (as I told you before) as he learned of these three villains to be a beastly drunkard; so he learned of them to pilfer and steal from his master. Sometimes he would sell off his master's goods, but keep the money, that is, when he could: also sometimes he would beguile his master by taking out of his cash-box; and when he could do neither of these, he would convey away of his master's wares, what he thought would be least missed, and send or carry them to such and such houses, where he knew they would be laid up to his use; and then appoint set times there, to meet and make merry with these fellows.*

Atten. This was as bad, nay, I think, worse than the former; for by

* Wise men in all ages, heathens as well as Christians, have condemned drunkenness, not only as being a crime in itself, but as being the promoter of other crimes. The oracle in ancient times is said to have announced that a certain man was doomed to commit one of three great sins. He was to drink to intoxication, to murder his father, or perpetrate some equally awful crime against his mother. Thereupon he hastened to get drunk, judging that to be the least of the three dreaded sins, but while in that state, committed both the other atrocities which had been named by the oracle.


thus doing, he did not only run himself under the wrath of God, but he endangered the undoing of his master and his family.

Wise. Sins go not alone, but follow one the other as do the links of a chain; he that will be a drunkard, must have money, either of his own, or of some other man's; either of his father's, mother's, master's, or at the highway, or some way.

Atten. I fear that many an honest man is undone by such kind of servants.

Wise. I am of the same mind with you, but this should make the dealer the more weary what kind of servants he keeps, and what kind of apprentices he takes. It should also teach him to look well to his shop himself; also to take a strict account of all things that are bought and sold by his servants. The master's neglect herein may embolden his servant to be bad, and may bring him, too, in a short time to rags, and a morsel of bread.

Atten. I am afraid that there is much of this kind of pilfering amongst servants in these bad days of ours.

 *Wise.* Now, while it is in my mind, I will tell you a story. When I was in prison, there came a woman to me that was under a great deal of trouble. So I asked her, (she being a stranger to me,) what she had to say to me. She said, she was afraid she should be damned. I asked her the cause of those fears. She told me, That she had some time since lived with a shopkeeper, at Wellingborough, and had robbed his box in the shop several times of money, to the value of more than now I will say; and pray, says she, tell me what I shall do. I told her, I would have her go to her master, and make him satisfaction. She said she was afraid; I asked her why? She said, she doubted he would hang her. I told her, that I would intercede for her life, and would make use of other friends too to do the like; but she told me she durst not venture that. Well, said I, shall I send to your master, while you abide out of sight, and make your peace with him, before he sees you? and with that I asked her master's name. But all that she said in answer to this was, Pray let it alone till I come to you again. So away she went, and neither told me her master's name nor her own. This is about ten or twelve years since, and I never saw her again. I tell you this story, for this cause, to confirm your fears, that such kind of servants too many there be; and that God makes them sometimes like old Tod, of whom mention was made

before, (through the terrors that he lays upon them,) to betray themselves.⁷

I could tell you of another, that came to me with a like relation concerning herself, and the robbing of her mistress ; but at this time let this suffice.

Atten. But what was that other villain addicted to ? I mean young Badman's third companion.

Wise. Uncleanness : I told you before, but it seems you forgot.

Atten. Right, it was uncleanness. Uncleanness also is a filthy sin.

Wise. It is so ; and yet it is one of the most reigning sins in our day.

Atten. So they say, and that too among those that one would think had more wit, even among the great ones.

Wise. The more is the pity ; for usually examples that are set by them that are great and chief, spread sooner, and more universally, than do the sins of other men ; yea, and when such men are at the head in transgressing, sin walks with a bold face through the land. As Jeremiah saith of the prophets, so may it be said of such, "From them is profaneness gone forth into all the land ;" that is, with bold and audacious face.

Atten. But pray let us return again to Mr. Badman and his companions. You say one of them was very vile in the commission of uncleanness.

Wise. Yes, so I say ; not but that he was a drunkard, and also thievish, but he was most arch in this sin of uncleanness : this roguery was his masterpiece, for he was a ringleader to them all in the beastly sin of whoredom. He was also best acquainted with such houses where they were, and so could readily lead the rest of his gang unto them. The strumpets also, because they knew this young villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

Atten. That is a deadly thing : I mean, it is a deadly thing to young men, when such beastly queans shall, with words and carriages that are openly tempting, discover themselves unto them ; it is hard for such to escape their snare.

⁷ In the advice our author gave to the woman, he pointed to the best means of relieving the sin oppressed spirit. It was in accordance with the admonition of Paul. "Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good."—*Ephesians*, iv., 28.

Wise. That is true, therefore the wise man's counsel is the best; "Come not near the door of her house;" for they are (as you say) very tempting, as is seen by her in the Proverbs: "I looked," says the wise man, "through my casement, and beheld among the simple ones, I discerned a young man void of understanding, passing through the streets near her corner, and he went the way to her house, in the twilight in the evening, in the black and dark night: and behold there met him a woman with the attire of an harlot, and subtle of heart; (she is loud and stubborn; her feet abide not in her house: now is she without, now is she in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace-offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon. Come, let us take our fill of love until the morning, let us solace ourselves with loves." Here was a bold beast: and indeed, the very eyes, hands, words, and ways, of such, are all snares and bands to youthful lustful fellows: and with these was young Badman greatly snared.

Atten. This sin of uncleanness is mightily cried out against, both by Moses, the prophets, Christ, and his apostles; and yet, as we see, for all that, how men run headlong to it!

Wise. You have said the truth, and I will add, that God, to hold men back from so filthy a sin, has set such a stamp of his indignation upon it, and commanded such evil effects to follow it, that were not they that use it bereft of all fear of God, and love to their own health, they could not but stop, and be afraid to commit it. For besides the eternal damnation that doth attend such in the next world, (for those "have no inheritance in the kingdom of Christ and of God," Ephes. 5.) the evil effects thereof in this world are dreadful.

Atten. Pray shew me some of them, that as occasion offereth itself, I may show them to others for their good.

Wise. So I will. 1. It bringeth a man (as was said of the sin before) to want and poverty; "for by means of a whorish woman a man is brought to a piece of bread." The reason is, for that an whore will not yield without hire; and men, when the devil and lust is in them, and God and his fear far away from them, will not stick, so they may accom-

plish their desire, to lay "their signet, their bracelets, and their staff" to pledge, rather than miss of the fulfilling of their lusts. 2. Again, by this sin men diminish their strength, and bring upon themselves, even upon the body, a multitude of diseases. This King Lemuel's mother warned him of. "What, my son?" said she, "and what the son of my womb? and what the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings." This sin is destructive to the body. Give me leave to tell you another story I have heard of a great man that was a very unclean person, and he had lived so long in that sin, that he had almost lost his sight. So his physicians were sent for, to whom he told his disease; but they told him, that they could do him no good, unless he would forbear his women. "Nay then," said he, "farewell sweet sight." Whence observe, that this sin, as I said, is destructive to the body; and also, that some men be so in love therewith, that they will have it, though it destroy their body.*

Atten. Paul says also, that he that sins this sin, sins against his own body. But what of that? he that will run the hazard of eternal damnation to his soul, but he will commit this sin, will for it run the hazard of destroying his body. If young Badman feared not the damnation of his soul, do you think that the consideration of impairing of his body would have deterred him therefrom?

Wise. You say true. But yet, methinks, there are still such bad effects follow often, upon the commission of it, that if men would consider them, it would put, at least, a stop to their career therein.

Atten. What other evil effects attend this sin?

Wise. Outward shame and disgrace, and that in these particulars.

First, There often follows this foul sin, the foul disease, now called by us the pox; a disease so nauseous and stinking, so infectious to the whole body, and so entailed to this sin, that hardly are any common with unclean women, but they have more, or less, a touch of it, to their shame.

Atten. That is a foul disease indeed! I knew a man once that rotted away with it; and another that had his nose eaten off, and his mouth almost quite sewed up thereby.

Wise. It is a disease, that where it is, it commonly declares, that the

* The apostle treats those irregularities which are often spoken lightly of, as being opposed to all that is good. "Flee youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."—2 *Paul to Timothy*, ii., 22.

cause thereof is uncleanness. It declares to all that beholds such a man, that he is an odious, a beastly, unclean person. This is that strange punishment that Job there speaks of, that is appointed to seize on these workers of iniquity.

Atten. Then it seems you think, that the strange punishment that Job there speaks of, should be the foul disease.

Wise. I have thought so indeed, and that for this reason: we see that this disease is entailed, as I may say, to this most beastly sin; nor is there any disease so entailed to any other sin, as this to this. That this is the sin to which the strange punishment is entailed, you will easily perceive, when you read the text. "I made a covenant with mine eyes," said Job, "why should I think upon a maid? For what portion is there (for that sin) from above, and what inheritance of the Almighty from on high?" And then he answers himself: "Is not destruction to the wicked, and a strange punishment to the workers of iniquity?" This strange punishment is the pox.

Also I think that this foul disease is that which Solomon intends, when he saith, (speaking of this unclean and beastly creature,) "A wound and dishonour shall he get, and his reproach shall not be turned away." A punishment Job calls it: a wound and dishonour Solomon calls it; and they both do set it as a remark upon this sin; Job calling it "a strange punishment," and Solomon, a reproach that shall not be turned away from them that are common in it.^a

Atten. What other things follow upon the commission of this beastly sin?

Wise. Why, oftentimes it is attended with murder, with the murder of the babe begotten on the defiled bed. How common it is for the bastard-getter and bastard-bearer to consent together to murder their children, will be better known at the day of judgment; yet something is manifested now.

☞ I will tell you another story. An ancient man, one of mine acquaintance, a man of good credit in our country, had a mother that was a midwife, who was mostly employed in laying great persons. To this woman's house, upon a time, comes a brave young gallant on horseback,

^a "Fulfilling the desires of the flesh is walking according to the course of this world, or making the world our copy; and fulfilling the desires of the mind is a walking according to the prince of the power of the air; or a making the devil our pattern. In carnal sins Satan is a tempter; in mental an actor."—*Charnock*.

to fetch her to lay a young lady. So she addresses herself to go with him; wherefore, he takes her up behind him, and away they ride in the night. Now they had not rode far, but the gentleman, alighting from his horse, took the old midwife in his arms from the horse, turned round with her several times, and then set her up again; then he got up, and away they went till they came to a stately house, into which he had her, and so into a chamber where the young lady was in her pains. He then bid the midwife do her office, and she demanded help; but he drew out his sword, and told her if she did not make speed to do her office without help, she must look for nothing but death. Well, to be short, this old midwife laid the young lady, and a fine sweet babe she had. Now there was made in a room hard by, a very great fire: so the gentleman took up the babe, went and drew the coals from the stock, cast the child in, and covered it up, and there was an end of that. So when the midwife had done her work, he paid her well for her pains, but shut her up in a dark room all day, and when night came, took her behind him again, and carried her away, till she came almost at home; then he turned her round and round, as he did before, and had her to her house, set her down, bid her farewell, and away he went: and she could never tell who it was.

This story the midwife's son, who was a minister, told me; and also protested that his mother told it him for a truth.

¶ *Atten.* Murder doth often follow indeed, as that which is the fruit of this sin: but sometimes God brings even these adulterers and adulteresses to shameful ends. I heard of one (I think a doctor of physie,) and his whore, who had three or four bastards betwixt them, and had murdered them all, but at last themselves were hanged for it in or near Colchester. It came out after this manner: the whore was so afflicted in her conscience about it, that she could not be quiet until she had made it known. Thus God many times makes the actors of wickedness their own accusers, and brings them by their own tongues to condign punishment for their own sins.

Wise. There has been many such instances; but we will let that pass. I was once in the presence of a woman, a married woman, that lay sick of the sickness whereof she died; and being smitten in her conscience for the sin of uncleanness, which she had often committed with other men, I heard her (as she lay upon her bed) cry out thus: I am a

whore, and all my children are bastards; and I must go to hell for my sin; and look, there stands the devil at my bed's feet to receive my soul when I die.

Atten. These are sad stories, tell no more of them now, but if you please show me yet some other of the evil effects of this beastly sin.

Wise. This sin is such a snare to the soul, that unless a miracle of grace prevents, it unavoidably perishes in the enchanting and bewitching pleasures of it. This is manifest by these and such-like texts.

“The adulteress will hunt for the precious life. Whoso committeth adultery with a woman, lacketh understanding; and he who doth it, destroyeth his own soul. An whore is a deep ditch, and a strange woman is a narrow pit. Her house inclines to death, and her paths unto the dead. None that go in unto her, return again, neither take they hold of the path of life. She hath cast down many wounded; yea, many strong men have been slain by her: her house is the way to hell, going down to the chambers of death.”

Atten. These are dreadful sayings, and do show the dreadful state of those that are guilty of this sin.

Wise. Verily so they do. But yet that which makes the whole more dreadful, is, that men are given up to this sin, because they are abhorred of God; and because abhorred, therefore they shall fall into the commission of it, and shall live there: “The mouth (that is, the flattering lips,) of a strange woman is a deep pit, the abhorred of the lord shall fall therein. Therefore it saith again of such, that they have none inheritance in the kingdom of Christ and of God.”

Atten. Put all together, and it is a dreadful thing to live and die in this transgression.^b

Wise. True: but suppose, that instead of all these judgements, this sin had attending of it all the felicities of this life, and no bitterness, shame, or disgrace, mixed with it, yet one hour in hell will spoil all. Oh! this hell, hell-fire, damnation in hell, it is such an inconceivable punishment, that were it but thoroughly believed, it would nip this sin,

^b “In case we find ourselves not in such a condition as we desire, let us exercise direct acts of faith. Let us not deject ourselves, and make so bad a conclusion as Peter did, and say to Christ, Lord depart from me for I am a sinful man; but let us cast ourselves upon the truth and faithfulness of God in the promise of life in Christ. Lay hold on the promise of life as if you had not laid hold of it before.”—*Charnock*.

with others, in the head. But here is the mischief, those that give up themselves to these things, do so harden themselves in unbelief and atheism about the things, the punishment that God hath threatened to inflict upon the committers of them, that at last they arrive to almost an absolute and firm belief, that there is no judgment to come hereafter; else they would not, they could not, no nor attempt to commit this sin, by such abominable language as some do.

☞ I heard of one that should say to his Miss, when he tempted her to the committing of this sin, If thou wilt venture thy body, I will venture my soul. And I myself heard another say, when he was tempting of a maid to commit uncleanness with him, (it was in Oliver's days,) That if she did prove with child, he would tell her how she might escape punishment, (and that was then somewhat severe;) say, saith he, when you come before the judge, That you are with child by the Holy Ghost. I heard him say thus, and it greatly afflicted me; I had a mind to have accused him for it before some magistrate; but he was a great man, and I was poor, and young: so I let it alone, but it troubled me very much.

Allen. It was the most horrible thing that ever I heard in my life. But how far off are these men from that spirit and grace that dwelt in Joseph!

Wise. Right: when Joseph's mistress tempted him, yea, tempted him daily; yea she laid hold on him, and said, with her whore's forehead, Come, lie with me; but he refused: he hearkened not to lie with her, or to be with her. Mr. Badman would have taken the opportunity.

And a little to comment upon this of Joseph.

1. Here is a Miss, a great Miss, the wife of the captain of the guard, some beautiful dame, I'll warrant you.

2. Here is a Miss won, and in her whorish affections come over to Joseph, without his speaking of a word.

3. Here is her unclean desire made known; come, lie with me, said she.

4. Here was a fit opportunity; there was none of the men of the house there within.

5. Joseph was a young man full of strength, and therefore the more in danger of being taken.

6. This was to him a temptation from her, that lasted days.

7. And yet Joseph refused, 1. Her daily temptations; 2. Her daily solicitations; 3. Her daily provocation, heartily, violently, and constantly:

for when she caught him by the garment, saying, Lie with me, he left his garment in her hand, and gat him out: Ay, and although contempt, treachery, slander, accusation, imprisonment, and danger of death followed, (for an whore careth not what mischief she does when she cannot have her end,) yet Joseph will not defile himself, sin against God, and hazard his own eternal salvation.

Atten. Blessed Joseph! I would thou hadst more fellows!

Wise. Mr. Badman has more fellows than Joseph, else there would not be so many whores as there are; for though I doubt not but that that sex is bad enough this way, yet I verily believe that many of them are made whores at first by the flatteries of Badman's fellows. Alas, there is many a woman plunged into this sin at first even by promises of marriage: I say, by these promises they are flattered, yea, forced into a consenting to these villanies, and so being in, and growing hardened in their hearts, they at last give themselves up, even as wicked men do, to act this kind of wickedness with greediness. But Joseph you see was of another mind; for the fear of God was in him.

I will, before I leave this, tell you here two notable stories; and I wish Mr. Badman's companions may hear of them. They are found in "Clark's Looking-glass for Sinners;" and are these:—

Mr. Cleaver, (says Mr. Clark,) reports of one whom he knew that had committed the act of uncleanness, whereupon he fell into such horror of conscience, that he hanged himself, leaving it thus written in a paper:—"Indeed (saith he) I acknowledge it to be utterly unlawful for a man to kill himself, but I am bound to act the magistrate's part, because the punishment of this sin is death."

Clark doth also make mention of two more, who, as they were committing adultery in London, were immediately struck dead with fire from heaven, in the very act. Their bodies were so found, half burnt up, and sending out a most loathsome savour.

Atten. These are notable stories indeed.

Wise. So they are, and I suppose they are as true as notable.

Atten. Well, but I wonder if young Badman's master knew him to be such a wretch, that he would suffer him in his house.

Wise. They liked one another even as fire and water do. Young Badman's ways were odious to his master, and his master's ways were such as young Badman could not endure. Thus in these two were fulfilled that

saying of the Holy Ghost ; " An unjust man is an abomination to the just ; and he that is upright in the way, is an abomination to the wicked. " "

The good man's ways Mr. Badman could not abide, nor could the good man abide the bad ways of his base apprentice. Yet would his master, if he could, have kept him, and have also learned him his trade.

Atten. If he could ! Why he might, if he would ; might he not ?

Wise. Alas ! Badman ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed : for he gave him no occasion to run away, except it was by holding of him as much as he could, (and that he could do but little,) to good and honest rules of life. And had it been one's own case, one should have let him go. For what should a man do, that had either regard to his own peace, his children's good, or the preservation of the rest of his servants from evil, but let him go ? Had he staid, the house of correction had been most fit for him, but thither his master was loth to send him, because of the love that he bore to his father. An house of correction, I say, had been the fittest place for him ; but his master let him go.

Atten. He ran away, you say ; but whither did he run ?

Wise. Why, to one of his own trade, and also like himself. Thus the wicked joined hand in hand, and there he served out his time.

Atten. Then, sure, he had his heart's desire, when he was with one so like himself.

Wise. Yes, so he had ; but God gave it him in his anger.

Atten. How do you mean ?

Wise. I mean as before, that for a wicked man to be, by the providence of God, turned out of a good man's doors, into a wicked man's house to dwell, is a sign of the anger of God. For God by this, and such judgments, says thus to such an evil one : " Thou wicked one, thou lovest not me, my ways, nor my people ; thou castest my law and good counsel

' Badman's evil disposition led him to fly from all that was good and likely to prove beneficial. This was not because there is no pleasure in the paths of the just, but because the besotted prodigal could not appreciate what was really good. " An eminent pagan has made discourse to shew that the atheist who denies a God does him less dishonour, than the man who owns his being, but at the same time believes him to be cruel, hard to please, and terrible to human nature. " For my own part," says he, " I would rather it should be said of me that there was never any such a man as Plutarch, than that Plutarch was ill-natured, capricious or inhuman. " — *Addison.*

behind thy back : come, I will dispose of thee in my wrath ; thou shalt be turned over to the ungodly, thou shalt be put to school to the devil ; I will leave thee to sink and swim in sin, till I shall visit thee with death and judgment."^d This was therefore another judgment that did come upon this young Badman.

Atten. You have said the truth ; for God, by such a judgment as this, in effect says so indeed ; for he takes them out of the hand of the just, and binds them up in the hands of the wicked, and whither they then shall be carried, a man may easily imagine.

Wise. It is one of the saddest tokens of God's anger that happens to such kind of persons ; and that for several reasons.

1. Such an one, by this judgment, is put out of the way, and from under the means which ordinarily are made use of to do good to the soul. For a family where godliness is professed and practised, is God's ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of such a family, into a bad, and wicked one, as Mr. Badman was, must needs be in judgment, and a sign of the anger of God. For in ungodly families, men learn to forget God, to hate goodness, and to estrange themselves from the ways of those that are good.

2. In bad families, they have continually fresh examples, and also incitements to evil, and fresh encouragements to it too. Yea, moreover, in such places evil is commended, praised, well spoken of, and they that do it are applauded ; and this, to be sure, is a drowning judgment.

3. Such places are the very haunts and walks of the infernal spirits, who are continually poisoning the cogitations and minds of one or other in such families, that they may be able to poison others. Therefore, observe it, usually in wicked families, some one, or two, are more arch for wickedness than are any others that are there. Now, such are satan's conduit-pipes ; for by them he conveys of the spawn of hell, through their being crafty in wickedness, into the ears and souls of their companions : yea, and when they have once conceived wickedness, they travail with it, as doth a woman with child, till they have brought it forth : " Behold he travaileth with iniquity, and hath conceived mischief,

^d Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day ; lest any of you be hardened through the deceitfulness of sin."—*Hebrews*, iii., 12, 13.

and brought forth falsehood." Some men, as here is intimated in the text, and as was hinted also before, have a mind of mystical, but hellish copulation with the devil, who is the father, and their soul the mother, of sin and wickedness; and they, so soon as they have conceived by him, finish, by bringing forth sin, both it and their own damnation.

Atten. How much then doth it concern those parents that love their children, to see, that if they go from them, they be put into such families as be good, that they may learn there betimes to eschew evil, and to follow that which is good.^e

Wise. It doth concern them indeed: and it doth also concern them that take children into their families, to take heed what children they receive. For a man may soon, by a bad boy, be damaged both in his name, estate, and family, and also hindered in his peace and peaceable pursuit after God and godliness; I say, by one such vermin as a wicked and filthy apprentice.

Atten. True, for one sinner destroyeth much good, and a poor man is better than a liar. But many times a man cannot help it; for such as at the beginning promise very fair, are by a little time proved to be very rogues, like young Badman.

Wise. That is true also; but when a man has done the best he can to help it, he may with the more confidence expect the blessing of God to follow, or he shall have the more peace, if things go contrary to his desire.

Atten. Well, but did Mr. Badman and his master agree so well? I mean his last master, since they were birds of a feather; I mean since they were so well met for wickedness.

Wise. This second master was, as before I told you, bad enough: but yet he would often fall out with young Badman, his servant, and chide, yea, and sometimes beat him too, for his naughty doings.

Atten. What! for all he was so bad himself! This is like the proverb, The devil corrects vice.

Wise. I will assure you, it is as I say; for you must know, that Bad-

^e The importance of this advice no serious parent will fail to recognise. Present comfort as well as future happiness depend largely on early associations. They lead the youth to seek a friend in that great Being to whom he may rationally appeal, and confidently say—

"Thy love can cheer the darksome gloom,
And bid me wait serene,
Till hopes and joys immortal bloom,
And brighten all the scene."—*Steele.*

man's ways suited not with his master's gains. Could he have done as the damsel that we read of, Acts 16, did, to wit, fill his master's purse with his badness, he had certainly been his white-boy ; but it is not so with young Badman ; and, therefore, though his master and he did suit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his master's business, for going to the whorehouse, for beguiling of his master, for attempting to debauch his daughters, and the like. No marvel then if they disagreed in their points. Not so much for that his master had an antipathy against the fact itself, for he could do so when he was an apprentice, but for that his servant by his sin, made spoil of his commodities, &c. and so damnified his master.

Had (as I said before) young Badman's wickedness only a tendency to his master's advantages ; as could he have sworn, lied, cozened, cheated, and defrauded customers for his master, (and indeed sometimes he did so,) but had that been all that he had done, he had not had, no not a wry word from his master : but this was not always Mr. Badman's way.

Atten. That was well brought in, even the maid that we read of in the Acts, and the distinction was as clear betwixt the wickedness, and wickedness of servants.

Wise. Alas ! men that are wicked themselves, yet greatly hate it in others, not simply because it is wickedness, but because it opposeth their interest. Do you think that that maid's master would have been troubled at the loss of her, if he had not lost with her his gain ? No, I'll warrant you ; she might have gone to the devil for him. But when her master saw " that the hope of his gain was gone," then, then he fell to persecuting Paul. But Mr. Badman's master did sometimes lose by Mr. Badman's sins, and then Badman and his master were at odds.

Atten. Alas, poor Badman ! Then it seems thou couldest not at all times please thy like.

Wise. No, he could not, and the reason I have told you.

Atten. But do not bad masters condemn themselves in condemning the badness of their servants ?

Wise. Yes : in that they condemn that in another which they either have, or do allow in themselves. And the time will come, when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasure in the same, shall return

with violence upon their own pates. The Lord pronounced judgment against Baasha, as for all his evils in general, so for this in special, because he was "like the house of Jeroboam, and yet killed him." This is Mr. Badman's master's case, and is like his man, and yet he beats him; he is like his man, and yet he rails at him for being bad.

Atten. But why did not young Badman run away from his master, as he ran away from the other?

Wise. He did not. And if I be not mistaken, the reason why was this. There was godliness in the house of the first, and that young Badman could not endure.^f For fare, for lodging, for work, and time, he had better, and more by his master's allowance, than ever he had by his last; but all this would not content because godliness was promoted there. He could not abide this praying, this reading of scriptures, and hearing, and repeating of sermons; he could not abide to be told of his transgressions in a sober and godly manner.

Atten. There is a great deal in the manner of reproof: wicked men both can, and cannot, abide to hear their transgressions spoken against.

Wise. There is a great deal of difference indeed: this last master of Mr. Badman would tell Mr. Badman of his sins in Mr. Badman's own dialect; he would swear, and curse, and damn, when he told him of his sins; and this he could bear better, than to be told of them after a godly sort. Besides, that last master would, when his passions and rage was over, laugh at and make merry with the sins of his servant Badman; and that would please young Badman well. Nothing offended Badman but blows, and those he had but few of now, because he was pretty well grown up. For the most part, when his master did rage and swear, he would give him oath for oath, and curse for curse, at least secretly, let him go on as long as he would.

Atten. This was hellish living.

Wise. It was hellish living indeed: and a man might say, that with this master young Badman completed himself yet more and more in wickedness, as well as in his trade; for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three companions, and what with this last master, and the wickedness he saw in

^fMr. Badman was clearly a member of that family to whom Jesus said, "Ye are of your father the devil, and the lusts of your father's ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him."—*John viii. 44.*

him, he became a sinner in grain. I think he had a bastard laid to his charge before he came out of his time.

Atten. Well, but it seems he did live to come out of his time: but what did he then?

Wise. Why, he went home to his father; and he, like a loving and tender-hearted father, received him into his house.

Atten. And how did he carry it there?

Wise. Why, the reason why he went home was, for money to set up for himself. He staid but a little at home, but that little while that he did stay, he refrained himself as well as he could, and did not so much discover himself to be base, for fear his father should take distaste, and so should refuse, or for awhile forbear to give him money.

Yet even then he would have his times, and companions, and the fill of his lusts with them; but he used to blind all with this; he was glad to see his old acquaintance, and they as glad to see him; and he could not, in civility, but accommodate them with a bottle or two of wine, or a dozen or two of drink.

Atten. And did the old man give him money to set up with?

Wise. Yes, about two hundred pounds.

Atten. Therein, I think, the old man was out. Had I been his father, I would have held him a little at stavesend, till I had had far better proof of his manners to be good; (for I perceive that his father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good master for a bad, &c.) He should not, therefore, have given him money so soon. What if he had pinched a little, and gone to journey-work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability, he had known better how to have spent it; yea, and by that time, perhaps, have better considered with himself how to have lived in the world. Ay, and who knows but he might come to himself with the prodigal, and have asked God and his father forgiveness, for the villanies that he had committed against them.*

* Mr. Attentive, with many good men, holds to the opinion that the Almighty looks with indulgence on the season of youth. "It was at that age that God appeared unto Moses, when he fed his flock in the desert, and called him to the command of his own people. It was at that age he visited the infant Samuel, while he ministered in the temple of the Lord, in days when the word of the Lord was precious, and when there was no open vision. It was at that age that his spirit fell upon David, while he was yet the youngest of his fathers'

Wise. If his father could also have blessed this manner of dealing to him, and have made it effectual for the ends that you have propounded, then I should have thought as you. But alas! alas! you talk as if you never knew, or had at this present forgot, what the bowels and compassions of a father are. Why did you not serve your own son so? But it is evident enough, that we are better at giving good council to others, than we are at taking good counsel ourselves. But, mine honest neighbour, suppose that Mr. Badman's father had done as you say, and by so doing had driven his son to ill courses, what had he bettered either himself or his son in so doing?

Atten. That is true; but it doth not follow, that if the father had done as I said, the son would have done as you have supposed. But if he had done as you have supposed, what had he done worse than what he hath done already.

Wise. He had done bad enough, that is true. But suppose his father had given him no money, and suppose that young Badman had taken a pet thereat, and in an anger had gone beyond sea, and his father had never seen him, nor heard of him more; or suppose, that of a mad and head-strong stomach, he had gone to the highway for money, and so had brought himself to the gallows, and his father and family to great contempt; or if by so doing he had not brought himself to that end, yet he had added to all his wickedness such and such evils besides; and what comfort could his father have had in this?

Besides, when his father had done for him what he could, with desire to make him an honest man, he would then, whether his son had proved honest or no, have laid down his head with far more peace, than if he had taken your counsel.

Atten. Nay, I think I should not have been forward to have given advice in the case; but truly you have given me such an account of his villainies, that the hearing thereof has made me angry with him.

Wise. In an angry mood we may soon outshoot ourselves: but, poor wretch as he is, he is gone to his place. But, as I said, when a good father hath done what he can for a bad child, and that child shall prove never the better, he will lie down with far more peace, than if through severity he had driven him to inconveniences.

sons."—*Allison.* Hence the inference is drawn that even the young Badman might have been timely disposed to seek for mercy.

I remember that I have heard of a good woman, that had (as this old man) a bad and ungodly son, and she prayed for him, counselled him, and carried it motherly to him, for several years together; but still he remained bad. At last, upon a time, after she had been at prayer, as she was wont, for his conversion, she comes to him, and thus, or to this effect, begins again to admonish him. Son, said she, thou hast been, and art, a wicked child; thou hast cost me many a prayer and tear, and yet thou remainest wicked: well, I have done my duty, I have done what I can to save thee; now I am satisfied, that if I shall see thee damned at the day of judgment, I shall be so far off from being grieved for thee, that I shall rejoice to hear the sentence of thy damnation at that day. And it converted him.

I tell you, that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes, with fatherly and motherly compassions, they are more likely to save their children, than by being churlish and severe towards them. But if they do not save them, if their mercy do them no good, yet it will greatly ease them at the day of death, to consider, I have done by love^b as much as I could to save and deliver my child from hell.

Atten. Well, I yield. But pray let us return again to Mr. Badman. You say that his father gave him a piece of money that he might set up for himself.

Wise. Yes, his father did give him a piece of money, and he did set up, and almost as soon set down again: for he was not long set up, but by his ill managing of his matters at home, together with his extravagant expences abroad, he was got so far in debt, and had so little in his shop to pay, that he was hard put to it to keep himself out of prison. But when his creditors understood that he was about to marry, and in a fair way to get a rich wife, they said, among themselves, We will not be hasty with him; if he gets a rich wife, he will pay us all.

Atten. But how could he so quickly run out? For I perceive it was in little time, by what you say.

Wise. It was in little time indeed; I think he was not above two years and-a-half in doing of it; but the reason is apparent; for he being a wild young man, and now having the bridle loose before him, and being wholly

^b The true christian will never cease to feel that to do all he can by love, is to act in the spirit of that Great Being who "feels for every sorrow, and has an ear open for every prayer."

subjected to his lusts and vices, he gave himself up to the way of his heart, and to the sight of his eye, forgetting that, for all these things God would bring him to judgment; and he that doth thus, you may be sure shall not be able long to stand on his legs.

Besides, he had now an addition of new companions; companions, you must think, most like himself in manners, and so such that cared not who sunk, so they themselves might swim. These would often be haunting of him, and of his shop too, when he was absent. They would commonly egg him to the alehouse, but yet make him Jack-pay-for-all: they would also be borrowing money of him, but take no care to pay again, except it was with more of their company, which also he liked very well; and so his poverty came "like one that travaileth," and his "want like an armed man."

But all the while they studied his temper; he loved to be flattered, praised, and commended for wit, manhood, and personage; and this was like stroking him over the face. Thus they colleagued with him, and yet got more and more into him, and so (like horse-leeches), they drew away that little that his father had given him, and brought him quickly down, almost to dwell next door to the beggar.

Allen. Then was the saying of the wise man fulfilled: "He that keepeth company with harlots, and a companion of fools, shall be destroyed."

Wise. Ay, and that too, "A companion of riotous persons shameth his father;" for he, poor man, had both grief and shame, to see how his son (now at his own hand) behaved himself in the enjoyment of those good things, in and under the lawful use of which he might have lived to God's glory, his own comfort, and credit among his neighbours. "But he that followeth vain persons, shall have poverty enough." The way that he took led him directly into this condition; for who can expect other things of one that follows such courses? Besides, when he was in his shop, he could not abide to be doing; he was naturally given to idleness; he loved to live high, but his hands refused to labour: and what else can the end of such an one be, but that which the wise man saith, "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Allen. But now, methinks, when he was brought thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the breast, and have returned.

Wise. Consideration, good consideration was far from him; he was as stout and proud now as ever in all his life, and was as high too in the pursuit of his sin, as when he was in the midst of his fulness; only he went now like a tired jade; the devil had rid him almost off his legs.

Atten. Well, but what did he did do when all was almost gone?

Wise. Two things were now his play. 1. He bore all in hand by swearing, and cracking, and lying, that he was as well to pass as he was the first day he set up for himself, yea, that he had rather got than lost; and he had at his beck some of his companions that would swear to confirm it as fast as he.¹

Atten. This was double wickedness, it was a sin to say it, and another to swear it.

Wise. That is true; but what evil is that that he will not do, that is left of God, as I believe Mr. Badman was?

Atten. And what was the other thing?

Wise. Why! that which I hinted before, he was for looking out for a rich wife: and now I am come to some more of his invented, devised, designed, and abominable roguery, such that will yet declare him to be a most abominable sinner.

The thing was this: a wife he wanted, or rather money; for, as for a woman, he could have whores enow at his whistle. But, as I said, he wanted money, and that must be got by a wife, or no way; nor could he so easily get a wife neither, except he became an artist at the way of dissembling; nor would dissembling do among that people that could dissemble as well as he. But there dwelt a maid not far from him, that was both godly, and one that had a good portion; but how to get her, there lay all the craft. Well, he calls a council of some of his most trusty and cunning companions, and breaks his mind to them, to wit, that he had a mind to marry; and he also told them to whom. But, said he, how shall I accomplish my end; she is religious, and I am not. Then one of them made reply, saying, Since she is religious, you must pretend to be so likewise, and that for some time before you go to her: mark therefore whither she goes daily to hear, and do you go thither also: but there you must be sure to behave yourself soberly, and make as if you liked the word wonderful well; stand also where she may see you, and when you come home,

¹ Associated with keen satire there is much melancholy truth in the very natural exposition here supplied of the connecting links of ungodliness, indolence, falsehood, fraud, and ruin.

be sure that you walk the street very soberly, and go within sight of her: this done for awhile, then go to her, and first talk of how sorry you are for your sins, and shew great love to the religion that she is of, still speaking well of her preachers, and of her godly acquaintance, bewailing your hard hap that it was not your lot to be acquainted with her and her fellow-professors sooner; and this is the way to get her. Also you must write down sermons, talk of scriptures,¹ and protest that you came a wooing to her, only because she is godly, and because you should count it your greatest happiness if you might but have such a one: as for her money, slight it, it will never be the further off; that is the way to come soonest at it: for she will be jealous at first that you come for her money; you know what she has, but make not a word about it. Do this, and you shall see if you do not entangle the lass.

Thus the snare was laid for this poor honest maid, and she was quickly caught in the pit.

Atten. Why, did he take this counsel?

Wise. Did he! yes, and after awhile, went as boldly to her, and that under a vizard of religion, as if he had been for honesty and godliness, one of the most sincere and upright-hearted in England. He observed all his points, and followed the advice of his counsellors, and quickly obtained her too; for natural parts he had; he was tall and fair, and had plain, but very good clothes on his back; and his religion was the more easily attained; for he had seen something in the house of his father, and first master, and so could the more readily put himself into the form and show thereof.

So he appointed a day, and went to her, as that he might easily do, for she had neither father nor mother to oppose. Well, when he was come, and had given her a civil compliment, to let her understand why he was come, then he began and told her, That he had found in his heart a great deal of love to her person; and that of all the damsels in the world he had pitched upon her, if she thought fit, to make her his beloved wife. The reasons, as he told her, why he had pitched upon her were, her religious and personal excellencies; and therefore entreated her to take

¹ Here again is a powerful castigation of the mean sinner, who hypocritically frequents the house of prayer only to compass a worldly object. This portrait of the dissembling "man of the world" was almost copied by a writer of a very different character a century afterwards, and successfully exhibited on the stage.

his condition into her tender and loving consideration. As for the world, quoth he, I have a very good trade, and can maintain myself and family well, while my wife sits still on her seat; I have got thus and thus much already, and feel money come in every day; but that is not the thing that I aim at: it is an honest and godly wife. Then he would present her with a good book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly ministers, especially of those that he perceived she liked and loved most. Besides, he would be often telling of her, what a godly father he had, and what a new man he was also become himself; and thus did this treacherous dealer deal with this honest and good girl, to her great grief and sorrow, as afterwards you shall hear.

Atten. But had the maid no friend to look after her?

Wise. Her father and mother were dead, and that he knew well enough, and so she was more easily overcome by his naughty lying tongue. But if she had never so many friends, she might have been beguiled by him. It is too much the custom of young people now, to think themselves wise enough to make their own choice,^k and that they need not ask counsel of those that are elder, and also wiser than they; but this is a great fault in them, and many of them have paid dear for it. Well, to be short, in little time Mr. Badman obtains his desire, gets this honest girl and her money, is married to her, brings her home, makes a feast, entertains her royally, but her portion must pay for all.

Atten. This was wonderful deceitful doings, a man shall seldom hear of the like.

Wise. By this his doing he showed how little he feared God, and what little dread he had of his judgments. For all this carriage, and all these words were by him premeditated evil; he knew he lied, he knew he dissembled; yea, he knew that he made use of the name of God, of religion, good men and good books, but as a stalking-horse, thereby the better to catch his game. In all this his glorious pretence of religion, he was but a glorious painted hypocrite, and hypocrisy is the highest sin that a poor carnal wretch can attain unto; it is also a sin that most dareth God and that also bringeth the greater damnation. Now was he a whited wall, now was he a painted sepulchre, now was he a grave that appeared

^k "Your wisdom is nothing worth, unless you are wise in working out your own salvation."—*Bishop Watson.*

not : for this poor, honest, godly damsel, little thought that both her peace, and comfort, and estate, and liberty, and person, and all, were going to her burial, when she was going to be married to Mr. Badman ; and yet so it was, she enjoyed herself but little afterwards : she was as if she was dead and buried to what she enjoyed before.

Atten. Certainly some wonderful judgment of God must attend and overtake such wicked men as these.

Wise. You may be sure that they shall have judgment to the full for all these things when the day of judgment is come.¹ But as for judgment upon them in this life, it doth not always come, no not upon those that are worthy thereof : " They that tempt God are delivered, and they that work wickedness are set up : " but they are reserved to the day of wrath ; and then, for their wickedness, God will repay them to their faces. " The wicked is reserved to the day of destruction ; they shall be brought forth to the day of wrath. Who shall declare his way to his face ? and who shall repay him what he hath done ? Yet shall he be brought to the grave, and remain in the tomb : " that is ordinarily they escape God's hand in this life, save only a few examples are made, that others may be cautioned and take warning thereby : but at the day of judgment they must be rebuked for their evil with the lashes of devouring fire.

Atten. Can you give me no example of God's wrath upon men that have acted this tragical wicked deed of Mr. Badman ?

Wise. Yes, Hamor and Shechem, and all the men of their city, for attempting to make God and religion the stalking-horse to get Jacob's daughter to wife, were together slain with the edge of the sword ; a judgment of God upon them, no doubt, for their dissembling in that matter. All manner of lying and dissembling is dreadful ; but to make God and religion a disguise, therewith to blind thy dissimulation from others' eyes, is highly provoking to the Divine Majesty.

☞ I knew one that dwelt not far off from our town, that got him a wife as Mr. Badman got his, but he did not enjoy her long : for one night as he was riding home from his companions, where he had been at a neigh-

¹ " In the day of the winding up of this world's history there will be made manifest, to the myriads of the various orders of creation, both the merey and vindicated majesty of the eternal. Oh ! on that day how vain will the presumption of the infidel astronomer appear, when the affairs of men come to be examined in the presence of an innumerable company, and beings of loftiest nature are seen to crowd around the judgment seat ; and the saviour shall appear. " — *Dr. Chalmers.*

bouring town, his horse threw him to the ground, where he was found dead at break of day, frightfully and lamentably mangled with his fall, and besmeared with his own blood.

Atten. Well, but pray return again to Mr. Badman ; how did he carry it to his wife after he was married to her ?

Wise. Nay let us take things along as we go. He had not been married but a little while, but his creditors came upon him for their money. He deferred them a little while, but at last things were come to that point that pay he must, or must do worse ; so he appointed them a time, and they came for their money, and he paid them down with her money, before her eyes, for those goods that he had profusely spent among his whores long before, besides the portion that his father gave him, to the value of two hundred pounds.

Atten. This beginning was bad, but what shall I say ? It was like Mr. Badman himself. Poor woman ! this was but a bad beginning for her ; I fear it filled her with trouble enough ; as I think such a beginning would have done one perhaps much stronger than she.

Wise. Trouble, aye, you may be sure of it, but now it was too late to repent ; she should have looked better to herself, when being wary would have done her good ; her harms may be an advantage to others, that will learn to take heed thereby ; but for herself, she must take what follows, even such a life now as Mr. Badman her husband, will lead her, and that will be bad enough.

Atten. This beginning was bad, and yet I fear it was but the beginning of bad.

Wise. You may be sure that it was but the beginning of badness, for other evils came on apace, as for instance : It was but a little while after he was married, but he hangs his religion upon a hedge, or rather dealt with it as men deal with their old clothes who cast them off, or leave them to others to wear ; for his part he would be religious no longer.

Now therefore, he had pulled off his vizard, and began to show himself in his old shape, a base, wicked, debauched fellow, and now the poor woman saw that she was betrayed indeed, now also his old companions begin to flock about him, and to haunt his house and shop as formerly : and who with them but Mr. Badman ? and who with him again but they ?

Now, those good people that used to company with his wife, began to

be amazed and discouraged; also he would frown and glout upon them, as if he abhorred the appearance of them; so that in little time he drove all good company from her, and made her sit solitary by herself. He also began now to go out at nights to those drabs who were his familiars before, with whom he would stay sometimes till midnight, and sometimes till almost morning, and then he would come home drunk as a swine; and this was the course of Mr. Badman.

Now when he came home in this case, if his wife did but speak a word to him, about where he had been, and why he had abused himself, though her words were spoken in never so much meekness and love, then she was a whore, and bitch, and jade; and it was well if she missed his fingers and heels. Sometimes also he would bring his punks home to his house, and woe be to his wife when they were gone, if she did not entertain them with all varieties possible, and also carry it lovingly to them.

Thus this good woman was made by Badman, her husband, to possess nothing but disappointments, as to all that he had promised her, or that she hoped to have at his hands.

But that, that added pressing weight to all her sorrow, was, that as he had cast away all religion himself, so he attempted, if possible, to make her do so too. He would not suffer her to go out to the preaching of the word of Christ, nor to the rest of his appointments, for the health and salvation of her soul. He would now taunt at, and reflectingly speak of her preachers: and would receive, yea, raise scandals of them, to her very great grief and affliction.^m

Now she scarce dare go to an honest neighbour's house, or have a good book in her hand; especially when he had his companions in his house, or had got a little drink in his head. He would also, when he perceived that she was dejected, speak tauntingly and mockingly to her in the presence of his companions, calling of her his religious wife, his demure dame, and the like; also he would make a sport of her among his wanton ones abroad.

If she did ask him, as sometimes she would, to let her go out to a sermon, he would in a currish manner reply, Keep at home, keep at home,

^m It was the author's lot to be calumniated. Every Mr. Badman rejoices in being able to damage the character of an able minister. Aware of this, a preacher ought not only to refrain from acting so as to deserve reproach, but it is his duty to be so circumspect that falsehood cannot assail his fame without affronting probability.

and look to your business, we cannot live by hearing of sermons. If she still urged that he would let her go, then he would say to her, Go if you dare. He would also charge her with giving of what he had to her ministers, when, vile wretch, he had spent it on his vain companions before.

This was the life that Mr. Badman's good wife lived within few months after he had married her.

Atten. This was a disappointment indeed.

Wise. A disappointment indeed, as ever, I think, poor woman had. One would think that the knave might a little let her have had her will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a portion; for she brought hundreds into his house: I say, one would think he should have let her have her own will a little, since she desired it only in the service and worship of God? but could she win him to grant her that? no, not a bit, if it would have saved her life. True, sometimes she would steal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and, poor woman, this advantage she had, she carried it so to all her neighbours, that though many of them were but carnal, yet they would not betray her, or tell of her going out to the word, if they saw it, but would rather endeavour to hide it from Mr. Badman himself.

Atten. This carriage of his to her was enough to break her heart.

Wise. It was enough to do it; indeed it did effectually do it. It killed her in time, yea, it was all the time a killing of her. She would oftentimes, when she sat by herself, thus mournfully bewail her condition:—"Woe is me that I sojourn in Meshec, and that I dwell in the tents of Kedar: my soul hath long time dwelt with him that hateth peace. O what shall be given unto thee, thou deceitful tongue? or what shall be done unto thee thou false tongue?" I am a woman grieved in spirit, my husband has bought me and sold me for his lusts; it was not me, but my money that he wanted: O that he had had it, so I had had my liberty!

This she said, not of contempt of his person, but of his conditions; and because she saw, that by his hypocritical tongue, he had brought her, not only almost to beggary, but robbed her of the word of God.

Atten. It is a deadly thing, I see, to be unequally yoked with unbelievers. If this woman had had a good husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in the faith and ways of God;

but now, poor creature, instead of this, there is nothing but quite the contrary.*

Wise. It is a deadly thing indeed; and therefore, by the word of God, his people are forbid to be joined in marriage with them: "Be not," saith he, "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" There can be no agreement where such matches are made; even God himself hath declared the contrary, from the beginning of the world. "I," says he, "will put enmity betwixt thee and the woman, betwixt thy seed and her seed." Therefore he saith in another place, "They can mix no better than iron and clay." I say, they cannot agree, they cannot be one, and therefore they should be aware at first, and not lightly receive such into their affections. God has often made such matches bitter, especially to his own. Such matches are, as God said of Eli's sons that were spared, "to consume the eyes, and to grieve the heart." Oh! the wailing and lamentation that they have made that have been thus yoked, especially if they were such as would be so yoked, against their light, and good counsel to the contrary.

Atten. Alas! he deluded her with his tongue, and feigned reformation.

Wise. Well, well; she should have gone more warily to work: what if she had acquainted some of her best, most knowing, and godly friends therewith? What if she had engaged a godly minister or two to have talked with Mr. Badman? Also, what if she had laid wait round about him, to espy if he was not otherwise behind her back than he was before her face? And besides, I verily think (since in the multitude of counsellors there is safety) that if she had acquainted the congregation with it, and desired them to spend some time in prayer to God about it, and if she

* What Mr. Attentive fondly imagines, was witnessed in the case of one of our author's pious contemporaries. "The scene of domestic happiness and piety which the Broadoak family presented was one of the loveliest examples of virtuous contentment and kindly affections, that was probably ever exhibited among the happy 'homes of England.' Everything moved in well-ordered harmony and peace; no discords jarring its sweet melody. He, ever diligent and industrious, enjoyed the ample stores of a well-filled library; never wearying of constructing courses of sermons, elaborated with ingenious bearing of methodic skill; while his faithful partner was no less skilled in ordering aright the ways of her household, and exercising those delightful rites of hospitality which it was their good fortune to be able to bestow."—*Life and times of Philip Henry.*

must have had him, to have received him as to his godliness, upon the judgment of others, rather than her own, (she knowing them to be godly, and judicious, and unbiassed men,) she had had more peace all her life after; than to trust to her own poor, raw, womanish judgment, as she did. Love is blind, and will see nothing amiss, where others may see an hundred faults. Therefore, I say, she should not have trusted to her own thoughts in the matter of his goodness.

As to his person, there she was fittest to judge, because she was to be the person pleased: but as to his godliness, there the word was the fittest judge, and they that could best understand it, because God was therein to be pleased. I wish that all young maidens would take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men, as she was; lest they repent with her, when, as to this, repentance will do them no good, but for their unadvisedness go sorrowing to their graves.

Atten. Well, things are past with this poor woman, and cannot be called back; let others beware, by her misfortunes, lest they also fall into her distress.

Wise. That is the thing that I say; let them take heed lest for their unadvisedness they smart, as this poor woman has done. And ah! methinks, that they that yet are single persons, and that are tempted to marry to such as Mr. Badman, would, to inform and warn themselves in this matter, before they entangle themselves, but go to some that are already in the snare, and ask them how it is with them, as to the suitable or unsuitableness of their marriage, and desire their advice. Surely they would ring such a peal in their ears about the inequality, unsuitableness, disadvantages, and disquietments, and sins that attend such marriages, that would make them beware as long as they live. But the bird in the air knows not the notes of the bird in the snare, until she comes thither herself.* Besides, to make up such marriages, Satan, and carnal reason, and lust, or at least inconsiderateness, has the chiefest hand; and where these things bear sway, designs, though never so destructive, will go head-

* "A few years will make you all of another mind, when you see what those that you counted fools have got, and what you with your wisdom have lost; then let's hear you calling them fools for choosing Christ for their portion, and yourself wise for despising him and choosing this present world for your portion."—*Jesus the best friend of Man*

long on ; and therefore I fear, that but little warning will be taken by young girls, at Mr. Badman's wife's affliction.

Atten. But are there no dissuasive arguments to lay before such, to prevent their future misery ?

Wise. Yes : there is the law of God, that forbiddeth marriage with unbelievers. These kind of marriages also are condemned even by irrational creatures. 1. It is forbidden by the law of God, both in the Old Testament and in the New. 1. In the Old : "Thou shalt not make marriages with them : thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son," Deut. vii. 4, 5. 2. In the New Testament it is forbidden : "Be not unequally yoked together with unbelievers ; let them marry to whom they will, only in the Lord."

Here now is a prohibition, plainly forbidding the believer to marry with the unbeliever ; therefore they should not do it. Again, these unwarrantable marriages are, as I may so say, condemned by irrational creatures, who will not couple, but with their own sort. Will the sheep couple with the dog ? the partridge with the crow ? or the pheasant with an owl ? No, they will strictly tie up themselves to those of their own sort only : yea, it sets all the world a wondering, when they see, or hear, the contrary. Man only is most subject to wink at and allow of these unlawful mixtures of men and women. Because man only is a sinful beast, a sinful bird, therefore he, above all, will take upon him, by rebellious actions, to answer, or rather to oppose and violate the law of God and his Creator : nor shall these, or other interrogatories, What fellowship ? What concord ? What agreement ? What communion can there be in such marriages, be counted of weight, or thought worth the answering by him.

But further, the dangers that such do commonly run themselves into, should be to others a dissuasive argument to stop them from doing the like ; for besides the distresses of Mr. Badman's wife, many that have had very hopeful beginnings for heaven, have, by virtue of the mischiefs that have attended these unlawful marriages, miserably and fearfully miscarried. Soon after such marriages, conviction (the first step towards heaven) hath ceased ; prayers (the next step towards heaven) hath ceased ; hungerings and thirstings after salvation (another step towards the kingdom of heaven) hath ceased. In a word, such marriages have estranged them from the word, from their godly and faithful friends, and have brought them again into carnal company, among carnal friends and also into carnal

delights, where, and with whom, they have both sinfully abode, and miserably perished.^p

And this is one reason why God hath forbidden this kind of unequal marriages: "For they," saith he, (meaning the ungodly,) "will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy you suddenly." Now mark, there were some in Israel that would, notwithstanding this prohibition, venture to marry to the heathens and unbelievers; but what followed? they served their idols, they sacrificed their sons and their daughters unto devils. Thus were they defiled with their own works, and went a whoring with their own inventions: therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

Atten. But let us return again to Mr. Badman: had he any children by his wife?

Wise. Yes, seven.

Atten. I doubt they were but badly brought up.

Wise. One of them loved its mother dearly, and would constantly hearken to her voice. Now that child she had the opportunity to instruct in the principles of the Christian religion, and it became a very gracious child. But that child Mr. Badman could not abide: he would seldom afford it a pleasant word, but would scold and frown upon it, speak churlishly and doggedly to it; and though as to nature it was the most feeble of the seven, yet it oftenest felt the weight of its father's fingers. Three of his children did directly follow the father's steps, and began to be as vile as (in his youth) he was himself. The others that remained became a kind of mongrel professors, not so bad as their father, nor so good as their mother, but betwixt them both. They had their mother's notions, and their father's actions, and were much like those you read of

^p ————— Such alas !

Are the illusions of this Proteus life ;
All, all is false : through every phasis still
'Tis shadowy and deceitful. It assumes
The semblances of things and specious shapes ,
But the lost traveller might as soon rely
On the evasive spirit of the marsh,
Whose lantern beams, and vanishes and flits,
O'er bog and rock, and pit and hollow way,
As we on its appearance.—*H. Kirke White.*

in the book of Nehemiah; "These children spake half of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

Atten. What you say in this matter is observable; and if I take not my mark amiss, it often happeneth after this manner where such unlawful marriages are contracted.

Wise. It sometimes doth so; and the reason with respect to their parents is this: Where the one of their parents is godly, and the other ungodly and vile, (though they can agree in their begetting of children, yet,) they strive for their children when they are born. The godly parent strives for the child, and by prayers, counsel, and good examples, labours to make it holy in body and soul, and so fit for the kingdom of heaven; but the ungodly would have it like himself, wicked, and base, and sinful; and so they both give instructions accordingly. Instructions, did I say? yea, and examples too, according to their minds. Thus the godly, as Hannah, is presenting her Samuel unto the Lord; but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to sin, to the devil, and to hell. Thus one hearkeneth to the law of their mother, and is preserved from destruction; but as for the other, as their fathers did, so do they. Thus did Mr. Badman and his wife part some of their children betwixt them; but as for the other three that were as it were mongrels, betwixt both they were like unto those that you read of in Kings, "They heard the Lord, but served their own idols." They had, as I said, their mother's notions, and I will add, profession too; but their father's lusts, and something of his life. Now, their father did not like them, because they had their mother's tongue, and the mother did not like them, because they had still their father's heart and life; nor were they indeed fit company for good or bad. The good would not trust them because they were bad: the bad would not trust them because they were good; viz., the good would not trust them because they were bad in their lives, and the bad would not trust them because they were good in their words: so they were forced, with Esau, to join in affinity with Ishmael; to wit, to look out a people that were hypocrites, like themselves, and with them they matched, and lived and died.^a

^a "Because they rebelled against the words of God, and contemned the counsel of the Most High. Therefore he brought down their heart with labour; they fell down, and there was none to help."—*Psalms*, vii., 11, 12.

Atten. Poor woman, she could not but have much perplexity.

Wise. Yea, and poor children, that ever they were sent into the world, as the fruit of the loins, and under the government of such a father as Mr. Badman.

Atten. You say right; for such children lie almost under all manner of disadvantages: but we must say nothing, because this also is the sovereign will of God.

Wise. We may not by any means object against God; yet we may talk of the advantages and disadvantages that children have, by having for their parents such as are either godly or the contrary.

Atten. You say right, we may so: and pray now, since we are about it, speak something in brief unto it; that is, unto this, What advantage those children have above others, that have for their parents such as indeed are godly.

Wise. So I will; only I must first premise these two or three things.

1. They have not the advantage of election for their father's sake.
2. They are born as others, the children of wrath, though they come of godly parents.
3. Grace comes not unto them as an inheritance, because they have godly parents. These things premised, I shall now proceed.
1. The children of godly parents are the children of many prayers; they are prayed for before, and prayed for after they are born; and the prayers of a godly father and godly mother do much.
2. They have the advantage of what restraint is possible, from what evils their parents see them inclined to; and that is a second mercy.
3. They have the advantage of godly instruction, and of being told which be, and which be not, the right ways of the Lord.
4. They have also those ways commended unto them, and spoken well of in their hearing, that are good.
5. Such are also what may be kept out of evil company, from evil books, and from being taught the way of swearing, lying, and the like, as Sabbath-breaking, and mocking at good men and good things, and this is a very great mercy.
6. They have also the benefit of a godly life set before them doctrinally by their parents, and that doctrine backed with a godly and holy example: and these are very great advantages.

Now all these advantages the children of ungodly parents want; and

so are more in danger of being carried away with the error of the wicked. For ungodly parents neither pray for their children, nor do, nor can they heartily instruct them. They do not after a godly manner restrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of such evil actions that are an abomination to God, and to all good men. They let their children break the Sabbath, swear, lie, be wicked and vain. They commend not to their children an holy life, nor set a good example before their eyes. No, they do in all things contrary; estranging of their children what they can from the love of God and all good men, so soon as they are born. Therefore it is a very great judgment of God upon children to be the offspring of base and ungodly men.

Atten. Well, but before we leave Mr. Badman's wife and children, I have a mind, if you please, to inquire a little more after one thing, the which I am sure you can satisfy me in.

Wise. What is that?

Atten. You said awhile ago, that this Mr. Badman would not suffer his wife to go out to hear such godly ministers as she liked; but said if she did, she had as good never come home any more. Did he often carry it thus to her?

Wise. He did say so; he did often say so. This I told you then, and had also then told you more, but that other things put me out.

Atten. Well said; pray therefore now go on.

Wise. So I will: Upon a time, she was on a Lord's day for going to hear a sermon, and Mr. Badman was unwilling she should; but she at that time, as it seems, did put on more courage than she was wont; and therefore after she had spent upon him a great many fair words and entreaties, if perhaps she might have prevailed by them, but all to no purpose at all. At last she said she would go, and rendered this reason for it: I have an husband, but also a God: my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and that in the way of his own appointment: I have an husband, but also a soul, and my soul ought to be more unto me than all the world besides.*

* Mrs. Badman's thoughts might in that moment have been embodied in the language of David, "Order my steps in thy word, and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts."—*Psalms*, cxix., 133, 134.

This soul of mine I will look after, care for, and if I can, provide it an heaven for its habitation. You are commanded to love me, as you love your own body, and so do I love you; but I tell you true, I prefer my soul before all the world, and its salvation I will seek.

At this, first he gave her an ugly wish, and then fell into a fearful rage, and swore moreover, that if she did go, he would make both her and all her damnable brotherhood (for so he was pleased to call them) to repent their coming thither.

Atten. But what should be mean by that?

Wise. You may easily guess what he meant: he meant he would turn informer, and so either weary out those that she loved, from meeting together to worship God, or make them pay dearly for their so doing: the which, if he did, he knew it would vex every vein of her tender heart.

Atten. But do you think Mr. Badman would have been so base?

Wise. Truly he had malice and enmity enough in his heart to do it, only he was a tradesman; also he knew that he must live by his neighbours, and so he had that little wit in his anger, that he refrained himself, and did it not. But, as I said, he had malice and envy enough in his heart to have made him to do it, only he thought it would worst him in his trade; yet these three things he would be doing.

1. He would be putting of others on to molest and abuse her friends.

2. He would be glad when he heard that any mischief befel them.

3. And would laugh at her, when he saw her troubled for them. And now I have told you Mr. Badman's way as to this.

Atten. But was he not afraid of the judgments of God that did fly about at that time?

Wise. He regarded not the judgment nor mercy of God; for had he at all done that, he could not have done as he did. But what judgments do you mean?

Atten. Such judgments, that if Mr. Badman himself had taken but sober notice of, they might have made him hang down his ears.

Wise. Why, have you heard of any such persons that the judgments of God have overtaken?

Atten. Yes, and so, I believe, have you too, though you make so strange about it.

Wise. I have so indeed to my astonishment and wonder.

Atten. Pray, therefore, if you please, tell me what it is, as to this, that you know, and then, perhaps, I may also say something to you of the same.

Wise. In our town there was one W. S., a man of a very wicked life; and he, when there seemed to be countenance given to it, would needs turn informer. Well, so he did, and was as diligent in his business as most of them could be; he would watch of nights, climb trees, and range the woods of days, if possible to find out the meeters, for then they were forced to meet in the fields; yea, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like a bedlam in his course awhile, and had done some mischiefs to the people, he was stricken by the hand of God, and that in this manner.

1. Although he had his tongue naturally at will, now he was taken with a faltering in his speech, and could not for weeks together speak otherwise than just like a man that was drunk.*

2. Then he was taken with a drawling or slabbering at his mouth, which slabber sometimes would hang at his mouth, well nigh half way down to the ground.

3. Then he had such a weakness in the back sinews of his neck, that oft-times he could not look up before him, unless he clapped his hand hard upon his forehead, and held up his head that way, by strength of hand.

4. After this his speech went quite away, and he could speak no more than a swine or a bear. Therefore, like one of them, he would gruntle and make an ugly noise according as he was offended, or pleased, or would have any thing done, &c.

In this posture he continued for the space of half a year, or thereabouts, all the while otherwise well, and could go about his business, save once that he had a fall from the bell as it hangs in our steeple, which it was a

* There is something very remarkable in the case here described. In the 15th century the Wickliffites were fiercely pursued for worshipping their maker in their own way, and thus was their active foe bishop Arundel visited. "He was afflicted with a disease in his tongue, which besides causing him to endure the most excruciating agony, wholly withdrew from him the power of speech. That he who laboured to oppose the preaching of the true word of the Lord, should thus dreadfully find his own speech fail, and in his last moments be denied the power of uttering a prayer, was regarded as an instance of divine wrath."—*Life and times of the good Lord Cobham.*

wonder it did not kill him : but after that he also walked about, until God had made a sufficient spectacle of his judgment for his sin, and then on a sudden he was stricken, and died miserably : and so there was an end of him and his doings.

☞ I'll tell you of another. About four miles from St. Neot's, there was a gentleman had a man, and he would needs be an informer, and a lusty young man he was. Well, an informer he was, and did much distress some people, and had perfected his informations so effectually against some, that there was nothing further to do, but for the constables to make distress on the people, that he might have the money, or goods ; and, as I heard, he hastened them much to do it. Now while he was in the heat of his work, as he stood one day by the fireside, he had (it should seem) a mind to a sop in the pan, (for the spit was then at the fire,) so he went to make one ; but behold a dog (some say his own favourite dog) took distaste at something, and immediately bit his master by the leg ; the which bite, notwithstanding all the means that was used to cure him, turned (as was said) to a gangrene ; however, that wound was his death, and that a dreadful one too ; for my relator said, that he lay in such a condition by this bite, (at the beginning,) till his flesh rotted from off him before he went out of the world. But what need I instance in particular persons, when the judgment of God against this kind of people was made manifest, I think I may say, if not in all, yet in most of the counties in England where such poor creatures were. But I would, if it had been the will of God, that neither I nor any body else, could tell you more of these stories : true stories, that are neither lie nor romance.

Atten. Well, I also heard of both these myself, and of more too, as remarkable in their kind as these, if I had any list to tell them : but let us leave those that are behind to others, or to the coming of Christ, who then will justify or condemn them, as the merit of their work shall require ; or if they repented, and found mercy, I shall be glad when I know it ; for I wish not a curse to the soul of mine enemy.

Wise. There can be no pleasure in the telling of such stories, though to hear of them may do us a pleasure : they may put us in mind that there is a God that judgeth in the earth, and that doth not always forget nor defer to hear the cry of the destitute ; they also carry along with them both caution and counsel to those that are the survivors of such. Let us tremble at the judgments of God, and be afraid of sinning against

him, and it shall be our protection. It shall go well with them that fear God, that fear before him.

Atten. Well, sir, as you have intimated, so I think we have in this place spoken enough about these kind of men; if you please let us return again to Mr. Badman himself, if you have any more to say of him.

Wise. More! we have yet scarce throughly began with any thing that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said any thing to them: but we will pass them, and proceed. You have heard of the sins of his youth, of his apprenticeship, and how he set up, and married, and what a life he hath led his wife; and now I will tell you some more of his pranks. He had the very knack of knavery. Had he, as I said before, been bound to serve an apprenticeship to all these things, he could not have been more cunning, he could not have been more artificial at it.

Atten. Nor perhaps so artificially neither; for as none can teach goodness like to God himself, so concerning sin and knavery none can teach a man it like the devil, to whom, as I perceive, Mr. Badman went to school from his childhood to the end of his life. But pray, Sir, make a beginning.

Wise. Well, so I will. You may remember that I told you what a condition he was in for money before he did marry, and how he got a rich wife, with whose money he paid his debts. Now when he had paid his debts, he having some money left, he sets up again as briskly as ever, keeps a great shop, drives a great trade, and runs again a great way into debt; but now not into the debt of one or two, but into the debt of many, so that, at last, he came to owe some thousands of pounds; and thus he went on for a long time. And to pursue his ends the better, he began now to study to please all men, and to suit himself to any company; he could now be as they, say as they, that is, if he listed; and then he would list, when he perceived that by so doing, he might either make them his customers or his creditors for his commodities. If he dealt with honest men, (as with some honest men he did,) then he would be as they; talk as they; seem to be sober as they; talk of justice and religion as they; and against debauchery as they; yea, and would too seem to show a dislike of them that said, did, or were otherwise than honest.

Again, when he did light among those that were bad, then he would be as they, but yet more close and cautiously, except he were sure of his com-

pany: then he would carry it openly, be as they; say,^t Damn them, and sink them, as they. If they railed on good men, so could he; if they railed on religion, so could he; if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any the like villanies, so was he. This was now the path that he trod in, and could do all as artificially, as any man alive. And now he thought himself a perfect man; he thought he was always a boy till now. What think you now of Mr. Badman.

Atten. Think! why, I think he was an atheist: for no man but an atheist can do this. I say, it cannot be but that the man that is such as this Mr. Badman, must be a rank and stinking atheist; for he that believes that there is either God or devil, heaven or hell, or death, and judgment after, cannot do as Mr. Badman did. I mean, if he could do these things without reluctancy and check of conscience; yea, if he had not sorrow and remorse for such abominable sins as these.

Wise. Nay, he was so far off from reluctances and remorse of conscience for these things, that he counted them the excellency of his attainments, the quintessence of his wit, his rare and singular virtues, such as but few besides himself could be the masters of. Therefore, as for those that made boggle and stop at things, and that could not in conscience, and for fear of death and judgment, do such things as he, he would call them fools and noddies, and charge them for being frightened with the talk of unseen bugbears; and would encourage them, if they would be men indeed, to labour after the attainment of this his excellent art. He would oftentimes please himself with the thoughts of what he could do in this matter, saying, within himself, I can be religious, and irreligious; I can be any thing, or nothing; I can swear, and speak against swearing; I can lie, and speak against lying;^u I can drink, wench, be unclean, and defraud, and not be troubled for it: now I enjoy myself, and am master of mine own ways, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his wife, who he knew durst not divulge it, or among his intimates, to whom he knew he might say anything.

^t "The soul of the wicked desireth evil; his neighbour findeth no favour in his eyes."—*Proverbs*, xxi., 10.

^u "The devil doth but hold vanity as a sharp weapon against them, and they run full breast upon it; they need no enemies; let them alone and they will kill themselves."—*The fool and his sport*.

Atten. Did I call him before an atheist? I may call him now a devil, or a man possessed with one, if not with many. I think that there cannot be found in every corner such a one as this. True, it is said of king Ahaz, "That he sinned more and more;" and of Ahab, "That he sold himself to work wickedness;" and of the men of Sodom, "That they were sinners exceedingly before the Lord."

Wise. An atheist he was, no doubt, if there be such a thing as an atheist in the world: but for all his brags of perfection, and security in his wickedness, I believe that at times God did let down fire from heaven into his conscience. True, I believe he would quickly put it out again, and grow more desperate and wicked afterward; but this also turned to his destruction, as afterward you may hear.

But I am not of your mind, to think that there are but few such in the world: except you mean as to the degree of wickedness unto which he had attained. For otherwise, no doubt, there are abundance of such as he; men of the same mind, of the same principles, and of the same conscience too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the same pitch of wickedness; and all them are such as he in the judgment of the law; nor will their want of hellish wit to attain thereto, excuse them at the day of judgment. You know, that in all science, some are more arch than some; and so it is in the art, as well as in the practice, of wickedness; some are twofold, and some sevenfold, more the children of hell than others, (and yet all the children of hell, else they would all be masters, and none scholars, in the school of wickedness. But there must be masters, and there must be learners; Mr. Badman was a master in this art, and, therefore, it follows, that he must be an arch and chief one in that mystery.

Atten. You are in the right; for I perceive that some men, though they desire it, cannot be so arch in the practice thereof as others, but are (as I suppose they call them) fools and dunces to the rest; their heads and capacities will not serve them to act and do so wickedly. But Mr. Badman wanted not a wicked head to contrive, as well as a wicked heart to do his wickedness.

Wise. True; but yet, I say, such men shall, at the day of judgment, be judged, not only for what they are, but also for what they would be: for if the thought of foolishness is sin: doubtless the desire of foolishness is more sin; and if the desire be more, the endeavour after it

must needs be more and more. He then that is not an artificial atheist and transgressor, yet if he desires to be so, if he endeavoureth to be so, he shall be judged and condemned to hell for such a one: for the law judgeth men, as I said, according to what they would be. "He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." By the same rule, he that would steal, doth steal; he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit adultery, doth do so: for God judgeth man according to the working of their minds; and saith, "As he thinketh, so is he." That is, so is he in his heart, in his intentions, in his desires, in his endeavours; and God's law, I say, lays hold of the desires, intentions, and endeavours, even as it lays hold of the act of wickedness itself. A man then that desires to be as bad as Mr. Badman, (and desires to be so wicked, have many in their hearts,) though he never attains to that proficiency in wickedness as he, shall yet be judged for as bad a man as he, because it was in his desires to be such a wicked one.*

Atten. But this height of wickedness in Mr. Badman will not yet out of my mind. This hard, desperate, or what shall I call it? diabolical frame of heart, was in him a foundation, a ground-work, to all acts and deeds that were evil.

Wise. The heart, and the desperate wickedness of it, is the foundation and ground-work of all. Atheism, professed and practical, spring both out of the heart, yea, and all manner of evils besides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man must be wicked before he can do wickedness: "Wickedness proceedeth from the wicked. It is an evil tree that bears evil fruit. Men gather no grapes of thorns; the heart, therefore, must be evil, before the man can do evil, and good before the man doth good."

Atten. Now I see the reason why Mr. Badman was so base, as to get a wife by dissimulation, and to abuse her so like a villain when he had got her; it was because he was before, by a wicked heart, prepared to act wickedness.

* "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shall thou destroy from the earth, and their seed from among the children of men."—*Psalm, xxi., 9, 10.*

Wise. You may be sure of it; "for from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile a man." And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratify his lust, to promote his designs, to revenge his malice, to enrich, or to wallow himself in the foolish pleasures and pastimes of this life: and all these did Mr. Badman do, even to the utmost, if either opportunity, or purse, or perfidiousness, would help him to the obtaining of his purpose.

Atten. Purse! Why, he could not but have a purse, to do almost what he would, having married a wife with so much money.

Wise. Hold you there; some of Mr. Badman's sins were costly; as his drinking and whoring, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to spend it.

Atten. Had he then such a good trade, for all he was such a bad man? Or, was his calling so gainful to him, as always to keep his purse's belly full, though he was himself a great spender?

Wise. No; it was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by hatfuls and pocketfuls at a time.

Atten. Why, I trow he was no highwayman, was he?

Wise. I will be sparing in my speech as to that; though some have mnttered as if he could ride out now and then about nobody but himself knew what, over night and come home all dirty and weary next morning. But this is not the thing I aim at.

Atten. Pray let me know it if you think it convenient that I should.

Wise. I will tell you; it was this, he had a heart to break, and get hatfuls of money by breaking.

Atten. But what do you mean by Mr. Badman's breaking? You speak mystically, do you not?

Wise. No, no; I speak plainly: or, if you will have it in plainer language, it is this; when Mr. Badman had swaggered and whored away most of his wife's portion, he began to feel that he could not much longer stand upon his legs in this course of life, and keep up his trade and repute (such as he had) in the world, but by the new engine of breaking. Wherefore

upon a time, he gives a great and sudden rush into several men's debts, to the value of about four or five thousand pounds, driving at the same time, a very great trade, by selling many things for less than they cost him, to get him custom, therewith to blind his creditors' eyes. His creditors, therefore, seeing that he had a great employ, and deeming that it must needs at length turn to a very good account to them, trusted him freely, without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. Badman had well feathered his nest with other men's goods and money, after a little time he breaks. And by and by it is noised abroad, that Mr. Badman had shut up his shop, was gone, and could trade no longer. Now, by that time his breaking had come to his creditors' ears, he had by craft and knavery made so sure of what he had, that his creditors could not touch a penny. Well, when he had done, he sent his mournful sugared letters to his creditors, to let them understand what had happened unto him, and desired them not to be severe with him; for he bore towards all men an honest mind, and would pay so far as he was able. Now, he sends his letters by a man confederate with him, who could make both the worst and the best of Mr. Badman's case: the best for Mr. Badman, and the worst for his creditors. So when he comes to them, he both bemoans them, and condoles Mr. Badman's condition; telling of them, that without a speedy bringing of things to a conclusion, Mr. Badman would be able to make them no satisfaction; but at present he both could, and would, and that to the utmost of his power; and to that end he desired that they would come over to him.* Well, his creditors appoint him a time, and come over; and he mean while, authorizes another to treat with them, but will not be seen himself, unless it was on a Sunday, lest they should snap him with a writ. So his deputed friend treats with them about their concern with Mr. Badman, first telling them of the great care that Mr. Badman took to satisfy them and all men for whatsoever he owed, as far as in him lay, and how little he thought awhile since to be in this low condition. He pleaded also the greatness of his charge, the greatness of taxes, the badness of the times, and the great losses that he had by many of his customers, some of

* A profound knowledge of life is here exhibited. The whining of the heartless profligate, who, worse than a common robber, combines the coward with the villain to despoil those who had trusted him is admirably pictured; as many of the author's readers must know too well.

which died in his debt, others were run away; and for many that were alive, he never expected a farthing from them. Yet, nevertheless, he would show himself an honest man, and would pay as far as he was able; and if they were willing to come to terms, he would make a composition with them; for he was not able to pay them all. The creditors asked what he would give? It was replied, Half-a-crown in the pound: at this they began to huff, and he to renew his complaint and entreaty; but the creditors would not hear; and so for that time their meeting without success broke up. But after his creditors were in cool blood, and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and by many words, and great ado, they obtained five shillings in the pound. So the money was produced, releases and discharges drawn, signed, and sealed, books crossed, and all things confirmed; and then Mr. Badman can put his head out a-doors again, and be a better man than when he shut up shop, by several thousands of pounds.

Atten. And did he do thus indeed?

Wise. Yes, once and again. I think he broke twice or thrice.

Atten. And did he do it before he had need to do it?

Wise. Need! What do you mean by need? There is no need at any time for a man to play the knave. He did it of a wicked mind, to defraud and beguile his creditors: he had wherewithal of his father, and also by his wife, to have lived upon, with lawful labour, like an honest man. He had also when he made this wicked break (though he had been a profuse and prodigal spender) to have paid his creditors their own to a farthing. But had he done so, he had not done like himself, like Mr. Badman; had he, I say, dealt like an honest man, he had then gone out of Mr. Badman's road. He did it, therefore, of a dishonest mind, and to a wicked end, to wit, that he might have wherewithal, howsoever unlawfully gotten, to follow his cups and queans, and to live in the swing of his lusts, even as he did before.*

Atten. Why, this was a mere cheat.

Wise. It was a cheat indeed. This way of breaking is nothing else but

* Honest Bunyan is anxious to denounce hypocrisy, and to make it understood that no man can do his duty to God, who fails in his duty to man. He remembered the words of Paul, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."—*Corinthians*, vi., 10.

a more neat way of thieving, of picking of pockets, of breaking open of shops, and of taking from men what one has nothing to do with. But though it seems easy, it is hard to learn; no man that has conscience to God or man, can ever be his craftmaster in this hellish art.

Atten. Oh, Sir! what a wicked man was this!

Wise. A wicked man indeed. By this art he could tell how to make men send their goods to his shop, and then be glad to take a penny for that which he had promised, before it came thither, to give them a groat; I say, he could make them glad to take a crown for a pound's worth, and a thousand for that for which he had promised before to give them four thousand pounds.

Atten. This argueth that Mr Badman had but little conscience.

Wise. This argueth that Mr. Badman had no conscience at all; for conscience, the last spark of a good conscience, cannot endure this.

Atten. Before we go any further in Mr. Badman's matters, let me desire you, if you please, to give me an answer to these two questions.

1. What do you find in the word of God against such a practice as this of Mr. Badman's is?

2. What would you have a man do that is in his creditor's debt, and can neither pay him what he owes him, nor go on in a trade any longer?

Wise. I will answer you as well as I can. And first, to the first of your questions, to wit, What I find in the word of God against such a practice as this of Mr. Badman's is?

Answ. The word of God doth forbid this wickedness, and to make it the more odious in our eyes, it joins it with theft and robbery: "Thou shalt not," says God, "defraud thy neighbour, nor rob him." Thou shalt not defraud, that is, deceive or beguile. Now, thus to break, is to defraud, deceive and beguile, which is, as you see, forbidden by the God of heaven. "Thou shalt not defraud thy neighbour, nor rob him." It is a kind of theft and robbery, thus to defraud and beguile. It is a vilely robbing of his shop, and picking of his pocket: a thing odious to reason and conscience, and contrary to the law of nature. It is a designed piece of wickedness, and therefore a double sin. A man cannot do this great wickedness on a sudden, and through a violent assault of Satan. He that will commit this sin must have time to deliberate, that by invention he may make it formidable, and that with lies and high dissimulation. He

that commits this wickedness, must first hatch it upon his bed, beat his head about it, and lay his plot strong: so that to the completing of such a wickedness, there must be adjoined many sins, and that they too must go hand in hand until it be completed. But what saith the scripture? "Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such." But this kind of breaking is a going beyond my brother; this is a compassing of him about, that I may catch him in my net; and, as I said, an art to rob my brother, and to pick his pocket, and that with his consent. Which doth not therefore mitigate, but so much the more greaten, and make odious the offence. For men that are thus wily abused cannot help themselves; they are taken in a deceitful net. But God will here concern himself, he will be the avenger, he will be the avenger of all such, either here or in another world.

And this, the apostle testifies, where he saith, "But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons:" that is, there is no man, be he what he will, if he will be guilty of this sin, of going beyond, of beguiling of, and doing wrong to his brother, but God will call him to an account for it, and will pay him with vengeance for it too; for there is no respect of persons.

I might add, that this sin of wronging, of going beyond and defrauding of my neighbour, it is like that first prank that the devil played with our first parents (as the altar that Uriah built for Abaz, was taken from the fashion of that that stood at Damascus, to be the very pattern of it). The serpent beguiled me, says Eve: Mr. Badman beguiles his creditors. The serpent beguiled Eve with lying promises of gain: so did Mr. Badman beguile his creditors. The serpent said one thing and meant another, when he beguiled Eve; and so did Mr. Badman when he beguiled his creditors.

That man therefore that doth thus deceive and beguile his neighbour, imitateth the devil; he taketh his examples from him, and not from God, the word, or good men: and this did Mr. Badman.⁷

And now to your second question; to wit, What I would have a man do that is in his creditor's debt, and that can neither pay him, nor go on in a trade any longer?

⁷ How important is it in every point of view to avoid such deceivers! "Look back to Eden. Who was it that dispossessed thy grandfather of that brave seat? What did Eve get by discoursing with such a cheater? Have you not lost enough already, but you must be venturing still?"—*Janeway*.

Answ. First of all : If this be his case, and he knows it, let him not run one penny further in his creditor's debt ; for that cannot be done with good conscience. He that knows he cannot pay, and yet will run into debt, does knowingly wrong and defraud his neighbour, and falls under that sentence of the word of God, 'The wicked borroweth, and payeth not again :'' yea, worse, he borrows, though at the very same time he knows that he cannot pay again. He doth also craftily take away what is his neighbour's. That is therefore the first thing that I would propound to such, let him not run any further into his creditor's debt.

Secondly, After this, let him consider how, and by what means he was brought into such a condition that he could not pay his just debts ; to wit, whether it was by his own remissness in his calling, by living too high in diet or apparel, by lending too lavishly that which was none of his own, to his loss : or whether by the immediate hand and judgment of God.

If by searching he finds that this is come upon him through remissness in his calling, extravagancies in his family, or the like, let him labour for a sense of his sin and wickedness, for he has sinned against the Lord ; first, in his being slothful in business, and in not providing, to wit, of his own by the sweat of his brows, or other honest ways, for those of his own house. And secondly, in being lavish in diet and apparel in his family, or in lending to others that which was none of his own. This cannot be done with good conscience ; it is both against reason and nature, and therefore must be a sin against God. I say therefore, if thus this debtor hath done, if ever he would live quietly in conscience, and comfortably in his condition for the future, let him humble himself before God, and repent of this his wickedness ; for "he that is slothful in his work, is brother to him that is a great waster." To be slothful and a waster too, is to be as it were a double sinner.

But again, as this man should inquire into these things, so he should also into this. How came I into this way of dealing in which I have now miscarried ? Is it a way that my parents brought me up in, put me apprentice to, or that by Providence I was first thrust into ? or is it a way into which I have twisted myself, as not being contented with my first lot, that by God and my parents I was cast into ? This ought duly to be considered : and if upon search a man shall find that he is out of the place and calling into which he was put by his parents, or the providence of God, and has miscarried in a new way, through pride and dislike of his

first state he has chose rather to embrace ; his miscarriage is his sin, the fruit of his pride, and a token of the judgment of God upon him for his leaving of his first state. And for this he ought, as for the former, to be humble and penitent before the Lord.²

But if by search he finds, that his poverty came by none of these ; if by honest search he finds it so, and can say with good conscience, I went not out of my place and state in which God by his providence had put me, but have abode with God in the calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly nor indirectly, made away with my creditors' goods ; then has his fall come upon him by the immediate hand of God, whether by visible or invisible ways. For sometimes it comes by visible ways, to wit, by fire, by thieves, by loss of cattle, or the wickedness of sinful dealers, &c., and sometimes by means invisible, and then no man knows how ; we only see things are going, but cannot see by what way they go. Well, now suppose that a man by the immediate hand of God, is brought to a morsel of bread, what must he do now ?

I answer, His surest way is still to think, that this is the fruit of some sin, though possibly not sin in the management of his calling, yet of some other sin ; " God casteth away the substance of the wicked." Therefore let him still humble himself before his God, because his hand is upon him, and say, What sin is this for which the hand of God is upon me ? And let him be diligent to find it out, for some sin is the cause of this judgment ; for God " doth not willingly grieve nor afflict the children of men." Either the heart is too much set upon the world, or religion is too much neglected in the family, or something. There is a snake in the grass, a worm in the gourd ; some sin in thy bosom, for the sake of which God doth thus deal with thee.

Thirdly, This thus done, let that man again consider thus with himself : Perhaps God is now changing of my condition and state in the world ; he has let me live in fashion, in fulness, and abundance of worldly glory ; and I did not to his glory improve as I should, that, his good dispensation to me. But when I lived in full and fat pasture, I did there lift up the heel.

² But penitence is the last thing, as our author shews, that occurs to Mr. Badman or those who form themselves on his model. The hardened heart fails not to suggest, even when real distress is the natural consequence of his misdeeds, for meanness and villany are not true policy, that he is to be viewed with compassion as the victim of misfortune.

Therefore he will now turn me into hard commons, that with leanness, and hunger, and meanness, and want, I may spend the rest of my days. But let him do this without murmuring and repining; let him do it in a godly manner, submitting himself to the judgment of God. "Let the rich rejoice in that he is made low."

This is duty, and it may be privilege to those that are under this hand of God. And for thy encouragement to this hard work, (for this is a hard work) consider of these four things.

1. This is right lying down under God's hand, and the way to be exalted in God's time: when God would have Job embrace the dunghill, he embraces it, and says, "The Lord giveth, and the Lord hath taken away, blessed be the name of the Lord."

2. Consider that there are blessings also that attend a low condition, more than all the world are aware of. A poor condition has preventing mercy attending of it. The poor, because they are poor, are not capable of sinning against God as the rich man does.

3. The poor can more clearly see himself preserved by the providence of God than the rich, for he trusteth in the abundance of his riches.

4. It may be God has made thee poor, because he would make thee rich: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of a kingdom which God hath promised to them that love him."

I am persuaded, if men, upon whom this hand of God is, would thus quietly lie down and humble themselves under it, they would find more peace, yea, more blessing of God attending them in it, than the most of men are aware of. But this is an hard chapter, and therefore I do not expect that many should either read it with pleasure, or desire to take my counsel.

Having thus spoken to the broken man, with reference to his own self, I will now speak to him as he stands related to his creditors.

In the next place, therefore, let him fall upon the most honest way of dealing with his creditors, and that I think must be this:

First, Let him timely make them acquainted with his condition, and also do to them these three things.

1. Let him heartily and unfeignedly ask them forgiveness for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the

world ; let him hide nothing, let him strip himself to his raiment for them ; let him not keep a ring, a spoon, or any thing from them.

3. If none of these two will satisfy them, let him proffer them his body, to be at their dispose, to wit, either to abide imprisonment at their pleasure, or to be at their service, till by labour and travel he hath made them such amends as they in reason think fit, only reserving something for the succour of his poor distressed family out of his labour, which in reason, and conscience, and nature, he is bound also to take care of. Thus shall he make them what amends he is able, for the wrong that he hath done them in wasting and spending their estates.

By thus doing, he submits himself to God's rod, commits himself to the dispose of his providence ; yea, by thus doing, he casteth the lot of his present and future condition into the lap of his creditors, and leaves the whole dispose thereof to the Lord, even as he shall order and incline their hearts to do with them.^a And let that be either to forgive him, or to take that which he hath for satisfaction ; or to lay his body under affliction, this way or that, according to law ; can he, I say, thus leave the whole to God, let the issue be what it will, that man shall have peace in his mind afterwards. And the comforts of that state (which will be the comforts that attend equity, justice, and duty,) will be more unto him, because more according to godliness, than can be the comforts that are the fruits of injustice, fraudulency and deceit. Besides, this is the way to engage God to favour him by the sentence of his creditors, (for *he* can entreat them to use him kindly,) and he will do it when his ways are pleasing in his sight : "When a man's ways please the Lord, his enemies shall be at peace with him." And surely, for a man to seek to make restitution for wrongs done, to the utmost of his power, by what he is, has, and enjoys in this world, is the best way, in that capacity, and with reference to that thing, that a man can at this time be found active in.

But he that doth otherwise, abides in his sin, refuses to be disposed of by the providence of God, chuseth an high estate, though not attained in God's way : when God's will is, that he should descend into a low one ; yea, he desperately saith in his heart and actions, I will be mine own

^a From faith in the goodness of God, the author would derive hope for forbearance in man. "I had fainted unless I had to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart ; wait, I say, on the Lord."—*Psalms*, xxvii., 13, 14.

chooser, and that in mine own way, whatever happens or follows thereupon.

Atten. You have said well, in my mind. But suppose, now, that Mr. Badman was here, could he not object as to what you have said, saying, Go and teach your brethren, that are professors, this lesson, for they, as I am, are guilty of breaking; yea, I am apt to think, of that which you call my knavish way of breaking, to wit, of breaking before they have need to break. But if not so, yet they are guilty of neglect in their calling, of living higher, both in fare and apparel, than their trade or income will maintain. Besides, that they do break, all the world very well knows; and that they have the art to plead for a composition, is very well known to men: and that it is usual with them to hide their linen, their plate, their jewels, (and it is to be thought, sometimes money and goods besides,) is as common as four eggs a penny. And thus they beguile men, debauch their consciences, sin against their profession, and make, it is to be feared, their lusts in all this, and the fulfilling of them their end. I say, if Mr. Badman was here to object thus unto you, what would be your reply.

Wise. What? why I would say, I hope no good man, no man of good conscience, no man that either feareth God, regardeth the credit of religion, the peace of God's people, or the salvation of his own soul, will do thus.

Professors such, perhaps there may be, and who upon earth can help it? Jades there be of all colours. If men will profess, and make their profession a stalking-horse to beguile their neighbours of their estates as Mr. Badman himself did, when he beguiled her that now is with sorrow his wife, who can help it? The churches of old were pestered with such, and therefore no marvel if these perilous difficult times be so. But mark how the apostle words it: "Nay, you do wrong and defraud, and that your brethren: Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

None of these shall be saved in this state; nor shall profession deliver them from the censure of the godly, when they shall be manifest such to be. But their profession we cannot help: how can we help it, if men should ascribe to themselves the title of holy ones, godly ones, zealous ones, self-

denying ones, or any other such glorious titles? and while they thus call themselves, they should be the veriest rogues for all evil, sin, villany imaginable, who can help it? True, they are a scandal to religion, a grier to the honest-hearted, an offence to the world, and a stumbling-stone to the weak; and these offences have come, do come, and will come, do what all the world can: "but woe be to them through whom they come." Let such professors, therefore, be disowned by all true christians, and let them be reckoned among those base men of the world, which by such actions they most resemble. They are Mr. Badman's kindred.

For they are a shame to religion; I say, these slithy, rob-shop, pick-pocket men, they are a shame to religion, and religious men should be ashamed of them. God puts such an one among the fools of the world; therefore let not Christians put them among those that are wise for heaven: "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." And the man under consideration is one of these, and therefore must look to fall by this judgment.

A professor! and practice such villanies as these! such an one is not worthy to bear that name any longer. We may say to such, as the prophet spake to their like, to wit, to the rebellious that were in the house of Israel, "Go ye, serve every man his idols:"—If ye will not hearken to the law and testament of God, to lead your lives hereafter: "but pollute God's holy name no more with your gifts and with your idols."

Go, professors, go; leave off profession, unless you will lead your lives according to your profession. Better never profess, than to make profession a stalking-horse to sin, deceit, to the devil, and hell.^b

The ground and rules of religion allow not any such thing: "Receive us," says the apostle, "we have wronged no man, we have corrupted no man, we have defrauded no man:" intimating that those that are guilty of wronging, corrupting, or defrauding of any, should not be admitted to the fellowship of saints, no nor into the common catalogue of brethren with them.

Nor can men, with all their rhetoric, and eloquent speaking, prove

^b A stern but just denunciation of sanctified cheats. Let those who waver, who feel their own weakness, who are tempted by circumstances, meditate on it well, and call for aid from above. "Almighty God shall confirm the hearts of his faithful, whom he has chosen before the creation of the world, that they may receive the eternal crown of glory."—Huss.

themselves fit for the kingdom of heaven, or men of good conscience on earth. O! that godly plea of Samuel: "Behold here I am," says he, witness against me, before the Lord, and before his anointed, whose ox have I taken, or whose ass have I taken; or whom have I defrauded, whom have I oppressed?" &c. This was to do like a man of good conscience indeed; and in this his appeal, he was so justified in the consciences of the whole congregation, that they could not but with one voice, as with one mouth, break out jointly, and say, "Thou hast not defrauded us, nor oppressed us."

A professor, and defraud! away with him! A professor should not owe any man any thing but love. A professor should provide things not of other men's, but of his own, of his own honest getting, and that not only in the sight of God, but of all men; that he may adorn the doctrine of God our Saviour in all things.

Atten. But suppose God should blow upon a professor in his estate and calling, and he should be run out before he is aware, must he be accounted to be like Mr. Badman, and lie under the same reproach as he?

Wise. No: if he hath dutifully done what he could to avoid it. It is possible for a ship to sink at sea, notwithstanding the most faithful endeavour of the most skilful pilot under heaven. And thus, as I suppose, it was with the prophet, that left his wife in debt, to the hazarding the slavery of her children by the creditors. He was no profuse man, nor one that was given to defraud, for the text says, he feareth the Lord, yet, as I said, he was run out more than she could pay.

If God would blow upon a man, who can help it? and he will do so sometimes, because he will change dispensations with men, and because he will try their graces; yea, also, because he will overthrow the wicked with his judgments; and all these things are seen in Job. But then the consideration of this should bid men have a care that they be honest, lest this comes upon them for their sin. It should also bid them beware of launching further into the world, than in an honest way by ordinary means they can godlily retreat; for the further in, the greater the fall. It should also teach them, to beg of God his blessing upon their endeavours. And it should put upon them a diligent looking to their steps, that if in their going they should hear the ice crack, they may timely go back again.*

* The sentiments here breathed might be advantageously read in a modern insolvent debtors' court.

These things considered, and duly put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dung-hill : let him give unto all their dues, and not fight against the providence of God, but humble himself rather under his mighty hand, which comes to strip him naked and bare ; for he that doth otherwise, fights against God, and declares that he is a stranger to that of Paul ; “ I know both how to be abased, and I know how to abound ; every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.”

Atten. But Mr. Badman would not, I believe, have put this difference betwixt things feigned and those that fall of necessity.

Wise. If he will not, God will, conscience will ; and that not thine only, but the consciences of all those that have seen the way, and that have known the truth of the condition of such an one.

Atten. Well ; let us at this time leave this matter, and return again to Mr. Badman.

Wise. With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our discourse of his death.

Atten. But pray do it with as much brevity as you can.

Wise. Why ; are you weary of my relating of things ?

Atten. No ; but it pleases me to hear a great deal in a few words.

Wise. I profess myself not an artist in that way, but yet, as briefly I can, I will pass through what of his life is behind ; and again I shall begin with his fraudulent dealing (as before I have showed with his creditors, so now) with his customers, and those that he had otherwise to deal withal.

He dealt by deceitful weights and measures. He kept weights to buy by, and weights to sell by ; measures to buy by, and measures to sell by ; those he bought by were too big, those that he sold by were too little.

Besides, he could use a thing called sleight of hand, if he had to do with other men's weights and measures, and by that means make them whether he did buy or sell, yea, though his customer or chapman looked on, turn to his own advantage.

Moreover he had the art to misreckon men in their accounts, whether by weight, or measure, or money, and would often do it to his worldly advantage, and their loss : what say you to Mr. Badman now ?

And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, who would avouch and

swear to his book, or word ; this was Mr. Badman's practice ; what think you of Mr. Badman now ?

Atten. Think ! Why I can think no other but that he was a man left to himself, a naughty man ; for these, as his other, were naughty things ; if the tree, as indeed it may, ought to be judged what it is by its fruits, then Mr. Badman must needs be a bad tree. But pray, for my further satisfaction show me now by the word of God, the evil of this his practice ; and first of his using false weights and measures.

Wise. The evil of that ! Why the evil of that appears to every eye : the heathens that live like beasts and brutes in many things, do abominate and abhor such wickedness as this. Let a man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loathe so base a practice, although Mr. Badman loved it.

Atten. But show me something out of the word against it, will you ?

Wise. I will willingly do it. And first look into the Old Testament : " You shall," saith God there, " do no unrighteousness in judgment, in metre-yard, in weights, or in measures ; a just balance, a just weight, a just ephah, and a just hin shall you have." This is the law of God, and that which all men, according to the law of the land, ought to obey. So again ; " Ye shall have just balances and a just ephah," &c.

Now having showed you the law, I will also show you how God takes swerving therefrom : " A false balance is not good ; a false balance is an abomination to the Lord." Some have just weights, but false balances, and by virtue of these false balances, by these just weights, they deceive the country. Wherefore, God first of all commands that the balance be made just. A just balance shalt thou have ; else they may be, as ye are, deceivers, notwithstanding their just weights.^a

Now, having commanded that men have a just balance, and testifying that a false one is an abomination to the lord, he proceedeth also unto weight and measure.

^a The practical utility of the lesson here supplied cannot be misunderstood. It is the object of the writer to make it understood, that mere professions will not suffice. The Pharisees did not fail in them. The all-seeing eye requires something more, " Is it a bare seeking that will serve the turn ? Will our Lord have mercy upon me, and bowing the knee, do as well as the greatest seriousness and diligence in the world ? Do you think God will be put off with the skin and garbage instead of sacrifices ? with the shell instead of the kernel ? with chaff instead of the corn ?"—*Janeway.*

Thou shalt not have in thy bag divers weights, a great and small ; that is, one to buy by, and another to sell by, as Mr. Badman had. "Thou shalt not have in thy house divers measures, a great and a small ;" and these had Mr. Badman also, "but thou shalt have a perfect and a just weight ; a perfect and a just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things," that is, that use false weights and measures, "and all that do unrighteously, are abomination to the Lord." See now both how plentiful, and how punctual the Scripture is in this matter. But perhaps it may be objected, that all this is old law, and therefore hath nothing to do with us under the New Testament. (Not that I think you, neighbour, will object thus.) Well, to this foolish objection, let us make an answer. First, he that makes this objection, if he doth it to overthrow the authority of those texts, discovereth that he is first cousin to Mr. Badman ; for a just man is willing to speak reverently of those commands. That man therefore hath, I doubt, but little conscience, if any at all that is good, that thus objecteth against the text : but let us look into the New Testament, and there we shall see how Christ confirmeth the same : where he commandeth that men make to others good measure, including also that they make good weight ; telling such that do thus, or those that do it not, that they may be encouraged to do it : "Good measure, pressed down, shaken together, and running over, shall men give into your bosom ; for the same measure that ye mete withal, it shall be measured to you again : " to wit, both from God and man. For as God will show his indignation against the false man, by taking away even that he hath, so he will deliver up the false man to the oppressor, and the extortioner shall catch from him, as well as he hath catched from his neighbour ; therefore another scripture saith, "When thou shalt cease to deal treacherously, they shall deal treacherously with thee." That the New Testament also hath an inspection into men's trading, yea, even with their weights and measures, is evident from these general exhortations : "Defraud not ; lie not one to another ; let no man go beyond his brother in any matter : for God is the avenger of all such : whatsoever you do, do it heartily as unto the Lord, doing all in his name, to his glory ;" and the like. All these injunctions and commandments do respect our life and conversation among men, with reference to our dealing, trading, and so consequently they forbid false, deceitful, yea all other doings that are corrupt.

Having thus in a word or two showed you that these things are bad, I will next, for the conviction of those that use them, show you where they are to be found.

1. They are not to be found in the house of the good and godly man, for he, as his God, abhors them; but they are to be found in the house of evil-doers, such as Mr. Badman's is. "Are there," saith the prophet, "yet the treasures of wickedness in the house of the wicked, and scant measure that is an abomination?" Are they there yet, notwithstanding God's forbidding, notwithstanding God's token of anger against those that do such things? O how loath is a wicked man to let go a sweet, a gainful sin, when he hath hold of it! They hold fast deceit, they refuse to let it go.

2. These deceitful weights and measures are not to be found in the house of the merciful, but in the house of the cruel; in the house of them that love to oppress: "The balances of deceit are in his hand; he loveth to oppress." He is given to oppression and cruelty, therefore he useth such wicked things in his calling. Yea, he is a very cheat, and as was hinted before concerning Mr. Badman's breaking, so I say now, concerning his using these deceitful weights and measures, it is as bad, as base, as to take a purse, or pick a pocket; for it is a plain robbery; it takes away from a man that which is his own, even the price of his money.

3. The deceitful weights and measures are not to be found in the house of such as relieve the belly, and that cover the loins of the poor, but of such as indeed would swallow them up: "Hear ye this, ye that swallow up the needy, and that make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn? and the sabbath that we may set forth wheat, making the ephah small, and the shekel great," making the measure small and the price great, "and falsifying the balances by deceit, that ye may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will not forget any of their works." So detestable and vile a thing is this in the sight of God.

4. God abominates the thoughts of calling of those that use false weights and measures, by any other term, than that they be impure ones, or the like: "Shall I count them pure," saith he, "with the bag of deceitful weights?" No, by no means, they are impure ones, their hands are defiled, deceitful gain is in their houses, they have gotten what they

have by coveting an evil covetousness, and therefore must and shall be counted among the impure, among the wicked of the world.

Thus you see how full and plain the word of God is against this sin, and them that use it. And therefore Mr. Badman, for that he used by these things thus to rook and cheat his neighbours, is rightly rejected from having his name in, and among the catalogue of the godly.^c

Atten. But I am persuaded that the using of these things, and the doing by them thus deceitfully, is not counted so great an evil by some.

Wise. Whether it be counted an evil or a virtue by men, it mattereth not ; you see by the Scriptures the judgment of God upon it. It was not counted an evil by Mr. Badman, nor is it by any that still are treading in his steps. But I say it is no matter how men esteem of things, let us adhere to the judgment of God. And the rather, because, when we ourselves have done weighing and measuring to others, then God will weigh and measure both us and our actions. And when he doth so, as he will do shortly, then woe be to him of whom, and of whose actions it shall be thus said by him : "Tekel, thou art weighed in the balance, and art found wanting." God will then recompense their evil of deceiving upon their own head, when he shall have shut them out of his presence, favour, and kingdom, for ever and ever.

Atten. But it is a wonder, that since Mr. Badman's common practice was to do thus, that some one or more did not find him out, and blame him for this his wickedness.

Wise. For the generality of people he went away clever with his knavery. For what with his balance, his false balance, and good weight, and what with his sleight of hand to boot, he beguiled sometimes a little, and sometimes more, most that he had to deal with : besides, those that use this naughty trade are either such as blind men shew of religion, or by hectoring of the buyer out by words. I must confess Mr. Badman was not so arch at the first ; that is, to do it by shew of religion : for he now began to grow threadbare, (though some of his brethren are arch enough this way, yea, and of his sisters too ; for I told you at first that there were a great many of them, and never a one of them good ;) but for hectoring, for swearing, for lying, if these things would make weight and measure, they should not be wanting to Mr. Badman's customers.

^c "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away."—*Proverbs*, iv., 14, 15,

Atten. Then it seems he kept good weights and a bad balance ; well, that was better than that both should be bad.

Wise. Not at all. There lay the depth of his deceit ; for if any at any time found fault, that he used them hardly, and that they wanted their weight of things, he would reply, Why, did you not see them weighed ? will you not believe your own eyes ? if you question my weights, pray carry them whither you will, I will maintain them to be good and just. The same he would say of his scales. So he blinded all by his balance.

Atten. This is cunning indeed : but as you say, there must be also something done or said to blind therewith ; and this I perceive Mr. Badman had.

Wise. Yes, he had many ways to blind ; but he was never clever at it by making a show of religion, though he cheated his wife therewith ; for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch villains this way ; they shall, to view, live a whole life religiously, and yet shall be guilty of these most horrible sins ; and yet religion in itself is never the worse, nor yet the professors of it. But as Luther says, In the name of God begins all mischief. For the hypocrites have no other way to bring their evils to maturity, but by using and mixing the name of God and religion therewith. Thus they become whited walls, for by this white, the white of religion, the dirt of their actions is hid. Thus also they become graves that appear not, and they that go over them (that have to do with them) they are not aware of them, but suffer themselves to be deluded by them : yea, if there shall, as there will sometimes, rise a doubt in the heart of the buyer about the weight and measure he should have, why he suffereth his very senses to be also deluded, by recalling of his chapman's religion to mind, and thinks verily that not his good chapman, but himself is out ; for he dreams not that his chapman can deceive. But if the buyer shall find it out, and shall make it apparent that he is beguiled, then shall he be healed by having amends made, and perhaps fault shall be laid upon servants, &c. and so Master Cheat shall stand for a right honest man in the eye of his customer, though the next time he shall pick his pocket again.

Some plead custom for their cheat, as if that could acquit them before the tribunal of God ; and others say, it came to them for so much, and

therefore another must take it for so much, though there is wanting both as to weight and measure; but in all these things there are juggles; or if not, such must know, that that which is "altogether just they must do." Suppose that I be cheated myself with a brass half-crown, must I therefore cheat another therewith? If this be bad in the whole, it is also bad in the parts. Therefore, however thou art dealt withal in thy buying, yet thou must deal justly in selling, or thou sinnest against thy soul, and art become as Mr. Badman.^f And know, that a pretence to custom is nothing worth. It is not custom, but good conscience, that will help at God's tribunal.

Atten. But I am persuaded, that that which is gotten by men this way, doth them but little good.

Wise. I am of your mind for that; but this is not considered by those thus minded; for if they can get it, though they thus get, as we say, the devil and all, by their getting, yet they are content, and count that their getting is much.

Little good! why, do you think they consider that? No; no more than they consider what they shall do in the judgment, at the day of God Almighty, for their wrong getting of what they get, and that is just nothing at all.

But to give you a more direct answer. This kind of getting is so far off from doing them little good, that it doth them no good at all; because thereby they lose their own souls; "What shall it profit a man if he shall gain the whole world, and lose his own soul?" He loseth then, he loseth greatly that getteth after this fashion. This is the man that is penny-wise, and pound-foolish; this is he that loseth his good ship for a halfpenny-worth of tar: that loseth a soul for a little of the world. And then what doth he get thereby but loss and damage? Thus he getteth, or rather loseth about the world to come; but what doth he get in this world, more than travail and sorrow, vexation of spirit, and disappointment? Men aim at blessedness in getting, I mean at temporal blessedness; but the man

^f God it has been well said, and the sincere christian must ever bear in mind, is jealous of the honour of his law, "The light of nature informs me in an imperfect manner, and the Scripture with much brighter evidence assures me that I was born under the law, and not born to live at random, according to the wild dictates of appetite and passion. I am informed also my Creator has guarded the honour of his law with indignation and wrath, with pain of the flesh and anguish of the mind, and death itself as the penalties to be inflicted on those that break it."—*Watts*.

that thus getteth shall not have that. For though an inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too; but what says Solomon? God casteth it away. "The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked."

The time, as I said, that they do enjoy it, it shall do them no good at all; but long, to be sure, they must not have it. For God will either take it away in their lifetime, or else in the generation following, according to that of Job: "He (the wicked) may prepare it, but the just shall put it on, and the innocent shall divide the silver."

Consider that also that is written in the proverbs: "A good man leaveth an inheritance to his children's children, and the wealth of the sinner is laid up for the just." What then doth he get thereby, that getteth by dishonest means? Why, he getteth sin and wrath, hell and damnation, and now tell me how much he doth get.

This, I say, is his getting; so that as David says, we may be bold to say too: "I beheld the wicked in great prosperity, and presently I cursed his habitation:" for it cannot prosper with him. Fluster and huff, and make ado for awhile he may, but God hath determined that both he and it shall melt like grease; and any observing man may see it so. Behold, the unrighteous man, in a way of injustice, getteth much and loadeth himself with thick clay, but anon, it withereth, it decayeth, and even he, or the generation following, decline, and return to beggary.*

And this Mr. Badman, notwithstanding his cunning and crafty tricks to get money, did die, nobody can tell whether worth a farthing or no.

Atten. He had all the bad tricks, I think, that it was possible for a man to have, to get money; one would think that he should have been rich.

Wise. You reckon too fast, if you count these all his bad tricks to get money; for he had more besides.

If his customers were in his books, (as it should go hard but he would have them there: at least if he thought he could make any advantage of

* I have seen the wicked in great power, and spreading himself like a green tree. Yet he passed away, and, lo, he was not. I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace.—*Psalms* xxxvii., 35—37.

them,) then he would be sure to impose upon them his worst, even very bad commodity, yet set down for it the price that the best was sold at: like those that sold the refuse wheat, or the worst of the wheat, making the shekel great, yet hoisting up the price; this was Mr. Badman's way. He would sell goods that cost him not the best price by far, for as much as he sold his best of all for. He had also a trick to mingle his commodity, that that which was bad might go off with the least distrust.

Besides, if his customers at any time paid him money, let them look to themselves and to their acquaintances, for he would usually attempt to call for that payment again, especially if he thought that there were hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of payment, a hundred to one but they pay it again. Sometimes the honest chapman would appeal to his servants for proof of the payment of money, but they were trained up by him to say after his mind, right or wrong; so that, relief that way, he could get none.

Atten. It is a bad, yea an abominable thing for a man to have such servants. For by such means a poor customer may be undone, and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr. Badman was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? He must sink, there is no remedy.

Wise. This is very bad; but this has been a practice, and that hundreds of years ago. But what saith the word of God? "I will punish all those that leap upon the threshold, which fill their masters' houses with violence and deceit."

Mr. Badman also had this art: could he get a man at advantage, that is, if his chapman durst not go from him, or if the commodity he wanted could not for the present be conveniently had elsewhere, then let him look to himself; he would surely make his pursestrings crack; he would exact upon him without any pity or conscience.

Atten. That was extortion, was it not? I pray let me hear your judgment of extortion, what it is, and when committed.

Wise. Extortion is a screwing from men more than by the law of God or men is right; and it is committed sometimes by them in office, about fees, rewards, and the like; but it is most commonly committed by men of trade, who, without all conscience when they have the advantage, will make a prey of their neighbour. And thus was Mr. Badman an extor-

tioner; for although he did not exact and force away, as bailiffs and clerks used to do; yet he had his opportunities, and such cruelty to make use of them, that he would often, in his way, be extorting and forcing of money out of his neighbour's pocket. For every man that makes a prey of his advantage upon his neighbour's necessities, to force from him more than in reason and conscience, according to the present price of things, such commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God.

Atten. Well, this Badman was a sad wretch.

Wise. Thus you have often said before. But now we are in discourse of this, give me leave a little to go on. We have a great many people in the country too who live all their days in the practice, and so under the guilt of extortion: people, alas! that think scorn to be so accounted.

As for example: There is a poor body that dwells, we will suppose, so many miles from the market; and this man wants a bushel of grist, a pound of butter, or a cheese, for himself, his wife, and poor children; but dwelling so far from the market, if he goes thither he shall lose a day's work, which shall be eight pence or ten pence damage to him, and that is something to a poor man. So he goeth to one of his masters or dames for what he wanteth, and asks them to help him with such a thing. Yes, say they, you may have it: but withal, they will give him a gripe, perhaps make him pay as much, or more, for it at home, as they can get when they have carried it five miles to a market; yea, and that too for the refuse of their commodity. But in this the women are especially faulty in the sale of their butter and cheese, &c. Now, this is a kind of extortion, it is making a prey of the necessity of the poor, it is a grinding of their faces, a buying and selling of them.

But above all, your hucksters, that buy up the poor man's victuals by wholesale, and sell it to him again for unreasonable gains, by retail, and as we call it, by piecemeal, they are got into a way, after a stinging rate, to play their game upon such by extortion. I mean such who buy up butter, cheese, eggs, bacon, &c., by wholesale, and sell it again, as they call it, by pennyworths, twopennyworths, a halfpennyworth, or the like, to the poor, all the week after the market is past.

These, though I will not condemn them all, do many of them, bite and pinch the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievous sin: "He that oppreseth the

poor to increase his riches, and that giveth to the rich, shall surely come to want." Therefore he saith again, "Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of them that spoil them."

Oh, that he that gripeth and grindeth the face of the poor, would take notice of these two scriptures! Here is threatened the destruction of the estate, yea, and of the soul too, of them that oppress the poor. Their soul we shall better see where, and in what condition that is in, when the day of doom is come; but for the estates of such, they usually quickly moulder; and that sometimes all men, and sometimes no man, knows how.^b

Besides, these are usurers; yea, they take usury for victuals, which thing the Lord has forbidden. And because they cannot so well do it on the market-day, therefore they do it, as I said, when the market is over; for then the poor fall into their mouths, and are necessitated to have, as they can, for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my meddling thus with other folks' matters, and for my thus prying into the secrets of their iniquity. But to such I would say, Since such actions are evil, it is time they were hissed out of the world: for all that do such things offend against God, wrong their neighbour, and, like Mr. Badman, do provoke God to judgment.

Atten. God knows, there is abundance of deceit in the world!

Wise. Deceit! ay; but I have not told you a thousandth part of it; nor is it my business now to rake to the bottom of that dunghill. What would you say, if I should anatomise some of those villainous wretches called *pawnbrokers*, that lend money and goods to poor people, who are by necessity forced to such an inconvenience; and will make by one trick or other, the interest of what they so lend, amount to thirty, forty, yea, sometimes fifty pounds by the year, notwithstanding the principle is secured by a sufficient pawn, which they will keep too at last, if they can find any shift to cheat the wretched borrower?

Atten. Say! why, such miscreants are the pest and vermin of the commonwealth, not fit for the society of men. But methinks by some of those

^b "It behoves us to act a nobler part. We ought not to grow indifferent because our deeds are not immediately appreciated and requited here, as we flatter ourselves they deserve to be. Shall we allow the mournful weakness to come over us, that disqualifies us for doing any good for the love of God alone, and a sacred sense of good?"—*Family Devotions*.

things you discoursed before, you seem to import that it is not lawful for a man to make the best of his own.

Wise. If by making the best, you mean, to sell for as much as by hook or crook he can get for his commodity, then I say it is not lawful. And if I should say the contrary, I should justify Mr. Badman, and all the rest of that gang: but that I shall never do, for the word of God condemns them. But that it is not lawful for a man at all times to sell his commodity, for as much as he can, I prove by these reasons.

1. If it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to lay aside in my dealing with others, good conscience to them, and to God; but it is not lawful for me, in my dealing with others, to lay aside good conscience, &c. Therefore it is not lawful for me always to sell my commodity as dear, or for as much as I can.

That it is not lawful to lay aside good conscience in our dealings, has already been proved in the former part of our discourse: but that a man must lay it aside that will sell his commodity always as dear, or for as much as he can, is plainly manifest thus:

(1.) He that will (as is mentioned afore) sell his commodity as dear as he can, must sometimes make a prey of the ignorance of his chapman; but that he cannot do with a good conscience, for that is to overreach, and to go beyond my chapman, and is forbidden, 1 Thess. iv. 6. Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must of necessity lay aside a good conscience.

(2.) He that will sell his commodity always as dear as he can, must needs sometimes make a prey of his neighbour's necessity; but that he cannot do with a good conscience, for that is to go beyond and defraud his neighbour, contrary to 1 Thess. iv. 6. Therefore he that will sell his commodity, as afore, or for as much as he can, must needs cast off and lay aside a good conscience.

(3.) He that will, as afore, sell his commodity as dear, or for as much as he can, must, if need be, make a prey of his neighbour's fortunes; but that a man cannot do with a good conscience, for that is still a going beyond him, contrary to 1 Thess. iv. 6. Therefore he that will sell his commodity as dear, or for as much as he can, must needs cast off, and lay aside a good conscience.

The same also may be said for buying. No man may always buy as

cheap as he can, but must also use good conscience in buying: the which he can by no means use and keep, if he buys always as cheap as he can; and that for the reasons urged before. For such will make a prey of the ignorance, necessity, and fondness of their chapman, the which they cannot do with a good conscience.¹

When Abraham would buy a burying-place of the sons of Heth, thus he said unto them: "Entreat for me to Ephron the son of Zohar, that he may give me the cave of Macpelah, which he hath in the end of his field; for as much as it is worth shall he give it me," Gen. xxiii. 8. 9. He would not have it under foot, he scorned it, he abhorred it; it stood not with his religion, credit, nor conscience. So also when David would buy a field of Ornon the Jebusite, thus he said unto him, "Grant me the place of the threshing-floor, that I may build an altar there unto the Lord; thou shalt give it me for the full price." He also, as Abraham, made conscience of this kind of dealing: he would not lie at catch, to go beyond, no not the Jebusite, but will give him his full price for this field: for he knew that there was wickedness, as in selling too dear, so in buying too cheap, therefore he would not do it.

There ought therefore to be good conscience used, as in selling, so in buying: for it is also unlawful for a man to go beyond or to defraud his neighbour in buying; yea, it is unlawful to do it in any matter, and God will plentifully avenge that wrong; as I also before have warned and testified. But,

2. If it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to deal with my neighbour without the use of charity; but it is not lawful for me to lay aside, or to deal with my neighbour without the use of charity: therefore it is not lawful for me always to sell my commodity to my neighbour for as much as I can. A man in dealing should really design his neighbour's good, profit, and advantage, as his own; for this is to exercise charity in his dealing.

That I should thus use, or exercise charity towards my neighbour in my buying and selling, &c., with him, is evident from the general command, "Let all your things be done in charity:" but that man cannot live in

¹ While contending for this rigid uprightness in worldly dealings it is by no means the author's object to teach his readers that they may rely on good works alone for future happiness. Of the Pharisee who boasted that he was no extortioner, he elsewhere says, "What though as to dealing, he was most just to others, yet he wanted honesty to do justice to his own soul."--*The Pharisee and the Publican*.

the exercise of charity, that selleth, as afore, as dear, or that buyeth as cheap as he can, is evident by these reasons.

(1.) He that sells his commodity as dear, or for as much money always, as he can, seeks himself and himself only: (but charity seeketh not her own, nor her own only;) so then, he that seeks himself, and himself only, as he that sells, as afore, as dear as he can, does, maketh not use of, nor doth he exercise charity in his so dealing.

(2.) He that selleth his commodity always, for as much as he can get, hardeneth his heart against all reasonable entreaties of the buyer; but he that doth so cannot exercise charity in his dealing: therefore it is not lawful for a man to sell his commodity, as afore, as dear as he can.

(3.) If it be lawful for me to sell my commodity, as afore, as dear as I can, then there can be no sin in my trading, how unreasonably soever I manage my calling, whether by lying, swearing, cursing, or cheating; for all this is but to sell my commodity as dear as I can; but that there is sin in these is evident: therefore I may not sell my commodity always as dear as I can.

(4.) He that sells, as afore, as dear as he can, offereth violence to the law of nature: for that saith, "Do unto all men even as ye would that they should do unto you." Now, was the seller a buyer, he would not that he of whom he buys should sell him always as dear as he can: therefore he should not sell so himself, when it is his lot to sell, and others to buy of him.

(5.) He that selleth, as afore, as dear as he can, makes use of that instruction that God hath not given to others, but sealed up in his hand, to abuse his law, and to wrong his neighbour withal; which indeed is contrary to God. God hath given thee more skill, more knowledge and understanding in thy commodity than he hath given to him that would buy of thee. But what! canst thou think that God hath given thee this, that thou mightest thereby make a prey of thy neighbour? that thou mightest thereby go beyond and beguile thy neighbour? No, verily; but he hath given it thee it for his help; that thou mightest in this be eyes to the blind, and save thy neighbour from that damage that his ignorance, or necessity, or fondness, would betray him into the hands of.

(6.) In all that a man does, he should have an eye to the glory of God, but that he cannot have, that sells his commodity always for as much as he can, for the reasons urged before.

(7.) All that a man does, he should do in the name of the Lord Jesus Christ; that is, as being commanded and authorised to do it by him: but he that selleth always as dear as he can, cannot so much as pretend to this, without horrid blaspheming of that name; because commanded by him to do otherwise.

(8.) And, lastly, in all that a man does, he should have an eye to the day of judgment, and to the consideration of how his actions will be esteemed of in that day: therefore there is not any man can, or ought, to sell always as dear as he can, unless he will, yea, he must say in so doing, I will run the hazard of the trial of that day.

“If thou sell aught unto thy neighbour, or buyest aught of thy neighbour, ye shall not oppress one another.”^d

Atten. But why do you put in these cautionary words? They must not sell always as dear, nor buy always as cheap as they can: do you not thereby intimate that a man may sometimes do so?

Wise. I do indeed intimate, that sometimes the seller may sell as dear, and the buyer buy as cheap as he can! but this is allowable only in these cases, when he that sells is a knave, and lays aside all good conscience in selling; or when the buyer is a knave, and lays aside all good conscience in buying. If the buyer, therefore, lights of a knave, or if the seller lights of a knave, then let them look to themselves; but yet so as not to lay aside conscience, because he that thou dealest with doth so; but how vile or base soever the chapman is, do thou keep thy commodity at a reasonable price: or if thou buyest, offer reasonable gain for the thing thou wouldst have; and if this will not do with the buyer or seller, then seek thee a more honest chapman. If thou objectest, but I have not skill to know when a pennyworth is before me: get some that have more skill than thyself in that affair, and let them in that matter dispose of thy money. But if there were no knaves in the world, these objections need not be made.

“The man that walks in pious ways,
And works with righteous hands;
That trusts his Maker’s promises
And follows his commands.
His hands disdain a golden bribe
And never gripe the poor;
This man shall dwell with God on earth
And find his heaven secure.”—*Watts.*

And thus, my very good neighbour, have I given you a few of my reasons, why a man that hath it, should not always sell too dear, nor buy as cheap as he can ; but should use good conscience to God, and charity to his neighbour in both.

Atten. But were some men here to hear you, I believe they would laugh you to scorn.

Wise. I question not that at all, for so Mr. Badman used to do when any man told him of his faults ; he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly spirit, that did stick or boggle at any wickedness. But let Mr. Badman and his fellows laugh, I will bear it, and still give them good counsel. But I will remember also, for my further relief and comfort, that thus they that were covetous of old, served the Son of God himself. It is their time to laugh now, that they may mourn in time to come. And, I say again, when they have laughed out their laugh, he that useth not good conscience to God, and charity to his neighbour in buying and selling, dwells next door to an infidel, and is near of kin to Mr. Badman.

Atten. Well, but what will you say to this question ? You know that there is no settled price set by God upon any commodity that is bought or sold under the sun ; but all things that we buy and sell do ebb and flow, as to price, like the tide ; how then shall a man of a tender conscience do, neither to wrong the seller, buyer, nor himself, in buying and selling of commodities ?

Wise. This question is thought to be frivolous by all that are of Mr. Badman's way ; it is also difficult in itself ; yet I will endeavour to shape you an answer, and that first to the matter of the question ; to wit, How a tradesman should, in trading, keep a good conscience ; (a buyer or seller either). Secondly, How he should prepare himself to this work, and live in the practice of it.

For the first : He must observe what hath been said before, to wit, he must have conscience to God, charity to his neighbour ; and I will add, much moderation in dealing. Let him, therefore, keep within the bounds of the affirmative of those eight reasons that before were urged to prove, that men ought not in their dealing, but to do justly and mercifully betwixt man and man ; and then there will be no great fear of wronging the seller, buyer, or himself.

But particularly to prepare or instruct a man to this work :

1. Let the tradesman, or others, consider, that there is not that in great gettings, and in abundance, which the most of men do suppose: for all that a man has over and above what serves for his present necessity and supply, serves only to feed the lusts of the eye: "For what good is there to the owners thereof, save the beholding of them with their eyes?" Men also, many times, in getting of riches, get therewith a snare to their soul: but few get good by getting of them. But this consideration Mr. Badman could not abide.

2. Consider, that the getting of wealth dishonestly, (as he does that getteth it without good conscience and charity to his neighbour,) is a great offender against God. Hence he says, "I have smitten mine hand at thy dishonest gain, which thou hast made." It is a manner of speech that shows anger in the very making of mention of the crime. Therefore,

3. Consider, that a little honestly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith than with a stalled ox, ill gotten: "Better is a little with righteousness, than great revenues without right."^k

4. Be thou confident, that God's eyes are upon all thy ways, and that he pondereth all thy goings, and also that he marks them, writes them down, and seals them up in a bag, against the time to come.

5. Be thou sure that thou rememberest, that thou knowest not the day of thy death. Remember also, that when death comes, God will give thy substance, for the which thou hast laboured, and for the which perhaps thou hast hazarded thy soul, to one, thou knowest not who, nor whether he shall be a wise man or a fool. And then, "what profit hath he that laboureth for the wind?"

Besides, thou shalt have nothing that thou mayest so much as carry away in thine hand. Guilt shall go with thee, if thou hast got it dishonestly, and they also to whom thou shalt leave it, shall receive it to their hurt.

These things duly considered, and made use of by thee to the preparing of thy heart to thy calling of buying or selling, I come, in the next

^k Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."—*Proverbs*, xv., 16, 17.

place, to show thee how thou shouldest live in the practical part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend ; if thou buyest, do not dispraise, any otherwise, but to give the thing that thou hast to do with, its just value and worth ; for thou canst not do otherwise knowingly, but of a covetous and wicked mind. Wherefore else are commodities overvalued by the seller, and also undervalued by the buyer? "It is naught, it is naught, says the buyer, but when he hath got his bargain, he boasteth thereof." What hath this man done now, but lied in the dispraising of his bargain? And why did he dispraise it, but of a covetous mind to wrong and beguile the seller?

2. Art thou a seller, and do things grow dear? Set not thy hand to help, or hold them up higher : this cannot be done without wickedness neither ; "for this is a making of the shekel great." Art thou a buyer, and do things grow dear? Use no cunning or deceitful language to pull them down ; for that cannot be done but wickedly too. What then shall we do, will you say? Why, I answer, Leave things to the providence of God, and do thou with moderation submit to his hand. But since, when they are growing dear, the hand that upholds the price, is, for the time, more strong than that which would pull it down, that being the hand of the seller, who loveth to have it dear, especially if it shall rise in his hand : therefore, I say, do thou take heed, and have not a hand in it. The which thou mayest have to thine own and thy neighbour's hurt, these three ways :

1. By crying out "scarcity, scarcity," beyond the truth and state of things ; especially take heed of doing this by way of a prognostic for time to come. It was for this for which he was trodden to death in the gate of Samaria, that you read of in the book of Kings. This sin has a double evil in it. 1. It belietieth the present blessing of God among us ; and, 2. It undervalueth the riches of his goodness, which can make all good things to abound towards us.

2. This wicked thing may be done by hoarding up, when the hunger and necessity of the poor calls for it. Now that God may show his dislike against this, he doth, as it were, licence the people to curse such an hoarder up : "He that withholdeth corn, the people shall curse him ; but blessing shall be upon the head of him that selleth it."

3. But if things will rise, do thou be grieved : be also moderate in al

thy sellings, and be sure let the poor have a pennyworth, and sell thy corn to those in necessity, which then thou wilt do, when thou showest mercy to the poor in thy selling to him, and when thou for his sake, because he is poor, undersellest the market. This is to buy and sell with good conscience: thy buyer thou wrongest not, thy conscience thou wrongest not, thyself thou wrongest not, for God will surely recompense thee.

I have spoken concerning corn, but thy duty is, to let thy moderation in all things be known unto all men; the Lord is at hand.

Atten. Well, Sir, now I have heard enough of Mr. Badman's naughtiness; pray now proceed to his death.

Wise. Why, Sir, the sun is not so low; we have yet three hours to night.

Atten. Nay, I am not in any great haste; but I thought you had even now done with his life.

Wise. Done! no, I have yet much more to say.

Atten. Then he has much more wickedness than I thought he had.

Wise. That may be. But let us proceed. This Mr. Badman added to all his wickedness this; he was a very proud man, a very proud man: he was exceeding proud and haughty in mind; he looked, that what he said ought not, must not, be contradicted or opposed. He counted himself as wise as the wisest in the country, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him; or that their wit, or personage, should by others be set before his. He had scarce a fellowly carriage for his equals; but for those that were of an inferior rank, he would look over them in great contempt; and if at any time he had any remote occasion of having to do with them, he would show great height, and a very domineering spirit. So that in this it may be said, that Solomon gave a characteristical note of him, when he said, "Proud and haughty scorner is his name, who dealeth in proud wrath." He never thought his diet well enough dressed, his clothes fine enough made, or his praise enough refined.

Atten. This pride is a sin that sticks as close to nature, I think, as most sins. There is uncleanness and pride, I know not of any two gross sins that stick closer to men than they. They have, as I may call it, an

interest in nature ; it likes them, because they most suit its lusts and fancies : and, therefore, no marvel though Mr. Badman was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.

Wise. You say right ; pride is a sin that sticks close to nature, and is one of the first follies wherein it shows itself to be polluted.¹ For even in childhood, even in little children, pride will first of all show itself ; it is a hasty, an early appearance of the sin of the soul. It, as I may say, is that corruption that strives for predominancy in the heart, and, therefore, usually comes out first. But though children are so incident to it, yet methinks those of more years should be ashamed thereof. I might at the first have begun with Mr. Badman's pride, only I think it is not the pride in infancy that begins to make a difference betwixt one and another, as did, and do those wherewith I began my relation of his life : therefore, I passed it over ; but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years, I have taken the occasion in this place to make mention of his pride.

Atten. But pray, if you can remember them, tell me of some places of scripture that speak against pride. I the rather desire that, because that pride is now a reigning sin, and I happen sometimes to fall into the company of them that in my conscience are proud, very much, and I have a mind also to tell them of their sin : now, when I tell them of it, unless I bring God's word too, I doubt they will laugh me to scorn.

Wise. Laugh you to scorn ! the proud man will laugh you to scorn, bring to him what text you can, except God shall smite him in his conscience by the word. Mr. Badman did use to serve them so that did use to tell him of his. And besides, when you have said what you can, they will tell you they are not proud, and that you are rather the proud man, else you would not judge, nor so malapertly meddle with other men's matters as you do. Nevertheless, since you desire it, I will mention two or three texts : they are these : "Pride and arrogancy do I hate. A man's pride shall bring him low. And he shall bring down their pride.

¹ "Pride, self-adoring pride, was primal cause
Of all sin past, all pain, all woe to come,
Unconquerable pride ! first eldest sin,
Great fountain head of evil ! highest source,
Whence flowed rebellion 'gainst the Omnipotent,
Whence hate of man to man and all else ill."—*Milton.*

And all the proud, and all that do wickedly shall be as stubble, and the day that comes shall burn them up." This last is a dreadful text ; it is enough to make a proud man shake : God, saith he, will make the proud ones as stubble ; that is, as fuel for the fire : and the day that cometh shall be like a burning oven, and that day shall burn them up, saith the Lord.^m But Mr. Badman could never abide to hear pride spoken against, nor that any should say of him, He is a proud man.

Atten. What should be the reason of that ?

Wise. He did not tell me the reason ; but I suppose it to be that which is common to all vile persons. They love this vice, but care not to bear its name. The drunkard loves the sin, but loves not to be called a drunkard. The thief loveth to steal, but cannot abide to be called a thief ; the whore loveth to commit uncleanness, but loveth not to be called a whore : and so Mr. Badman loved to be proud, but could not abide to be called a proud man. The sweet of sin is desirable to polluted and corrupted man, but the name thereof is a blot in his escutcheon.

Atten. It is true that you have said : but pray how many sorts of pride are there ?

Wise. There are two sorts of pride ; pride of spirit, and pride of body. The first of these is thus made mention of in the scriptures. " Every one that is proud in heart is abomination to the Lord. A high look, and a proud heart, and the ploughing of the wicked, is sin. The patient in spirit is better than the proud in spirit." Bodily pride the scripture mentions. " In that day the Lord shall take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings and the nose jewels ; the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods and the vails." By these expressions it is

^m The equality which nature has established among men, their wants, their constitutions, and their end the same, might be expected to supply an antidote to pride. How often might the studious observer who marks the progress and fortune of eminent men, say, as was said of the premature fall of certain politicians early in the present century—

" I marked them in the zenith of their fame,
Their bosoms swelling with ambition's glow,
I heard exulting crowds their worth proclaim,
Then saw them fall ' the lowest of the low,'

While pity strove to vindicate their name,
And silence kindly dropp'd her veil on woe." *Many coloured Life.*

evident, that there is a pride of body, as well as a pride of spirit, and that both are sin, and so abominable to the Lord. But these texts Mr. Badman could never abide to read, they were to him as Micaiah was to Ahab, they never spoke good of him, but evil.

Atten. I suppose that it was not Mr. Badman's case alone, even to malign those texts that speak against their vices ; for I believe that most ungodly men, where the scriptures are, have a secret antipathy against those words of God that do most plainly and fully rebuke them for their sins.

Wise. That is out of doubt ; and by that antipathy they show that sin and satan are more welcome to them, than are the more wholesome instructions of life and godliness.

Atten. Well, but not to go off from our discourse of Mr. Badman. You say he was proud ; but will you show me now some symptoms of one that is proud ?

Wise. Yes, that I will : and first I will show you some symptoms of pride of heart. Pride of heart is seen by outward things, as pride of body in general is a sign of pride of heart ; for all proud gestures of the body flow from pride of heart : therefore Solomon saith, " There is a generation, O how lofty are their eyes, and their eyelids are lifted up." And again, " There is that exalteth their gait," their going. Now these lofty eyes, and this exalting of the gait, is a sign of a proud heart ; for both these actions come from the heart : for out of the heart comes pride, in all the visible appearances of it. But, more particularly,

1. Heart pride is discovered by a stretched-out neck, and by mincing as they go. For the wicked, the proud, have a proud neck, a proud foot, a proud tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly, and carry it huffingly among their neighbours.

2. A proud heart is a persecuting one : " The wicked through his pride doth persecute the poor."

3. A prayerless man is a proud man.

4. A contentious man is a proud man.

5. The disdainful man is a proud man.

6. The man that oppresses his neighbour is a proud man.

7. He that hearkeneth not to God's word with reverence and fear, is a proud man.

8. And he that calls the proud happy, is, to be sure, a proud man. All these are proud in heart, and this their pride of heart doth thus discover itself.

As to bodily pride, it is discovered, that is, something of it, by all the particulars mentioned before : for though they are said to be symptoms of pride of heart, yet they are symptoms of that pride, by their showing of themselves in the body. You know diseases that are within, are seen oft-times by outward and visible signs, yet by them very signs, even the outside is defiled also. So all those visible signs of heart-pride, are signs of bodily pride also. But to come to more outward signs. The putting on of gold, and pearls, and costly array ; the plaiting of the hair, the following of fashions, the seeking by gestures to imitate the proud, either by speech, looks, dresses, goings, or other fool's baubles, of which at this time the world is full ; all these, and many more, are signs, as of a proud heart, so of bodily pride also.

But Mr. Badman would not allow, by any means, that this should be called pride, but rather neatness, handsomeness, comeliness, cleanliness, &c., neither would he allow, that following of fashions was any thing else, but because he would not be proud, singular, and esteemed fantastical by his neighbours.

Atten. But I have been told, that when some have been rebuked for their pride, they have turned it again, upon the brotherhood of those by whom they have been rebuked : saying, Physician, heal thy friends, look at home among your brotherhood, even among the wisest of you, and see if you yourselves be clear, even your professors ; for who is prouder than your professors ?ⁿ Scarce the devil himself.

Wise. My heart aches at this, because there is too much cause for it. This very answer would Mr. Badman give his wife, when she as she would sometimes reprove him for his pride. We shall have, says he, great amendments in living now, for the devil is turned a corrector of vice ; for no sin reigneth more in the world, quoth he, than pride among professors. And who can contradict him ? Let us give the devil his due, the thing is too apparent for any man to deny.

And I doubt not but the same answer is ready in the mouths of Mr. Badman's friends ; for they may, and do, see pride display itself in the apparel

ⁿ " And thinkest thou this, O man, that judgeth them which do such things, and doest the same, that thou shalt escape the judgment of God ?"—*Romans*, ii., 3.

and carriages of professors, one may say, almost as much as among any people in the land ; the more is the pity. Ay, and I fear that even their extravagancies in this, hath hardened the heart of many an one, as I perceive it did somewhat the heart of Mr. Badman himself.

For my own part, I have seen many myself, and those church-members too, so decked and bedaubed with their fangles and toys, and that when they have been at the solemn appointments of God, in the way of his worship, that I have wondered with what face such painted persons could sit in the place where they were without swooning. But certainly the holiness of God, and also the pollution of themselves by sin, must needs be very far out of the minds of such people, what profession soever they make.

I have read of an whore's forehead, and I have read of christian shamefacedness ; I have read of costly array, and of that which becometh women professing godliness, with good works ; but if I might speak I know what I know, and could say, and yet do no wrong, that which would make some professors stink in their places : but now I forbear.

Atten. Sir, you seem greatly concerned at this ; but what if I shall say more ? It is whispered, that some good ministers have countenanced their people in their light and wanton apparel : yea, have pleaded for their gold and pearls, and costly array.

Wise. I know not what they have pleaded for ; but it is easily seen, that they tolerate, or, at leastwise, wink and connive at such things, both in their wives and children. " And so from the prophets of Jerusalem is profaneness gone forth into all the land." And when the hand of the rulers are either chief in a trespass, who can keep their people from being drowned in that trespass ?

Atten. This is a lamentation, and must stand for a lamentation.

Wise. So it is, and so it must. And I will add, it is a shame, it is a reproach, it is a stumbling-block to the blind ; for though men be as blind as Mr. Badman himself, yet they can see the foolish lightness that must needs be the bottom of all these apish and wanton extravagancies. But many have their excuses ready, to wit, their parents, their husbands, and their breeding calls for it, and the like : yea, the examples of good people prompt them to it : but all these will be but the spider's web, when the thunder of the word of the great God shall rattle from heaven against them, as it will at death, or judgment ! but I wish it might do it

before. But alas! these excuses are but bare pretences, these proud ones love to have it so. I once talked with a maid by way of reproof, for her fond and gaudy garment. But she told me, The tailor would make it so; when alas! poor proud girl, she gave orders to the tailor so to make it. Many make parents, and husbands, and tailors, &c. the blind to others; but their naughty hearts, and their giving of way thereto, that is the original cause of all these evils.

Atten. Now you are speaking of the cause of pride, pray show me yet further why pride is now so much in request.

Wise. I will show you what I think are the reasons of it.

1. The first is, Because such persons are led by their own hearts, rather than by the word of God. I told you before, that the original fountain of pride is the heart. For out of the heart comes pride; it is, therefore, because they are led by their hearts, which naturally tends to lift them up in pride. This pride of heart tempts them: and by its deceits overcometh them; yea, it doth put a bewitching virtue into their peacock's feathers, and then they are swallowed up with the vanity of them.*

2. Another reason why professors are so proud, (for those we are talking of now, is, because they are more apt to take example by those that are of the world, than they are to take example of those that are saints indeed. Pride is of the world: "For all that is of the world, the lusts of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world." Of the world, therefore, professors learn to be proud. But they should not take them for example. It will be objected No, nor your saints neither, for you are as proud as others: well, let them take shame that are guilty. But when I say, professors should take example for their life by those that are saints indeed, I mean as Peter says; They should take example of those that were in old time the saints; for saints of old time were the best, therefore, to these he directed us for our pattern: "Let the wives' conversation be chaste, and also coupled with fear. Whose adorning, (saith Peter,) let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great

* How earnestly ought those here described to adopt the wise man's petition—"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."—*Proverbs*, xxx. 8.

price. or after this manner, in the old time, the holy women also who trusted in God adorned themselves, being in subjection to their own husbands."

3. Another reason is, because they have forgotten the pollution of their nature. For the remembrance of that must needs keep us humble, and being kept humble, we shall be at a distance from pride. The proud and the humble are set in opposition: "God resisteth the proud, but giveth grace to the humble." And can it be imagined, that a sensible christian should be a proud one? Sense of baseness tends to lay us low, not to lift us up with pride; not with pride of heart, nor pride of life: but when a man begins to forget what he is, he then, if ever, begins to be proud.

Methinks it is one of the most senseless and ridiculous things in the world, that a man should be proud of that which is given him on purpose to cover the shame of his nakedness with.

4. Persons that are proud, have gotten God and his holiness out of their sight. If God was before them, as he is behind their back; and if they saw him in his holiness, as he sees them in their sins and shame, they would take but little pleasure in their apish knacks.^p The holiness of God makes the angels cover their faces, crumbles christians, when they behold it, into dust and ashes; and as his majesty is, such is his word; therefore they abuse it, that bring it to countenance pride.

Lastly, But what can be the end of those that are proud, in the decking of themselves after their antic manner? Why are they for going with their bulls foretops, with their naked shoulders, and paps hanging out like a cow's bag? Why are they for painting their faces, for stretching out their neck, and for putting out themselves unto all the formalities which proud fancy leads them to? Is it because they would honour God? because they would adorn the gospel? because they would beautify religion, and make sinners to fall in love with their own salvation? No, no, it is rather to please their lusts, to satisfy their wild and extravagant fancies; and I wish none doth it to stir up lust in others, to the end they commit uncleanness with them. I believe, whatever is their end, this is

^p "Dost thou think that God is everywhere present, and infinite, and all-sufficient? If not, thou dost not believe that he is God; and it is unreasonable to imagine that God hath made a world that is greater, and more extensive or comprehensive than himself. It is base and blasphemous thoughts of God, as if he were limited, absent, or insufficient, that makes men think him so regardless of their ways."—*Preface to Call to the Unconverted.*

one of the great designs of the devil : and I believe also, that satan has drawn more into the sin of uncleanness by the spangling show of fine clothes, than he possibly could have drawn unto it without them. I wonder what it was that of old was called the attire of an harlot : certainly it could not be more bewitching and tempting than are the garments of many professors this day.

Atten. I like what you say very well ; and I wish that all the proud dames in England that profess were within the reach and sound of your words.

Wise. What I have said, I believe is true ; but as for the proud dames in England that profess, they have Moses and the prophets ; and if they will not hear them, how then can we hope that they should receive good by such a dull sounding ram's horn as I am ? However, I have said my mind ; and now if you will, we will proceed to some other of Mr. Badman's doings.

Atten. No : Pray before you show me any thing else of Mr. Badman, show me yet more particularly the evil effects of this sin of pride.

Wise. With all my heart, I will answer your request.

1. Then : It is pride that makes a poor man so like the devil in hell, that he cannot in it be known to be the image and similitude of God. The angels, when they became devils, it was through their being lifted or puffed up with pride. It is pride also that lifteth or puffeth up the heart of the sinner, and makes him to bear the very image of the devil.

2. Pride makes a man so odious in the sight of God that he shall not, must not, come nigh his Majesty : "Though the Lord be high, yet hath he respect to the lowly ; but the proud he knows afar off." Pride sets God and the soul at a distance ; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him : now this is a dreadful thing.

3. As pride sets, so it keeps God and the soul at a distance. God resisteth the proud ; resists, that is, he opposes him, he thrusts him from him, he contemneth his person, and all his performances. Come into God's ordinances the proud man may ; but come into his presence, have communion with him, or blessing from him, he shall not ; for the high God doth resist him.

4. The word saith, that "the Lord will destroy the house of the proud : " he will destroy his house : it may be understood, he will destroy him and

his. So he destroyed proud Pharaoh, so he destroyed proud Korah, and many others.

5. Pride, where it comes, and is entertained, is a certain forerunner of some judgment that is not far behind. When pride goes before, shame and destruction will follow after. "When pride cometh, then cometh shame. Pride goeth before destruction, and a haughty spirit before a fall."^a

6. Persisting in pride makes the condition of a poor man as remediless as is that of the devils themselves.

And this I fear was Mr. Badman's condition, and that was the reason that he died so as he did; as I shall show you anon.

But what need I thus talk of the particular actions, or rather the prodigious sins, of Mr. Badman, when his whole life, and all his actions, went as it were to the making up one massy body of sin? Instead of believing that there was a God, his mouth, his life and actions declared, that he believed no such thing; "His transgression said within my heart, that there was no fear of God before his eyes." Instead of honouring of God, and of giving glory to him for any of his mercies, or under any of his good providences towards him, (for God is good to all, and lets his sun shine, and his rain fall, upon the unthankful and unholy,) he would ascribe the glory to other causes. If they were mercies, he would ascribe them (if the open face of the providence did not give him the lie) to his own wit, labour, care, industry, cunning, or the like: if they were crosses, he would ascribe them, or count them the offspring of fortune, ill-luck, chance, the ill management of matters, the ill will of neighbours, or to his wife's being religious, and spending, as he called it, too much time in reading, praying, or the like. It was not in his way to acknowledge God, (that is, graciously,) or his hand, in things: but, as the prophet saith, "Let favour be showed to the wicked, yet will^b he not learn righteousness."^c And again, "They returned not to him that smote them, nor did they seek the

^a "May the Great Spirit that informs
The breathing moving wonder—man,
Instruct him while devotion warms,
His end and proper task to scan.
The objects pride, pomp, pleasure seize
O, may he hastening to life's goal,
Justly appraise, and know what these
Should be to an immortal soul."—*Many-coloured Life.*

^b The character here pourtrayed is still mournfully common. Those who in the hour of obvious peril call most loudly for mercy, when the danger is over think no more of the kind

Lord of hosts." This was Mr. Badman's temper; neither mercies nor judgment would make him seek the Lord. Nay, as another scripture says, "He would not see the works of God, nor regard the operations of his hands, either in mercies or in judgments." But further, when by Providence he has been cast under the best means for his soul, (for, as was showed before, he having had a good master, and before him a good father, and after all a good wife, and being sometimes upon a journey, and cast under the hearing of a good sermon, as he would sometimes, for novelty's sake, go to hear a good preacher,) he was always without heart to make use thereof: "In this land of righteousness he would deal unjustly, and would not behold the majesty of the Lord."

Instead of reverencing the word, when he heard it preached, read, or discoursed of, he would sleep, talk of other business, or else object against the authority, harmony, and wisdom of the scriptures; saying, How do you know them to be the word of God? How do you know that these sayings are true? The scriptures, he would say, were as a nose of wax, and a man may turn them whithersoever he lists: one scripture says one thing, and another says the quite contrary; besides, they make mention of a thousand impossibilities: they are the cause of all dissensions and discords that are in the land: therefore you may (would he say) still think what you will, but in my mind, they are best at ease that have least to do with them.

Instead of loving and honouring of them that did bear in their foreheads the name, and in their lives the image of Christ, they should be his song, the matter of his jests, and the objects of his slanders. He would either make a mock at their sober deportment, their gracious language, quiet behaviour, or else desperately swear that they did all in deceit and hypocrisy. He would endeavour to render godly men as odious and contemptible as he could; any lies that were made by any, to their disgrace, those he would avouch for truth, and would not endure to be controlled. He was much like those that the prophet speaks of, "that would sit and slander his mother's son," yea, he would speak reproachfully of his wife, though his conscience told him, and many would testify, that she providence which has turned aside the dreaded evil. Because various causes have tended to such a result, they think of them only, and do not regard them as the instruments which a gracious Deity is pleased to use. Such persons deem a closer manifestation of the divine will necessary to command their reverence and their gratitude, as if it would comport with the dignity of the Supreme Being visibly to attend at their bidding.

was a very virtuous woman. He would also raise slander of his wife's friends himself, affirming that their doctrine tended to lasciviousness, and that in their assemblies, they acted and did, unbecoming men and women; that they committed uncleanness, &c. He was much like those that affirmed the apostle should say, "Let us do evil that good may come;" or like those of whom it is thus written; "Report, say they, and we will report it." And if he could get anything by the end that had scandal in it, if it did but touch professors, how falsely soever reported, oh! then he would glory, laugh, and be glad, and lay it upon the whole party, saying, hang them, rogues, there is not a barrel better herring of all the holy brotherhood of them: like to like, quoth the devil to the collier: this is your precise crew. And then he would send all home with a curse.

Atten. If those that make profession of religion be wise, Mr. Badman's watchings and words will make them the more wary, and careful in all things."

Wise. You say true; for when we see men do watch for our halting, and rejoice to see us stumble and fall, it should make us the more careful.

I do think it was as delightful to Mr. Badman to hear, raise, and tell lies, and lying stories of them that fear the Lord, as it was for him to go to bed when weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these many more the like.

He was an angry, wrathful, envious man, a man that knew not what meekness or gentleness meant; nor did he desire to learn. His natural temper was to be surly, huffy, and rugged, and worse; and he so gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, especially against goodness itself, and against other things too, when he was displeased.

Atten. Solomon saith, "He is a fool that rageth."

Wise. He doth so; and says moreover, that "anger rests in the bosom of fools." And, truly, if it be a sign of a fool to have anger rest in his bosom, then was Mr. Badman, notwithstanding the conceit that he had of his own abilities, a fool of no small size.

* "————— To be secure
From malice as we life pass through,
'Tis not enough our hearts are pure,
Our actions should appear so too."

Atten. Fools are mostly most wise in their own eyes.

Wise. True; but I was a saying, that if it be a sign that a man is a fool, when anger rests in his bosom, then what is it a sign of, think you, when malice and envy rest there? for, to my knowledge, Mr. Badman's was as malicious and as envious a man as commonly you can hear of.

Atten. Certainly malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the devil; and I thought, that since you spake of the pride of Mr. Badman before, we should have something of these before we had done.

Wise. Envy flows from ignorance indeed; and this Mr. Badman was so envious an one, where he set against, that he would swell with it as a toad, as we say, swells with poison. He whom he maligned, might at any time even read envy in his face, wherever he met with him, or in whatever he had to do with him.

His envy was so rank and strong, that if it at any time turned its head against a man, it would hardly ever be pulled in again: he would watch over that man to do him mischief, as the cat watches over the mouse to destroy it; yea, he would wait seven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his envy.

Envy is a devilish thing; the scripture intimates, that none can stand before it: "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who can stand before envy?"

This envy, for the foulness of it, is reckoned among the foulest villanies that are, as adultery, murder, drunkenness, revellings, witchcrafts, heresies, seditious, &c. Yea, it is so malignant a corruption, that it rots the very bones of him in whom it dwells; "A sound heart is life to the flesh; but envy the rottenness of the bones."

Atten. This envy is the very father and mother of a great many hideous and prodigious wickednesses; I say, it is the very father and mother of them; it both begets them, and also nourishes them up, till they come to their cursed maturity in the bosom of him that entertains them.

Wise. You have given it a very right description, in calling of it the father and mother of a great many other prodigious wickednesses; for it is so venomous and vile a thing, that it puts the whole course of nature out of order, and makes it fit for nothing but confusion, and a hold for

every evil thing: "For where envy and strife is, there is confusion, and every evil work."¹ Wherefore, I say, you have rightly called it, the very father and mother of a great many other sins. And now for our further edification, I will reckon up some of the births of envy.

1. Envy, as I told you before, it rotteth the very bones of him that entertains it. And,

2. As you have also hinted, it is heavier than a stone, than sand; yea, and I will add, it falls like a millstone upon the head. Therefore,

3. It kills him that throws it, and him at whom it was thrown. "Envy slayeth the silly one;" that is, him in whom it resides, and him who is its object.

4. It was that also that slew Jesus Christ himself; for his adversaries persecuted him through their envy.

5. Envy was that, by virtue of which Joseph was sold by his brethren into Egypt.

6. It is envy that hath the hand in making of variance among God's saints.

7. It is envy in the hearts of sinners, that stirs them up to thrust God's ministers out of their coasts.

8. What shall I say? It is envy that is the very nursery of whisperings, debates, backbitings, slanders, reproaches, murders, &c.

It is not possible to repeat all the particuliar fruits of this sinful root. Therefore, it is no marvel that Mr. Badman was such an ill-natured man; for the great roots of all manner of wickedness were in him, unmortified, unmaimed, untouched.

Atten. But it is a rare case, even this of Mr. Badman, that he should never in all his life, be touched with remorse for his ill-spent life.

Wise. Remorse! I cannot say he ever had, if by remorse you mean repentance for his evils. Yet twice I remember he was under some trouble of mind about his condition; once when he broke his leg, as he came home drunk from the alehouse; and another time when he fell sick, and thought he should die: besides these two times, I do not remember any more.

Atten. Did he break his leg, then?

Wise. Yes: once as he came home drunk from the alehouse.

¹ "Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him."

Atten. Pray how did he break it?

Wise. Why, upon a time he was at an alehouse, that wicked house about two or three miles from home, and having there drank hard the greatest part of the day, when night was come, he would stay no longer, but calls for his horse, gets' up, and like a madman (as drunken persons usually ride) away he goes, as hard as horse could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horse flouncing in, fell, threw his master, and with his fall broke his leg; so there he lay. But you would not think how he swore at first. But after a while, he coming to himself and feeling by his pain, and the uselessness of his leg, what case he was in, and also fearing that this bout might be his death; he began to cry out after the manner of such, Lord help me! Lord have mercy upon me! Good God deliver me! and the like. So there he lay, till some came by, took him up, carried him home, where he lay for some time before he could go abroad again.

Atten. And then you say he called upon God.

Wise. He cried out in his pain, and would say, O God! and O Lord, help me! But whether it was that his sin might be pardoned, and his soul saved, or whether to be rid of his pain, I will not positively determine; though I fear it was but for the last; because when his pain was gone, and he had got hopes of mending, even before he could go abroad he cast off prayer, and began his old game, to wit, to be as bad as he was before. He then would send for his old companions; his sluts also would come to his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

Atten. It was a wonder he did not break his neck.

Wise. His neck had gone instead of his leg, but that God was long-suffering towards him: he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horses when drunk as he; but they have gone from the pot to the grave; for they have broken their necks betwixt the alehouse and home. One hard by us also drunk himself dead; he drank, and died in his drink.

Atten. It is a sad thing to die drunk.

Wise. So it is; but yet I wonder that no more do so. For considering the heinousness of that sin, and with how many others it is accompanied, as with oaths, blasphemies, lies, revellings, brawlings, &c., it is a wonder

to me, that any that live in that sin, should escape such a blow from heaven, that should tumble them into their graves." Besides, when I consider also how, when they are as drunk as beasts, they, without all fear of danger, will ride like Bedlams and madmen, even as if they did dare God to meddle with them if he durst, for their being drunk: I say, I wonder that he doth not withdraw his protecting providences from them, and leave them to those dangers and destructions that by their sin they have deserved, and that by their bedlam madness they would rush themselves into: only I consider again, that he hath appointed a day wherein he will reckon with them, and doth also commonly make examples of some, to show that he takes notice of their sin, abhors their way, and will count with them for it at the set time.

Atten. It is worthy of our remark, to take notice how God, to show his dislike of the sins of men, strikes some of them down with a blow; as the breaking of Mr. Badman's leg; for doubtless that was a stroke from heaven.

Wise. It is worth our remark indeed. It was an open stroke, it fell upon him while he was in the height of his sin: and it looks much like to that in Job: "Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others," or as the margin reads it, "in the place of beholders." He lays them with his stroke in the place of beholders. There was Mr. Badman laid; his stroke was taken notice of by every one: his broken leg was at this time the town-talk. Mr. Badman has broke his leg, says one: How did he break it? says another: As he came home drunk from such an alehouse, said a third: A judgment of God upon him, said a fourth. This his sin, his shame, and punishment, are all made conspicuous to all that are about him. I will here tell you another story or two.

I have read in Mr. Clark's Looking-glass for Sinners, that upon a time, a certain drunken fellow boasted in his cups, that there was neither heaven nor hell, also he said, he believed that man had no soul; and that for his own part, he would sell his soul to any that would buy it. Then did one

^a The vice of drunkenness is so odious in itself, and so obviously injurious to society, as it is the parent of the most awful disorders, that many good men have wondered it should not be more severely visited by law. That scholars and men of superior intellectual endowments, should in any case be addicted to it would seem incredible, were it not known in some instances for a melancholy truth.

of his companions buy it of him for a cup of wine, and presently the devil in man's shape bought it of that man again at the same price ; and so in the presence of them all, laid hold on the soul-seller, and carried him away through the air, so that he was never more heard of.

He tells us also, that there was one at Salisbury, in the midst of his health, drinking and carousing in a tavern ; and he drank a health to the devil, saying, that if the devil would not come and pledge him, he would not believe that there was either God or devil. Whereupon his companions, stricken with fear, hastened out of the room ; and presently after, hearing a hideous noise, and smelling a stinking savour, the vintner ran up into his chamber, and coming in, he missed his guest, and found the window broken, the iron bar in it bowed, and all bloody : but the man was never heard of afterwards.

Again, he tells us of a bailiff of Headley, who upon a Lord's day being drunk at Melford, got upon his horse to ride through the streets, saying that his horse would carry him to the devil. And presently his horse threw him and broke his neck. These things are worse than the breaking of Mr. Badman's leg, and should be a caution to all of his friends that are living, lest they also fall by their sin into these sad judgments of God.

But, as I said, Mr. Badman quickly forgot all ; his conscience was choked before his leg was healed. And therefore, before he was well of the fruit of one sin, he tempts God to send another judgment to seize upon him : and so he did quickly after. For not many months after his leg was well, he had a very dangerous fit of sickness, insomuch, that now he began to think that he must die in very deed.

Atten. Well, and what did he think and do then ?

Wise. He thought he must go to hell ; this I know, for he could not forbear but say so. To my best remembrance, he lay crying out all one night for fear, and at times he would so tremble, that he would make the very bed shake under him. But, oh ! how the thoughts of death, of hell-fire, and of eternal judgment, did then wrack his conscience. Fear might be seen in his face, and in his tossings to and fro : it might also be heard in his words, and be understood by his heavy groans.

He would often cry, I am undone, I am undone ; my vile life has undone me !*

* The horrible alarm here described, has been most frequently witnessed in the case of those who have been ostentatious in displaying their affected scorn for pious observances.

Atten. Then his former atheistical thoughts and principles were too weak now to support him from the fears of eternal damnation.

Wise. Ay! they were too weak indeed. They may serve to stifle conscience, when a man is in the midst of his prosperity, and to harden the heart against all good counsel, when a man is left of God and given up to his reprobate mind. But, alas! atheistical thoughts, notions, and opinions, must shrink and melt away when God sends, yea, comes with sickness to visit the soul of such a sinner for his sin. There was a man dwelt about twelve miles off from us, that had so trained up himself in his atheistical notions, that at last he attempted to write a book against Jesus Christ, and against the divine authority of the Scriptures. (But I think it was not printed.) Well, after many days, God struck him with sickness, whereof he died. So being sick, and musing upon his former doings, the book that he had written came into his mind, and with it such a sense of his evil in writing of it, that it tore his conscience as a lion would tear a kid. He lay therefore upon his deathbed in sad case, and much affliction of conscience; some of my friends also went to see him; and as they were in his chamber one day, he hastily called for pen, ink, and paper, which when it was given him, he took it and writ to this purpose. I, such a one, in such a town, must go to hell-fire, for writing a book against Jesus Christ, and against the holy Scriptures. And would also have leaped out of the window of his house to have killed himself, but was by them prevented of that: so he died in his bed, such a death as it was. It will be well if others take warning by him.

Atten. This is a remarkable story.

Wise. It is as true as remarkable; I had it from them that I dare believe, who also, themselves were eye and ear witnesses; and also that caught him in their arms, and saved him when he would have leaped out of his chamber window, to have destroyed himself.

Atten. Well, you have told me what were Mr. Badman's thoughts, now being sick, of his condition; pray tell me also what he then did when he was sick.

Wise. Did! he did many things, which I am sure he never thought to have done, and which, to be sure, was not looked for of his wife and children.

In this fit of sickness, his thoughts were quite altered about his wife; I say, his thoughts, so far as could be judged by his words and carriages

to her. For she was his good wife, his godly wife, his honest wife, his duck and dear, and all. Now he told her, that she had the best of it, she having a good life to stand by her, while his debaucheries and ungodly life did always stare him in the face. Now he told her, the counsel that she often gave him was good ; though he was so bad as not to take it.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from hell.

He would also now consent, that some of her good ministers might come to him to comfort him ; and he would seem to show them kindness when they came, for he would treat them kindly with words, and hearken diligently to what they said, only he did not care that they should talk much of his ill-spent life, because his conscience was clogged with that already ; he cared not now to see his old companions, the thoughts of them were a torment to him ; and he could speak kindly to that child of his that took after its mother's steps, though he could not at all abide it before.

He also desired the prayers of good people, that God of his mercy would spare him a little longer, promising, that if God would but let him recover this once, what a new, what a penitent man he would be towards God, and what a loving husband he would be to his wife : what liberty he would give her ; yea, how he would go with her himself to hear her ministers, and how they should go hand in hand the way to heaven together.

Atten. Here was a fine show of things ; I'll warrant you his wife was glad for this.

Wise. His wife ! Ay, and a good many people besides : it was noised all over the town, what a great change there was wrought upon Mr. Badman ; how sorry he was for his sins, how he began to love his wife, how he desired good men should pray to God to spare him ; and what promises he now made to God in his sickness, that if ever he should raise him from his sick-bed to health again, what a new, penitent man he would be towards God, and what a loving husband to his good wife.

Well, ministers prayed, and good people rejoiced, thinking verily that they now had gotten a man from the devil ;" nay, some of the weaker

" The wretched state of mind, the awful misery of Mr. Badman, evidently was mistaken by the pious friends about him, for that which it was not, sincere contrition. " It is the sensible sinner, the self-bemoaning sinner, the self-judging sinner, the self-abhorring sinner, and the self-condemning sinner, whose prayers prevail with God for mercy."—*Bunyan*.

sort did not stick to say, that God had begun a work of grace in his heart: and his wife, poor woman, you cannot think how apt she was to believe it so: she rejoiced and she hoped as she would have it. But alas! alas! in little time things all proved otherwise.

After he had kept his bed awhile, his distemper began to abate, and he to feel himself better; so he in a little time was so finely mended, that he could walk about the house, and also obtained a very fine stomach to his food; and now did his wife and her good friends stand gaping to see Mr. Badman fulfil his promise of becoming new towards God, and loving to his wife; but the contrary only showed itself. For so soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to go off his heart, and he grew as great a stranger to his frights and fears, as if he had never had them.

But verily I am apt to think, that one reason of his no more regarding, or remembering of his sick-bed fears, and of being no better for them, was, some words that the doctor that supplied him with physic said to him when he was mending. For as soon as Mr. Badman began to mend, the doctor comes and sits him down by him in his house, and there fell into discourse with him about the nature of his disease; and among other things they talked of Mr. Badman's trouble, and how he would cry out, tremble, and express his fears of going to hell when his sickness lay pretty hard upon him. To which the doctor replied, that those fears and outcries did arise from the height of his distemper; for that disease was often attended with lightness of the head, by reason the sick party could not sleep, and for that the vapours disturbed the brain. But you see, Sir, quoth he, that so soon as you got sleep, and betook yourself to rest, you quickly mended, and your head settled, and so those frenzies left you.

And was it so indeed? thought Mr. Badman: Were my troubles only the effects of my distemper, and because ill vapours got into my brain? Then surely, since my physician was my saviour, my lust again shall be my god. So he never minded religion more, but betook himself again to the world, his lusts, and wicked companions; and there was an end of Mr. Badman's conversion.

Atten. I thought, as you told me of him, that this would be the result of the whole; for I discerned by your relating of things, that the true symptoms of conversion were wanting in him, and that those that

appeared to be any thing like them, were only such as the reprobates may have.

Wise. You say right, for there wanted in him, when he was most sensible, a sense of the pollution of his nature ; he only had guilt for his sinful actions, the which Cain, and Pharaoh, and Saul, and Judas, those reprobates, have had before him.

Besides, the great things that he desired, were, to be delivered from going to hell, (and who would willingly?) and that his life might be lengthened in this world. We find not by all that he said or did, that Jesus Christ the Saviour was desired by him, from a sense of his need of his righteousness to clothe him, and of his Spirit to sanctify him.

His own strength was whole in him, he saw nothing of the treachery of his own heart ; for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid, that if he had mended, he should have turned with the dog to his vomit, and have begged prayers of saints, and assistance from heaven, upon that account, that he might have been kept from doing so. It is true, he did beg prayers of good people, and so did Pharaoh of Moses and Aaron, and Simon Magus of Simon Peter.

His mind also seemed to be turned to his wife and child ; but alas ! it was rather from conviction that God had given him concerning their happy state over his, than for that he had any true love to the work of God that was in them. True, some shows of kindness he seemed to have for them, and so had rich Dives when he was in hell, to his five brethren that were yet in the world ; yea, he had such love as to wish them in heaven, that they might not come thither to be tormented.

Atten. Sick-bed repentance is seldom good for any thing.

Wise. You say true, it is very rarely good for any thing indeed. Death is unwelcome to nature ; and usually when sickness and death visit the sinner, the first taking of him by the shoulder, and the second standing at the bedchamber-door, to receive him ; then the sinner begins to look about him, and to bethink with himself, These will have me away before God ;^{*} and I know that my life has not been as it should ; how

^{*} " 'Tis thus the world rewards the fools
That live upon her treacherous smiles
She leads them blindfold by her rules,
And ruins all whom she beguiles."—*Newton*.

shall I do to appear before God? Or if it be more the sense of the punishment of sinners, that also is starting to a defiled conscience, now roused by death's lumbering at the door.

And hence usually is sick-bed repentance, and the matter of it, to wit, to be saved from hell, and from death, and that God will restore them again to health till they mend, concluding that it is in their power to mend, as is evident by their large and lavishing promises to do it.

I have known many, that when they have been sick, have had large measures of this kind of repentance, and while it has lasted, the noise and the sound thereof has made the town to ring again. But alas! how long has it lasted? Ofttimes scarce so long as until the party now sick has been well. It has passed away like a mist or a vapour, it has been a thing of no continuance. But this kind of repentance is by God compared to the howling of a dog. "And they have not cried unto me with their heart, when they howled upon their beds."

Atten. Yet one may see, by this, the desperateness of man's heart; for what is it but desperate wickedness, to make promise to God of amendment, if he will but spare them; and yet, so soon as they are recovered, or quickly after, fall to sin as they did before, and never regard their promise more.

Wise. It is a sign of desperateness indeed; yea, of desperate madness; for surely, they must needs think that God took notice of their promise; that he heard the words that they spake, and that he hath laid them up against the time to come, and will then bring out, and testify to their faces, that they flattered him with their mouth, and lied unto him with their tongue, when they lay sick, to their thinking upon their death-bed, and promised him, that if he would recover them, they would repent and amend their ways. But thus, as I have told you, Mr. Badman did. He made great promises that he would be a new man, that he would leave his sins, and become a convert, that he would love, &c., his godly wife, &c. Yea, many fine words had Mr. Badman in his sickness, but no good actions when he was well.

Atten. And how did his good wife take it, when she saw that he had no amendment, but that he returned with the dog to his vomit, to his old courses again?

Wise. Why, it broke her heart; it was a worse disappointment to her than the cheat that he gave her in marriage; at least she laid it more

to heart, and could not so well grapple with. You must think that she had put up many a prayer to God for him before, even all the time that he had carried it so badly to her; and now when he was so affrighted in his sickness, and so desired that he might live and mend, poor woman, she thought that the time was come for God to answer her prayers; nay, she did not let with gladness to whisper it out amongst her friends that it was so: but when she saw herself disappointed by her husband turning rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the ghost.

Allen. Pray how did she die?

Wise. Die! she died bravely: full of comfort of the faith of her interest in Christ, and by him, of the world to come. She had many brave expressions in her sickness, and gave to those that came to visit her many signs of her salvation. The thoughts of the grave, but especially of her rising again, were sweet thoughts to her. She would long for death, because she knew it would be her friend. She delivered herself like to some that were making of them ready to go meet their bridegroom. Now, said she, I am going to rest from my sorrows, my sighs, my tears, my mournings and complaints: I have heretofore longed to be among the saints, but might by no means be suffered to go; but now I am going (and no man can stop me) to the great meeting, "to the general assembly and church of the firstborn which are written in heaven." There I shall have my heart's desire; there I shall worship without temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now, I know, will save my soul.⁷ I have prayed often for my husband, that he might be converted, but there has been no answer of God in that matter. Are my prayers lost? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I must have the benefit of them myself, that moment that I shall enter in to the gates, in at which the righteous nation that keepeth truth shall enter: I say, I shall have the benefit of them. I can say as holy David; I say, I can say of my husband as he could of his enemies: "As for me, when they were sick, my clothing was of sackcloth; I humbled my soul with fasting, and my prayer returned

⁷ She had drunk at the fountain of living water, and remembered the words, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."—*John*, iv., 14.

into my bosom." My prayers are not lost ; my tears are yet in God's bottle ; I would have had a crown, and glory for my husband, and for those of my children that follow his steps ; but so far as I can see yet, I must rest in the hope of having all myself.

Atten. Did she talk thus openly ?

Wise. No ; this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her, when she lay languishing upon her death-bed.

Atten. Well, but pray go on in your relation. This is good ; I am glad to hear it ; this is a cordial to my heart while we sit thus talking under this tree.

Wise. When she drew near her end, she called for her husband, and when he was come to her, she told him, that now he and she must part ; and, said she, God knows, and thou shalt know, that I have been a loving, faithful wife unto thee : my prayers have been many for thee : and as for all the abuses that I have received at thy hand, those I freely and heartily forgive, and still shall pray for thy conversion, even as long as I breathe in this world. But, husband, I am going thither where no bad man shall come ; and if thou dost not convert, thou wilt never see me more with comfort. Let not my plain words offend thee ; I am thy dying wife, and of my faithfulness to thee would leave this exhortation with thee : Break off thy sins, fly to God for mercy while mercy's gate stands open ; remember that the day is coming, when thou, though now lusty and well, must lie at the gates of death, as I do : and what wilt thou then do, if thou shalt be found with a naked soul, to meet with the cherubims with their flaming swords ? Yea, what wilt thou then do, if death and hell shall come to visit thee, and thou in thy sins, and under the curse of the law.

Atten. This was honest and plain. But what said Mr. Badman to her ?

Wise. He did what he could to divert her talk, by throwing in other things ; he also showed some kind of pity to her now, and would ask her what she would have ; and with various kinds of words put her out of her talk : for when she saw that she was not regarded, she fetched a deep sigh, and lay still. So he went down ; and then she called for her children, and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also, that death might be nearer than they were aware of ; and bid them look when they went through the church-

yard again, if there were not little graves there. And, ah ! children, said she, will it not be dreadful to you if we only shall meet at the day of judgment, and then part again, and never see each other more ? And with that she wept, the children also wept. So she held on her discourse : Children, said she, I am going from you, I am going from you, I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death. Thither would I have you go also, but I can neither carry you, nor fetch you thither ; but if you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you die, come to the place where I am going, that blessed place of rest : and then we shall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother, when she was cold in the grave, and themselves were hot in their sins, if perhaps her words might put a check to their vice, and that they might remember and turn to God.

Then they all went down, but her darling, to wit, the child that she had most love for, because it followed her ways. So she addressed herself to that : Come to me, said she, my sweet child, thou art the child of my joy : I have lived to see thee a servant of God ; thou shalt have eternal life.* I, my sweet-heart, shall go before, and thou shalt follow after, if thou shalt hold the beginning of thy confidence steadfast to the end. When I am gone, do thou still remember my words : love thy bible, follow my ministers, deny ungodliness, and if troublesome times shall come, set an higher price upon Christ, his word and ways, and the testimony of a good conscience, than upon all the world besides. Carry it kindly and dutifully to thy father, but choose none of his ways. If thou mayest go to service, choose that rather than stay at home : but then be sure to choose a service where thou mayest be helped forwards in the way to heaven ; and that thou mayest have such a

* " Think and praise Jehovah's name,
For his mercies firm and sure,
From eternity the same
To eternity endure.
Let the ransom'd thus rejoice,
Gathered out of every land ;
As the people of his choice,
Pluck'd from the destroyer's hand."—*Montgomery.*

service, speak to my minister, he will help thee, if possible, to such a one.

I would have thee also, my dear child, to love thy brothers and sisters ; but learn none of their naughty tricks : " Have no fellowship with the unfruitful works of darkness, but rather reprove them." Thou hast grace, they have none : do thou therefore beautify the way of salvation before their eyes, by a godly life, and conformable conversation to the revealed will of God, that thy brothers and sisters may see, and be the more pleased with the good ways of the Lord.

If thou shalt live to marry, take heed of being served as I was, that is, of being beguiled with fair words, and the flatteries of a lying tongue. But first, be sure of godliness ; yea, as sure as it is possible for one to be in this world : trust not thine own eyes, nor thine own judgment ; I mean as to that person's godliness that thou art invited to marry. Ask counsel of good men, and do nothing therein, if he lives, without my minister's advice. I have also myself desired him to look after thee. Thus she talked to her children, and gave them counsel ; and after she had talked to this a little longer, she kissed it, and bid it go down.

Well, in short, her time drew on, and the day that she must die. So she died with a soul full of grace, an heart full of comfort, and by her death ended a life full of trouble. Her husband made a funeral for her, perhaps because he was glad he was rid of her ; but we will leave that to be manifest at judgment.

Atten. This woman died well. And now we are talking of the dying of christians, I will tell you a story of one that died some time since in our town. The man was a godly old Puritan, for so the godly were called in time past. This man, after a long and godly life, fell sick of the sickness whereof he died. And as he lay drawing on, the woman that looked to him, thought she heard music, and that the sweetest that she heard in her life, which continued until he gave up the ghost. Now when his soul departed from him, the music seemed to withdraw, and go further and further off from the house, and so it went until the sound was quite gone out of hearing.*

Wise. What do you think that might be ?

* The reader will remark that this is noted as a fact coming within the range of the author's own experience.

Atten. For aught I know, the melodious notes of angels, that were sent of God to fetch him to heaven.

Wise. I cannot say but that God goes out of his ordinary road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better music in her heart than sounded in this woman's ears.

Atten. I believe so: but pray tell me, did any of her other children hearken to her words, so as to be bettered in their souls thereby?

Wise. One of them did, and became a very hopeful young man: but for the rest I can say nothing.

Atten. And what did Mr. Badman do after his wife was dead?

Wise. Why, even as he did before; he scarce mourned a fortnight for her, and his mourning then was, I doubt, more in fashion than in heart.

Atten. Would he not sometimes talk of his wife when she was dead?

Wise. Yes, when the fit took him, and could commend her too extremely; saying, she was a good, godly, virtuous woman. But this is not a thing to be wondered at: it is common with wicked men to hate God's servants while alive, and to commend them when they are dead. So served the Pharisees the prophets: those of the prophets that were dead they commended; and those that were alive they condemned.

Atten. But did not Mr. Badman marry again quickly?

Wise. No, not a good while after: and when he was asked the reason, he would make this slight answer: Who would keep a cow of their own that can have a quart of milk for a penny? Meaning, who would be at the charge of a wife, that can have a wanton when he listeth? So villanous, so abominable did he continue after the death of his wife. Yet at last there was one too hard for him. For getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was as good as he, at all his vile and ranting tricks: she had her companions as well as he had his, and she would meet them too at the tavern and alehouse, more commonly than he was aware of: to be plain, she was a very wanton, and had as great resort came to her, where time and place was appointed, as any of them all. Ay, and he smelt it too, but could not tell how to help it. For if he began to talk, she could lay in his dish the wantons that she knew he haunted, and she could fit him also with cursing and swearing; for she could give him oath for oath, and curse for curse.

Atten. What kind of oaths would she have?

Wise. Why, damn her, and sink her, and the like.

Atten. These are provoking things.

Wise. So they are; but God doth not altogether let such things go unpunished in this life. Something of this I have showed you already, and will here give you one or two instances more.

There lived, saith one, in the year 1551, in a city of Savoy, a man who was a monstrous curser and swearer, and though he was often admonished and blamed for it, yet would he by no means mend his manners. At length a great plague happening in the city, he withdrew himself into a garden, where being again admonished to give over his wickedness, he hardened his heart more, swearing, blaspheming God, and giving himself to the devil: and immediately the devil snatched him up suddenly, his wife and kinswoman looking on, and carried him quite away. The magistrates, advertised hereof, went to the place and examined the women, who justified the truth of it.

Also at Oster, in the duchy of Magapole, saith Mr. Clark, a wicked woman used in her cursing to give herself, body and soul to the devil; and being reproved for it, still continued the same; till being at a wedding-feast, the devil came in person, and carried her up into the air with the most horrible outcries and roarings: and in that sort carried her round about the town, that the inhabitants were ready to die for fear; and by and by he tore her in four pieces, leaving her four quarters in four several highways, and then brought her bowels to the marriage-feast, and threw them upon the table before the mayor of the town, saying, Behold those dishes of meat belong to thee, whom the like destruction waiteth for, if thou dost not amend thy wicked life.

Atten. Though God forbears to deal thus with all men that thus rend and tear his name, and that immediate judgments do not overtake them; yet he makes their lives by other judgments bitter to them, does he not?^b

Wise. Yes, yes; and for proof I need go no further than to this Mr. Badman and his wife; for their railing, and cursing, and swearing, ended not in words: they would fight and fly at each other, and that like cats and dogs. But it must be looked upon as the hand and judgment of God upon him for his villany: he had an honest woman before, but she would

^b The judgments above narrated, it is hardly necessary to mention, are taken from Clark's "Looking-glass for Sinners."

not serve his turn, and therefore God took her away, and gave him one as bad as himself. Thus that measure that he meted to his wife, this last did mete to him again. And this is a punishment wherewith sometimes God will punish wicked men. So said Amos to Amaziah: "Thy wife shall be an harlot in the city." With this last wife Mr. Badman lived a pretty while; but, as I told you before, in a most sad and hellish manner. And now he would bewail his first wife's death; not of love that he had to her godliness, for that he could never abide, but for that she used always to keep at home, whereas this would go abroad; his first wife was also honest and true to that relation; but this last was a whore of her body: the first woman loved to keep things together, but this last would whirl them about as well as he: the first would be silent when he chid, and would take it patiently when he abused her, but this would give him word for word, blow for blow, curse for curse; so that now Mr. Badman had met with his match. God had a mind to make him see the baseness of his own life, in the wickedness of his wife's. But all would not do with Mr. Badman; he would be Mr. Badman still. This judgment did not work any reformation upon him, no, not to God nor man.

Allen. I warrant you that Mr. Badman thought when his wife was dead that next time he would match far better.

Wise. What he thought I cannot tell; but he could not hope for it in this match. For here he knew himself to be caught; he knew that he was by this woman entangled, and would therefore have gone back again, but could not. He knew her, I say, to be a wanton before, and therefore could not promise himself a happy life with her; for he or she that will not be true to their own soul, will neither be true to husband nor wife: and he knew that she was not true to her own soul, and therefore could not expect she should be true to him. But Solomon says, "An whore is a deep pit;" and Mr. Badman found it true; for when she had caught him in her pit, she would never leave him till she had got him to promise her marriage; and when she had taken him so far, she forced him to marry indeed: and after that they lived the life that I have told you.

Allen. But did not the neighbours take notice of this alteration that Mr. Badman had made?

Wise. Yes; and many of his neighbours, yea, many of those that were carnal, said, It is a righteous judgment of God upon him, for his abusive carriage and language to his other wife. For they were all convinced

that she was a virtuous woman, and that he, vile wretch, had killed her, I will not say *with*, but with the *want* of kindness.

Atten. And how long, I pray, did they live together?

Wise. Some fourteen or sixteen years; even until (though she also brought something with her) they had sinned all away, and parted as poor as howlets.* And, in reason, how could it be otherwise? He would have his way, and she would have her's: he among his companions, and she among her's; he with his wantons, and she with her rogues; and so they brought their noble to ninepence.

Atten. Pray, of what disease did Mr. Badman die? for now I perceive we are come up to his death.

Wise. I cannot so properly say that he died of one disease, for there were many that had consented, and laid their heads together to bring him to this end. He was dropsical, he was consumptive, he was surfeited, was gouty, and, as some say, he had a tang of another complaint in his bowels. Yet the captain of all these men of death that came against him to take him away, was the consumption, for it was that that brought him down to the grave.

Atten. Although I will not say but the best men may die, of a consumption, a dropsy, or a surfeit; yea, that these may meet upon a man to end him; yet I will say again, that many times these diseases come through man's inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases; and I doubt that Mr. Badman's death did come by this abuse of himself in the use of lawful or unlawful things. I ground this my sentence upon that report of his life that you at large have given me.

Wise. I think verily that you need not call back your sentence: for it is thought, by his cups and his queans he brought himself to this his destruction. He was not an old man when he died, nor was he naturally very feeble, but strong, and of a healthy complexion; yet, as I said, he mouldered away, and went, when set a-going, rotten to his grave. And that which made him stink when he was dead, I mean, that which made him stink, in his name and fame, was, that he died with the spice of the foul disease upon him: a man whose life was full of sin, and whose death was without repentance.

* "They sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble."—*Psalms*, lxxviii., 32, 33.

Atten. These were blemishes sufficient to make him stink indeed.

Wise. They were so, and they did do it. No man could speak well of him when he was gone. His name rotted above ground, as his carcass rotted under. And this is according to the saying of the wise man : "The memory of the just is blessed ; but the name of the wicked shall rot."

This text, in both the parts of it, was fulfilled upon him and the woman that he married first : for her name still did flourish, though she had been dead almost seventeen years ; but his begun to stink and rot before he had been buried seventeen days.

Atten. That man that dieth with a life full of sin, and with an heart void of repentance, although he should die of the most golden disease, (if there were any that might be so called,) I warrant him his name shall stink, and that in heaven and earth.

Wise. You say true ; and therefore doth the name of Cain, Pharoah, Saul, Judas, and the Pharisees, though dead thousands of years ago, stink as fresh in the nostrils of the world, as if they were but dead.

Atten. I do fully acquiesce with you in this. But Sir, since you have charged him with dying impenitent, pray let me see how you will prove it. Not that I altogether doubt it because you have affirmed it, but yet I love to have a proof of what men say in such weighty matters.

Wise. When I said he died without repentance, I meant, so far as those that knew him could judge, when they compared his life, the word, and his death, together.

Atten. Well said ; they went the right way to find out whether he had, that is, did manifest that he had repentance or no. Now then show me how they did prove he had none.

Wise. So I will : and first, this was urged to prove it. He had not in all the time of his sickness, a sight and sense of his sins, but was as secure, and as much at quiet, as if he had never sinned in all his life.

Atten. I must needs confess, that this is a sign he had none. For how can a man repent of that of which he hath neither sight nor sense ? But it is strange that he had neither sight nor sense of sin now, when he had such a sight and sense of his evil before : I mean when he was sick before.

Wise. He was, as I said, as secure now, as if he had been as sinless as an angel ; though all men knew what a sinner he was ; for he carried his

sins in his forehead. His debauched life was read and known of all men ; but his repentance was read and known of no man ; for, as I said, he had none. And for aught I know, the reason why he had no sense of his sins now, was, because he profited not by that sense that he had of them before. He liked not to retain that knowledge of God then that caused his sins to come to remembrance. Therefore God gave him up now to a reprobate mind, to hardness and stupidity of spirit ; and so was that scripture fulfilled upon him, "He hath blinded their eyes." And that, "Let their eyes be darkened that they may not see." Oh ! for a man to live in sin, and to go out of the world without repentance for it, is the saddest judgment that can overtake a man

Atten. But, Sir, although both you and I have consented, that without a sight and sense of sin, there can be no repentance, yet that is but our bare say so ; let us therefore now see if by the Scripture we can make it good.

Wise. That is easily done. The three thousand that were converted (Acts ii.) repented not until they had sight and sense of their sins : Paul repented not till he had sight and sense of his sins : the jailor repented not till he had sight and sense of his sins : nor could they. For of what should a man repent ?^d The answer is, of sin. What is it to repent or sin ? The answer is, to be sorry for it, to turn from it. But how can a man be sorry for it, that has neither sight nor sense of it ? David did not only commit sins, but abode impenitent for them, until Nathan the prophet was sent from God to give him a sight and sense of them ; and then, and not till then, he indeed repented of them. Job, in order to his repentance, cries unto God, "Show me wherefore thou contendest with me." And again, "That which I see not, teach thou me : I have borne chastisement ; I will not offend any more : " that is, not in what I know, for I will repent of it ; nor yet in what I know not, when thou shalt show me it.

Also Ephraim's repentance was after he was turned to the sight and sense of his sins, and after he was instructed about the evil of them.

Atten. These are good testimonies of this truth, and do (if matter of fact, with which Mr. Badman is charged, be true) prove indeed that he did not repent, but as he lived, so he died, in his sin ; for without

^d "God the father and Jesus Christ his son, are for having things seen, for having the word of life held forth. They light not a candle that it might be put under a bushel, or under a bed, but on a candlestick, that all that come in may see the light."—*Bunyan*.

repentance a man is sure to die in his sins ; they will lie down in the dust with him, rise at the judgment with him, hang about his neck like cords and chains when he standeth at the bar of God's tribunal, and go with him too, when he goes away from the judgment-seat, with a " Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels ;" and there shall fret and gnaw his conscience, because they will be to him a never-dying worm.

Wise. You say well : and I will add a word or two more to what I have said : repentance, as it is not produced without a sight and sense of sin, so every sight and sense of sin cannot produce it : I mean every sight and sense of sin cannot produce that repentance, that is, repentance unto salvation, repentance never to be repented of. For it is yet fresh before us, that Mr. Badman had a sight and sense of sin, in that fit of sickness that he had before, but it died without procuring any such godly fruit ; as was manifest by his so soon returning with the dog to his vomit. Many people think also that repentance stands in confession of sin only, but they are very much mistaken : for repentance, as was said before, is a being sorry for, and returning from transgression to God by Jesus Christ. Now, if this be true, that every sight and sense of sin will not produce repentance, then repentance cannot be produced there where there is no sight and sense of sin. That every sight and sense of sin will not produce repentance, to wit, the godly repentance that we are speaking of, is manifest in Cain, Pharaoh, Saul, and Judas, who all of them had sense, great sense of sin, but none of them repentance unto life.

Now I conclude, that Mr. Badman did die impenitent, and so a death most miserable.

Atten. But pray now, before we conclude our discourse of Mr. Badman, give me another proof of his dying in his sins.

Wise. Another proof is this, he did not desire a sight and sense of his sins, that he might have repentance for them. Did I say he did not desire it ? I will add, he greatly desired to remain in his security : and that I shall prove by that which follows. First, he could not endure that any man now should talk to him of his sinful life, and yet that was the way to beget a sight and sense of sin, and so of repentance from it, in his soul : but I say he could not endure such discourse. Those men that did offer to talk unto him of his ill-spent life, they were as little welcome to him in the time of his last sickness, as was Elijah when he went to

meet with Ahab, as he went down to take possession of Naboth's vineyard. "Hast thou found me," said Ahab, "O mine enemy?" So would Mr. Badman say in his heart to, and of those that thus did come to him, though indeed they came even of love to convince him of his evil life, that he might have repentance thereof, and have obtained mercy.*

Atten. Did good men then go to see him in his last sickness?

Wise. Yes: Those that were his first wife's acquaintance, they went to see him, and to talk with him; and to him, if perhaps he might now, at last bethink himself, and cry to God for mercy.

Atten. They did well to try now at last if they could save his soul from hell: but pray how can you tell that he did not care for the company of such?

Wise. Because of the differing carriage that he had towards them, from what he had when his old carnal companions came to see him: when his old companions came to see him, he would stir up himself as much as he could both by words and looks, to signify they were welcome to him; he would also talk with them freely, and look pleasantly upon them, though the talk of such could be none other but such as David said carnal men would offer to him, when they came to visit him in sickness: "If he comes to see me," says he, "he speaketh vanity, his heart gathereth iniquity to itself." But these kind of talks, I say, Mr. Badman better brooked, than he did the company of better men.

But I will more particularly give you a character of his carriage to good men and good talk when they came to see him.

1. When they were come, he would seem to fail in his spirits at the sight of them.

2. He would not care to answer them to any of those questions that they would at times put to him, to feel what sense he had of sin, death, hell, and judgment: but would either say nothing, or answer them by way of evasion, or else by telling of them he was so weak and spent, that he could not speak much.

* "To such remorseless sinners Paul gives a solemn and affecting warning: "Despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds."—*Romans*, ii. 4—6.

3. He would never show forwardness to speak or to talk with them, but was glad when they held their tongues. He would ask them no question about his state and another world, or how he should escape that damnation that he had deserved.

4. He had got a haunt at last to bid his wife and keeper, when these good people attempted to come and see him, to tell them that he was asleep, or inclining to sleep, or so weak for want thereof, that he could not abide any noise. And so they would serve them time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardened now, in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of those good men, (and of their good doctrine too,) that of love did come to see him, and that did labour to convert him.

6. When these good men went away from him, he would never say, Pray when will you be pleased to come again, for I have a desire to more of your company, and to hear more of your good instruction? No, not a word of that; but when they were going, would scarce bid them drink, or say, Thank you for your good company and good instruction.

7. His talk in his sickness with his companions, would be of the world, as trades, houses, lands, great men, great titles, great places, outward prosperity, or outward adversity, or some such carnal thing.

By all which I conclude, that he did not desire a sense and sight of his sin, that he might repent, and be saved.

Allen. It must needs be so as you say, if these things be true that you have asserted of him. And I do the rather believe them, because I think you dare not tell a lie of the dead.

Wise. I was one of them that went to him, and that beheld his carriage and manner of way; and this is a true relation of it that I have given you.

Allen. I am satisfied: but pray, if you can, show me now by the word, what sentence God doth pass upon such men.

Wise. Why, the man that thus is averse to repentance, that desires not to hear of his sins, that he might repent and be saved, is said to be a man that saith unto God, "Depart from me, for I desire not the knowledge of thy ways. He is a man that says in his heart and with his actions, "I have loved strangers, (sins) and after them I will go." He is a man that shuts his eyes, stops his ears, and that turneth his spirit

against God. Yea, he is the man that is at enmity with God, and that abhors him with his soul.¹

Atten. What other sign can you give that Mr. Badman died without repentance?

Wise. Why, he never did heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains, took hold upon him, then he would say as other carnal men used to do, Lord help me, Lord strengthen me, Lord deliver me, and the like: but to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

Atten. That is another bad sign indeed; for crying to God for mercy is one of the first signs of repentance. When Paul lay repenting of his sins upon his bed, the Holy Ghost said of him, "Behold, he prays." But he that hath not the first signs of repentance, it is a sign that he hath none other, and so indeed none at all. I do not say but there may be crying, where there may be no sign of repentance: "They cried," says David, "to the Lord, but he answered them not;" but that he would have done, if their cry had been the fruit of repentance. But, I say, if men may cry, and yet have no repentance, be sure they have none that cry not at all. It is said in Job, "They cry not when he bindeth them:" that is, because they have no repentance; no repentance, no cries; false repentance, false cries; true repentance, true cries.

Wise. I know that it is as possible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Psalms, (where repentance is set forth, even in its true and proper effects), shall there find, that crying, strong crying, hearty crying, great crying, and incessant crying, hath been the fruits of repentance; but none of this had this Mr. Badman; therefore he died in his sins.

That crying is an inseparable effect of repentance, is seen in these scriptures. "Have mercy upon me, O God; according to the multitude of thy tender mercies, blot out my transgressions. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have

¹ "The worst of all diseases
Is light compared with sin;
On every part it seizes,
But rages most within."—*Newton*.

mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed. My soul is also vexed, but thou, O Lord, how long ! Return, O Lord, deliver my soul : O save me for thy mercies' sake. O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure ; for thine arrows stick fast in me, and thine hand presseth me sore. There is no soundness in my flesh, because of thine anger ; neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head ; as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble, and sore broken ; I have roared by reason of the disquietness of my heart."

I might give you a great number more of the holy sayings of good men, whereby they express how they were, what they felt, and whether they cried or no, when repentance was wrought in them.* Alas ! alas ! it is as impossible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman when pangs of travail are upon her, to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man, I should not be persuaded to believe it.

Atten. I know no reason why you should ; for there is nothing can demonstrate that such a man hath it. But pray, Sir, what other sign have you, by which you can prove that Mr. Badman died in his sins, and so in a state of damnation ?

Wise. I have this to prove it. Those who were his old sinful companions in the time of his health, were those whose company and carnal talk he most delighted in, in the time of his sickness. I did occasionally hint him this before, but now I make it an argument of his want of grace : for where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts, and desires, but the conversation also ; yea, conversation and company too. When Paul had a work of grace in his soul, he essayed to join himself to the disciples. He was

" While many cry in nature's night,

 Ah, who will show the way to bliss ?

Lord ! lift on us thy saving light,

We seek no other guide than this."—*Cowper.*

for his old companions in their abominations no longer; he was now a disciple, and was for the company of disciples: "And he was with them coming in and going out of Jerusalem."

Atten. I thought something when I heard you make mention of it before. Thought I, this is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together. If this man was one of God's children, he would herd with God's children, his delight would be with, and in the company of God's children: as David said, "I am a companion of all them that fear thee, and of them that keep thy precepts."

Wise. You say well; for what fellowship hath he that believeth with an infidel? And although it be true, that all that join to the godly are not godly, yet they that shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. Badman did, surely are not godly men, but profane. He was, as I told you, out of his element, when good men did come to visit him, but then he was where he would be, when he had his vain companions about him. Alas! grace, as I said, altereth all, heart, life, company, and all; for by it the heart of man is made new; and a new heart and a new man must have objects of delight that are new, and like himself: "Old things are passed away." Why? "For all things are become new." Now, if all things are become new, to wit, heart, mind, thoughts, desires, and delights, it followeth, by consequence, that the company must be answerable: hence it is said, that "they that believed were together;" that "they went to their own company;" that "they were added to the church;" that "they were of one heart and of one soul;" and the like. Now, if it be objected, that Mr. Badman was sick, and so could not go to the godly, yet he had a tongue in his head, and could, had he had an heart, have spoken to some to call or send for the godly to come to him. Yea, he would have done so; yea, the company of all others, especially his fellow-sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent to good, good companions would have suited him best. But his companions were his old associates; his delight was in them; therefore his heart and soul were yet ungodly.

Atten. Pray, how was he when he drew near his end? for I perceive that what you say of him now, hath reference to him and to his actions

at the beginning of his sickness? Then he could endure company and much talk; besides, perhaps then he thought he should recover, and not die, as afterwards he had cause to think, when he was quite wasted with pining sickness, when he was at the grave's mouth. But how was he, I say, when he was (as we say) at the grave's mouth, within a step of death? when he saw and knew, and could not but know, that shortly he must die, and appear before the judgment of God?

Wise. Why, there was not any other alteration in him, than what was made by his disease upon his body. Sickness, you know, will alter the body, also pains and stitches will make men groan; but for his mind, he had no alteration there; his mind was the same, his heart was the same; he was the self-same Mr. Badman still, not only in name, but conditions, and that to the very day of his death; yea, so far as could be gathered, to the very moment in which he died.

Atten. Pray, how was he in his death? Was death strong upon him? or did he die with ease, quietly?

Wise. As quietly as a lamb. There seemed not to be in it, to standers by, so much as a strong struggle of nature: and as for his mind, it seemed to be wholly at quiet. But pray, why do you ask me this question?

Atten. Not for mine own sake, but for others. For there is such an opinion as this among the ignorant: that if a man dies, as they call it, like a lamb, that is, quietly, and without that consternation of mind that others show in their death, they conclude, and that beyond all doubt, that such a one is gone to heaven, and is certainly escaped the wrath to come.

Wise. There is no judgment to be made, by a quiet death, of the eternal state of him that so dieth. Suppose one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit; no man can judge of their eternal condition by the manner of any of these kinds of deaths. He that dies quietly, suddenly, or under consternation of spirit, may go to heaven, or may go to hell;^b no man can tell whither a man goes, by any such manner of death. The judgment, therefore, that we make of the eternal condition of man, must be gathered from another consideration; to wit, Did the man die in his sins? Did he

^b "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—*Proverbs*, ii., 22.

die in unbelief? Did he die before he was born again? Then he is gone to the devil and hell, though he died never so quietly. Again, Was the man a good man? Had he faith and holiness? Was he a lover and a worshipper of God by Christ, according to his word? Then he is gone to God and heaven, how suddenly, or in what consternation of mind soever he died. But Mr. Badman was naught, his life was evil, his ways were evil, evil to his end: he therefore went to hell and to the devil, how quietly soever he died.

Indeed there is, in some cases, a judgment to be made of a man's eternal condition by the manner of the death he dieth. As suppose now a man should murder himself, or live a wicked life, and after that die in utter despair; these men, without doubt, do both of them go to hell. And here I will take occasion to speak of two of Mr. Badman's brethren, (for you know I told you before that he had brethren,) and of the manner of their death. One of them killed himself; and the other, after a wicked life, died in utter despair. Now I should not be afraid to conclude of both these, that they went by and through their death to hell.

Atten. Pray tell me concerning the first, how he made away with himself?

Wise. Why, he took a knife and cut his own throat, and immediately gave up the ghost and died. Now, what can we judge of such a man's condition, since the scripture saith, "No murderer hath eternal life," &c., but that it must be concluded, that such a one is gone to hell? He was a murderer, a self-murderer, and he is the worst murderer, one that slays his own body and soul: nor do we find mention made of any but cursed ones that do such kinds of deeds; I say, no mention made in holy writ of any others, but such, that murder themselves.

And this is a sore judgment of God upon men, when God shall, for the sins of such, give them up to be their own executioners, or rather to execute his judgment and anger upon themselves. And let me earnestly give this caution to sinners. Take heed, Sirs, break off your sins, lest God serve you as he served Mr. Badman's brother, that is, lest he give you up to be your own murderers.

☞ *Atten.* Now you talk of this; I did once know a man, a barber, that took his own razor, and cut his own throat, and then put his head out of his chamber window, to show the neighbours what he had done, and after a little while died.

☞ *Wise.* I can tell you a more dreadful thing than this ; I mean as to the manner of doing the fact. There was, about twelve years since, a man that lived at Brafield, by Northampton, named John Cox, that murdered himself ; the manner of his doing of it was thus. He was a poor man, and had for some time been sick, (and the time of his sickness was about the beginning of hay-time,) and taking too many thoughts how he should live afterwards, if he lost his present season of work, he fell into deep despair about the world, and cried out to his wife the morning before he killed himself, saying, We are undone. But quickly after, he desired his wife to depart the room, because, said he, I will see if I can get any rest ; so she went out : but he, instead of sleeping, quickly took his razor, and therewith cut up a great hole in his side, out of which he pulled and cut off some of his guts, and threw them, with the blood, up and down the chamber. But this not speeding of him so soon as he desired, he took the same razor, and therewith cut his own throat. His wife then hearing of him sigh and fetch his wind short, came again into the room to him ; and seeing what he had done, she ran out and called in some neighbours, who came to him where he lay in a bloody manner, frightful to behold. Then said one of them to him, Ah ! John, what have you done ? Are you not sorry for what you have done ? He answered roughly, It is too late to be sorry. Then said the same person to him again, Ah ! pray to God to forgive this bloody act of thine. At the hearing of which exhortation, he seemed much offended, and in an angry manner said, Pray ! and with that flung himself away to the wall, and so after a few gasps died desperately. When he had turned him off his back to the wall, the blood ran out of his belly as out of a bowl, and soaked quite through the bed to the boards, and through the chinks of the boards it ran pouring down to the ground. Some said, that when the neighbours came to see him, he lay groping with his hand in his bowels, reaching upward, as was thought, that he might have pulled, or cut out his heart. It was said also, that some of his liver had been by him torn out and cast upon the boards, and that many of his guts hung out of the bed on the side thereof ; but I cannot confirm all particulars ; but the general of the story, with these circumstances above mentioned, is true. I had it from a sober and credible person, who himself was one that saw him in this bloody state, and that talked with him, as was hinted before.

Many other such dreadful things might be told you, but these are

enough, and too many too, if God in his wisdom had thought necessary to prevent them.

Atten. This is a dreadful story : and I would to God that it might be a warning to others to instruct them to fear before God, and pray, lest he gives them up to do as John Cox hath done. For surely self-murderers cannot go to heaven ; and therefore, as you have said, he that dieth by his own hands, is certainly gone to hell. But speak a word or two of the other man you mentioned.

Wise. What ! Of a wicked man dying in despair ?

Atten. Yes, of a wicked man dying in despair.

Wise. Well, then : This Mr. Badman's other brother was a very wicked man, both in heart and life ; I say in heart, because he was so in life ; nor could anything reclaim him ; neither good men, good books, good examples, nor God's judgments. Well, after he had lived a great while in his sins, God smote him with a sickness of which he died. Now, in his sickness, his conscience began to be awakened, and he began to roar out of his ill-spent life, insomuch that the town began to ring of him. Now, when it was noised about, many of the neighbours came to see him, and to read by him, as is the common way with some ; but all that they could do, could not abate his terror, but he would lie in his bed gnashing of his teeth, and wringing of his wrists, concluding upon the damnation of his soul, and in that horror and despair he died ; not calling upon God, but distrusting in his mercy, and blaspheming of his name.¹

Atten. This brings to my mind a man that a friend of mine told me of. He had been a wicked liver ; so when he came to die, he fell into despair ; and having concluded that God had no mercy for him, he addressed himself to the devil for favour, saying, Good devil, be good unto me.

Wise. This is almost like Saul, who being forsaken of God, went to the witch of Endor, and so to the devil, for help. But alas, should I set myself to collect these dreadful stories, it would be easy in little time to present you with hundreds of them. But I will conclude as I began ; they that are their own murderers, or that die in despair, after they have lived a life of wickedness, do surely go to hell.

¹ This case, for the truth of which it will be seen Bunyan vouches, is but one of ten thousand, in which those who were careless of religion while in health, awoke to a sense of their culpable negligence, to horror and dismay when at the point of death.

And here I would put in a caution: Every one that dieth under consternation of spirit, that is, under amazement and great fear, do not therefore die in despair; for a good man may have this for his bands in his death, and yet go to heaven and glory. For as I said before, he that is a good man, a man that hath faith and holiness, a lover and worshipper of God by Christ, according to his word, may die in consternation of spirit; for Satan will not be wanting to assault good men upon their deathbed, but they are secured by the word and power of God; yea, and are also helped, though with much agony of spirit, to exercise themselves in faith and prayer, the which he that dieth in despair can by no means do.¹ But let us return to Mr. Badman, and enter further discourse of the manner of his death.

Atten. I think you and I are both of a mind; for just now I was thinking to call you back to him also. And pray, now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still death.

Wise. With all my heart: You know we were speaking before of the manner of Mr. Badman's death; how that he died still and quietly; upon which you made observation, that the common people conclude, that if a man dies quietly, and as they call it, like a lamb, he is certainly gone to heaven; when, alas! if a wicked man dies quietly, if a man that has all his days lived in notorious sin, dieth quietly, his quiet dying is so far off from being a sign of his being saved, that it is an uncontrollable proof of his damnation. This was Mr. Badman's case; he lived wickedly even to the last, and then went quietly out of the world; therefore, Mr. Badman is gone to hell.

Atten. Well, but since you are upon it, and also so confident in it, to wit, that a man that lives a wicked life till he dies, and then dies quietly,

¹The mighty change which all must undergo, and a sense of his own deficiencies, will sometimes oppress the sincere christian when sinking from bodily infirmity; but hope often revives in his last moments, and presents to the dim and glassy eye of the dying man, a glorious vision of the promised land—

"The Rainbow bending in the skie,
Bedecked with sundry hewes,
Is like the seat of God on hie,
And seemes to tell these newes:
That as thereby he promised
To drowne the world no more,
So by the blood which Christ hath shed
He will our health restore." —*Glascoigne.*

is gone to hell, let me see what show of proof you have for this your opinion.

Wise. My first argument is drawn from the necessity of repentance. No man can be saved except he repents, nor can he repent that sees not, that knows not that he is a sinner; and he that he knows himself to be a sinner, will, I warrant him, be molested for the time by that knowledge. This, as it is testified by all the scriptures, so it is testified by christian experience. He that knows himself to be a sinner, is molested, especially if that knowledge comes not to him until he is cast upon his deathbed; molested, I say, before he can die quietly; yea, he is molested, dejected, and cast down; he is also made to cry out, to hunger and thirst after mercy by Christ; and if at all he shall indeed come to die quietly, I mean with that quietness that is begotten by faith and hope in God's mercy, (to the which Mr. Badman and his brethren were utter strangers,) his quietness is distinguished, by all judicious observers, by what went before it, by what it flows from, and also by what is the fruit thereof.^k

I must confess I am no admirer of sickbed repentance, for I think verily it is seldom good for any thing, but I say, he that hath lived in sin and profaneness all his days, as Mr. Badman did, and yet shall die quietly, that is, without repentance steps in betwixt life and death, he is assuredly gone to hell, and is damned.

Atten. This does look like an argument indeed; for repentance must come, or else we must go to hellfire; and if a lewd liver shall (I mean that so continues till the day of his death) yet go out of the world quietly, it is a sign that he died without repentance, and so a sign that he is damned.

Wise. I am satisfied in it, for my part, and that from the necessity and nature of repentance. It is necessary, because God calls for it, and will not pardon sin without it: "Except ye repent, ye shall all likewise perish." This is that which God hath said, and he will prove but a foolhardy man that shall yet think to go to heaven and glory without it. "Repent, for the axe is laid to the root of the tree; every tree therefore that bringeth not forth good fruit" (but no good fruit can be where there is no sound repentance) "shall he hewn down, and cast into the fire."

^k The truth of this reflection can hardly be questioned. Dull indifference offers no proof that the perishing mortal has made his peace with God. In some cases remorseless murderers have died tranquilly. Could such insensibility justify a confident belief that salvation was theirs?

This was Mr. Badman's case ; he had attending of him a sinful life and that to the very last, and yet died quietly, that is, without repentance ; he is gone to hell, and is damned. For the nature of repentance, I have touched upon that already, and showed, that it never was where a quiet death is the immediate companion of a sinful life ; and therefore Mr. Badman is gone to hell.

2. My second argument is drawn from that blessed word of Christ, "While the strong man armed keeps the house, his goods are in peace, till a stronger than he comes;" but the strong man armed kept Mr. Badman's house, that is, his heart, and soul, and body, for he went from a sinful life quietly out of this world. The stronger did not disturb by intercepting with sound repentance betwixt his sinful life and his quiet death ; therefore, Mr. Badman is gone to hell.

The strong man armed is the devil, and quietness is his security. The devil never fears losing of the sinner, if he can but keep him quiet. Can he but keep him quiet in a sinful life, and quiet in his death, he is his own. Therefore he saith, his goods are in peace ; that is, out of danger. There is no fear of the devil's losing such a soul, I say, because Christ, who is the best judge in this matter, saith, his goods are at peace, in quiet, and out of danger.

Allen. This is a good one too ; for, doubtless, peace and quiet with sin, is one of the greatest signs of a damnable state.

Wise. So it is : Therefore, when God would show the greatness of his anger against sin and sinners, in one word, he saith, "They are joined to idols, let them alone." Let them alone, that is, disturb them not ; let them go on without control ; let the devil enjoy them peaceably ; let him carry them out of the world unconverted quietly. This is one of the sorest of judgments, and bespeaketh the burning anger of God against sinful men. See also when you come home, Hosea, iv. 14, "I will not punish your daughters when they commit whoredom." I will let them alone, they shall live and die in their sins. But,

3. My third argument is drawn from that saying of Christ, "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."

There are three things that I will take notice of from these words.

(1.) The first is, That there can be no conversion to God where the eye

is darkened, and the heart hardened. The eye must first be made to see, and the heart to break and relent under and for sin, or else there can be no conversion. "He hath blinded their eyes, and hardened their hearts, lest they should see, and understand, and so be converted." And this was clearly Mr. Badman's case; he lived a wicked life, and also died with his eyes shut, and heart hardened, as is manifest, in that a sinful life was joined with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinful life in hell-fire.

(2.) The second thing that I take notice of from these words is, That this is a dispensation and manifestation of God's anger against a man for his sin. When God is angry with men, I mean, when he is so angry with them, this, among many, is one of the judgments that he giveth them up unto, to wit, blindness of mind, and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of death. And then, and there, and not short of then and there, their eyes come to be opened. Hence it is said of the rich man mentioned in Luke, "He died, and in hell he lift up his eyes;" implying, that he did not lift them up before; he neither saw what he had done, nor whither he was going, till he came to the place of execution, even into hell. He died asleep in his soul; he died besotted, stupified, and so consequently for quietness, like a child or lamb, even as Mr. Badman did: this was a sign of God's anger; he had a mind to damn him for his sins, and, therefore, would not let him see nor have an heart to repent for them, lest he should convert; and his damnation, which God hath appointed, should be frustrate: "Lest they should be converted, and I should heal them."

(3.) The third thing I take notice of from hence is, That a sinful life, and quiet death annexed to it, is the ready, the open, the beaten, the common highway to hell: there is no surer sign of damnation, than for a man to die quietly after a sinful life. I do not say that all wicked men that are molested at their death with a sense of sin and fears of hell, do therefore go to heaven, for some are also made to see, and are left to despair, (not converted by seeing,) that they might go roaring out of this world to their

¹ But our author holds, as he shows us elsewhere, that the Eternal will not thus deal with his creatures till after many neglected warnings, "For God is such a lover of the soul, that he seldom lets it go on in sin, but he cries to it by his word and providences, 'Oh! do not this abominable thing that I hate!' especially at first, until it shall have hardened itself, and so provoked him to give it up in sin-revenging judgment to its own ways and doings."—*Bunyan's Greatness of the Soul*.

place ; but I say, there is no surer sign of a man's damnation, than to die quietly after a sinful life ; than to sin and die with his eyes shut ; than to sin and die with an heart that cannot repent : " He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart ; (no, not so long as they are in this world ;) lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them."

God has a judgment for wicked men ; God will be even with wicked men : God knows how to reserve the ungodly to the day of judgment to be punished ; and this is one of his ways by which he doth it. Thus it was with Mr. Badman.

4. It is said in the book of Psalms concerning the wicked, " There are no bands in their death, but their strength is firm." By no bands, he means no troubles, no gracious chastisements, no such corrections for sin as fall to be the lot of God's people for theirs ; yea, that many times fall to be theirs, at the time of their death. Therefore he adds concerning the wicked, " They are not troubled" then " like other men, neither are they plagued like other men ;" but go as securely out of the world, as if they had never sinned against God, and put their own souls in danger of damnation ; " There are no bands in their death." They seem to go unbound, and set at liberty out of this world, though they have lived notoriously wicked all their days in it. The prisoner that is to die at the gallows for his wickedness, must first have his irons knocked off his legs ; so he seems to go most at liberty, when indeed he is going to be executed for his transgressions. Wicked men also have no bands in their death ; they seem to be more at liberty when they are even at the wind-up of their sinful life, than at any time besides.

Hence you shall have them boast of their faith and hope in God's mercy, when they lie upon their death-bed ; yea, you shall have them speak as confidently of their salvation, as if they had served God all their days : when the truth is, the bottom of this their boasting is, because they have no bands in their death.

Their sin and base life comes not into their mind to correct them, and bring them to repentance ; but presumptuous thoughts, and an hope and faith of the spider's (the devil's) making, possesseth their soul, to their own eternal undoing.

Hence wicked men's hope is said to die, not before but with them ;

they give up the ghost together. And thus did Mr. Badman. His sins and his hope went with him to the gate, but there his hope left him, because it died there; but his sins went in with him, to be a worm to gnaw him in conscience for ever and ever.^m

The opinion, therefore, of the common people, concerning this kind of dying, is frivolous and vain: for Mr. Badman died like a lamb, or as they call it, like a chrisom-child, quietly, and without fear. I speak not this with reference to the struggling of nature with death, but as to the struggling of the conscience with the judgment of God. I know that nature will struggle with death: I have seen a dog and sheep die hardly: and thus may a wicked man do, because there is an antipathy betwixt nature and death. But even while, even then, when death and nature are struggling for mastery, the soul, the conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable state, as the block, or bed, on which the sick lies: and thus they may die like a chrisom-child in show, but indeed like one who by the judgment of God is bound over to eternal damnation; and that also by the same judgment is kept from seeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that so die, (for it cuts them off from all possibility of repentance, and so of salvation,) so it is as great a judgment upon those that are their companions that survive them; for by the manner of their death, they dying so quietly, so like unto chrisom-children, as they call it, they are hardened, and take courage to go on in their course.

For comparing their life with their death, their sinful cursed lives, with their childlike, lamblike death, they think that all is well, that no damnation is happened to them; though they lived like devils incarnate, yet they died like harmless ones: there was no whirlwind, no tempest, no band nor plague in their death: they died as quietly as the most godly of

^m "Our bodies shall soon lie down in the grave, and our souls be summoned to appear before the tribunal of Christ, to receive our everlasting doom; and yet, O Lord, how do the generality of men live in this world, as if they never were to leave it! How unmindful are we all of our departure! how improvident of our time! how careless of our souls, negligent in our preparations for eternity! So that thou mightest justly cut us off in the midst of our sins, and our unpreparedness to appear before thee. But, O God of all comfort and mercy, remember not our sins against thee, but remember thy own love to us in Jesus Christ, and thy tender mercies which have been ever of old."—*Paley*.

them all, and had as great faith and hope of salvation, and would talk as boldly of salvation, as if they had assurance of it. But as was their hope in life, so was their death: their hope was without trial, because it was none of God's working, and their death was without molestation, because so was the judgment of God concerning them.

But, I say, at this their survivors take heart to tread their steps, and to continue to live in the breach of the law of God; yea, they carry it stately in their villanies; for so it follows in the psalm: "There are no bands in their death, but their strength is firm," &c. "Therefore pride compasseth them (the survivors) about as a chain, violence covereth them as a garment." Therefore they take courage to do evil; therefore they pride themselves in their iniquity. Therefore; Wherefore; Why, because their fellows died, after they had lived long in a most profane and wicked life, as quietly, and as like to lambs, as if they had been innocent.

Yea, they are bold, by seeing this, to conclude, that God either does not, or will not take notice of their sins: "They speak wickedly, they speak loftily." They speak wickedly of sin, for that they make it better than by the word it is pronounced to be. They speak wickedly concerning oppression, that they commend, and count it a prudent act. They also speak loftily: "They set their mouth against the heaven," &c. "And they say, How doth God know? and is there knowledge in the Most High?" And all this, so far as I can see, ariseth in their hearts from their beholding of the quiet and lamblike death of their companions. "Behold these are the ungodly that prosper in the world, (that is, by wicked ways,) they increase in riches."

This, therefore, is a great judgment of God, both upon that man that dieth in his sins, and also upon his companion that beholdeth him so to die. He sinneth, he dieth in his sins, and yet dieth quietly.* What shall his companion say to this? What judgment shall he make how God will

* The object of the author is here to mark the distinction between the hardened impenitent profligate, and the pious, diffident, but resigned Christian. All who are duly awake to reflection feel they have mournfully erred, and as the consciousness of good or evil prevail, are sustained or depressed,—

"O, the dark days of vanity! While here
How tasteless, and how valueless when gone!
Gone! they ne'er go; when past they haunt us still;
The spirit walks of every day deceas'd,
And smiles an angel, or a fury frowns."—*Young.*

deal with him, by beholding the lamblike death of his companion? Be sure, he cannot, as from such a sight, say, Woe be to me, for judgment is before him. He cannot gather that sin is a dreadful and bitter thing, by the childlike death of Mr. Badman; but must rather, if he judgeth according to what he sees, or according to his corrupted reason, conclude with the wicked ones of old, "That every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or where is the God of judgment?"

Yea, this is enough to puzzle the wisest man. David himself was put to a stand, by beholding the quiet death of ungodly men: "Verily," says he, "I have cleansed my heart in vain, and have washed my hands in innocency," *Psa. lxxiii. 13.* They, to appearance, fare better by far than I: "Their eyes stand out with fatness, they have more than heart can wish; but all the day long have I been plagued, and chastened every morning." This, I say, made David wonder, yea, and Job and Jeremiah too: but he goeth into the sanctuary, and then he understands their end; nor could he understand it before: "I went into the sanctuary of God," What place was that? Why, there where he might inquire of God, and by him be resolved of this matter: "Then," says he, "understood I their end." Then I saw, that "thou hast set them in slippery places;" and that "thou castest them down to destruction." Castest them down, that is, suddenly, or, as the next words say, "As in a moment, they are utterly consumed with terrors:" which terrors did not seize them on their sickbed, for they had no bands in their death. The terrors, therefore, seized them there, where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief, and pricking in his reins: so deep, so hard, and so difficult did he find it, rightly to come to a determination in this matter.

And indeed this is a deep judgment of God towards ungodly sinners; it is enough to stagger a whole world, only the godly that are in the world have a sanctuary to go to, where the oracle and word of God is, by which his judgments, and a reason of many of them, are made known to, and understood by them.*

* "When Satan and his host appear,
Like him of old I faint and fear;
Like him by faith with joy I see,
A greater host engaged for me."—*Newton.*

Atten. Indeed this is a staggering dispensation ; it is full of the wisdom and anger of God : and I believe, as you have said, that it is full of judgment to the world. Who would have imagined, that had not known Mr. Badman, and yet had seen him die, but that he had been a man of an holy life and conversation, since he died so stilly, so quietly, so like a lamb, or a chrisom-child ? Would they not, I say, have concluded, that he was a righteous man ? Or, that if they had known him, and his life, yet to see him die so quietly, would they not have concluded that he had made his peace with God ? Nay, further, if some had known that he had died in his sins, and yet that he died so like a lamb, would they not have concluded, that either God doth not know our sins, or that he likes them, or that he wants power, or will, or heart, or skill, to punish them, since Mr. Badman himself went from a sinful life so quietly, so peaceable, and so like a lamb as he did ?

Wise. Without controversy, this is an heavy judgment of God upon wicked men ; one goes to hell in peace, another goes to hell in trouble ; one goes to hell, being sent thither by the hand of his companion ; one goes thither with his eyes shut, and another goes thither with his eyes open ; one goes thither roaring, and another goes thither boasting of heaven and happiness all the way he goes ; one goes thither like Mr. Badman himself, and others go thither as did his brethren. But above all, Mr. Badman's death, as to the manner of dying, is the fullest of snares and traps to wicked men ; therefore, they that die as he, are the greatest stumble to the world : they go, and go, they go on peaceably from youth to old age, and thence to the grave, and so to hell, without noise : " They go as an ox to the slaughter, and as a fool to the correction of the stocks ; " that is, both senselessly and securely. O ! but being come at the gates of hell : O ! but when they see those gates set open for them : O ! but when they see that that is their home, and that they must go in thither ; then their peace and quietness flies away for ever ; then they roar like lions, yell like dragons, howl like dogs, and tremble at their judgment, as do the devils themselves. O ! when they see they must shoot the gulf and throat of hell ! when they shall see that hell hath shut her ghastly jaws upon them ; when they shall open their eyes, and find themselves within the belly and bowels of hell ! then they will mourn, and weep, and hack, and gnash their teeth for pain. But this must not be (or if it must, yet very rarely) till they are gone out of the sight

and hearing of those mortals whom they do leave behind them alive in the world.

Atten. Well, my good neighbour Wiseman, I perceive that the sun grows low, and that you have come to a conclusion with Mr. Badman's life and death; and, therefore, I will take my leave of you. Only first let me tell you, I am glad that I have met with you to-day, and that our hap was to fall in with Mr. Badman's state. I also thank you for your freedom with me, in granting of me your reply to all my questions. I would only beg your prayers, that God will give me much grace, that I may neither live nor die as did Mr. Badman.

Wise. My good neighbour Attentive, I wish your welfare in soul and body; and if aught that I have said of Mr. Badman's life and death may be of benefit unto you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me, that I with you may be kept by the power of God, through faith, unto salvation.^p

Atten. Amen. Farewell.

Wise. I wish you heartily farewell.

^p And for himself the contrite sufferer will pray in the solemn language of David, "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore."
—*Psalms* lxxxvi., 11, 12.

THE JERUSALEM SINNER SAVED;

OR, GOOD NEWS FOR THE VILEST OF MEN.



"BEGINNING AT JERUSALEM."—Luke xxiv. 47

WHOLE verse runs thus : " And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."^a

The words were spoken by Christ, after he arose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the gospel, and is very distinctly inserted in the holy record by Matthew and Mark. " Go teach all nations," &c. " Go ye into all the world, and preach the gospel unto every creature." Matt. xxviii. 19 ; Mark xvi. 15. Only this clause is in special mentioned by Luke, who saith, That as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. Preach it, saith Christ, in all nations, but begin at Jerusalem.

The apostles, then, though they had a commission so large as to give them warrant to go and preach the gospel in all the world, yet by this clause they were limited as to the beginning of their ministry : they were to begin this work at Jerusalem. " Beginning at Jerusalem."

^a In this discourse the reader will not find all the lively varieties of allegory, but he will probably see in it what he will deem equally valuable, a great display of scriptural knowledge, illustrating in the happiest manner the careful study and successful research of the gifted author.

Before I proceed to an observation upon the words, I must (but briefly) touch upon two things : namely,

- I. Show you what Jerusalem now was.
- II. Show you what it was to preach the gospel to them.
 - I. For the first, Jerusalem is to be considered, either,
 1. With respect to the descent of her people : or,
 2. With respect to her preference and exaltation : or,
 3. With respect to her present state, as to her decays.

First, As to her descent : she was from Abraham, the sons of Jacob, a people that God singled out from the rest of the nations to set his love upon them.

Secondly, As to her preference or exaltation, she was the place of God's worship, and that which had in and with her the special tokens and signs of God's favour and presence, above any other people in the world. Hence the tribes went up to Jerusalem to worship ; there was God's house, God's high-priest, God's sacrifices accepted, and God's eye, and God's heart perpetually, Psalm lxxvi. 1, 2 ; Psalm cxii. ; 1 Kings ix, 3. But—

Thirdly, We are to consider Jerusalem also in her decays ; for as she is so considered, she is the proper object of our text, as will be further showed by and by.

Jerusalem, as I told you, was the place and seat of God's worship, but now decayed, degenerated, and apostatized. The word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions ; they had rejected also the most weighty ordinances, and put in the room thereof their own little things, Matt. xv. ; Mark vii. Jerusalem was therefore now greatly backsliding, and become the place where truth and true religion were much defaced.

It was also now become the very sink of sin and seat of hypocrisy, and gulf where true religion was drowned. Here also now reigned presumption, and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy vented itself against the power of godliness, in all places where it was espied ; as also against the promoters of it ; yea, their Lord and Maker could not escape them.

In a word, Jerusalem was now become the shambles, the very slaughter-shop for saints. This was the place wherein the prophets, Christ, and his people, were most horribly persecuted and murdered. Yea, so hardened

at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself by wish under the guilt and damning evil of it ; saying, when she had murdered the Son of God, " His blood be upon us and our children."

And though Jesus Christ did, both by doctrine, miracles, and holiness of life, seek to put a stop to their villanies, yet they shut their eyes, stopped their ears, and rested not, till, as was hinted before, they had driven him out of the world. Yea, that they might, if possible, have extinguished his name, and exploded his doctrine out of the world, they, against all argument, and in despite of heaven, its mighty hand, and undeniable proof of his resurrection, did hire soldiers to invent a lie, saying, his disciples stole him away from the grave ; on purpose that men might not count him the Saviour of the world, nor trust in him for the remission of sins.

They were, saith Paul, contrary to all men : for they did not only shut up the door of life against themselves, but forbade that it should be open to any else. " Forbidding us," saith he, " to preach to the Gentiles, that they might be saved, to fill up their sins alway," Matt. xxiii. 35 ; chap. xv. 7—9 ; Mark vii. 6—8 ; Matt. iii. 7—9 ; John viii. 33, 41 ; Matt. xxvii. 18 ; Mark iii. 30 ; Matt. xxiii. 37 ; Luke xiii. 33, 34 ; Matt. xxvii. 25 ; chap. xx. 11—16 ; 1 Thess. ii. 14—16.*

This is the city, and these are the people ; this is their character, and these are their sins : nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for sin and transgression, could, or can be compared to Jerusalem ! especially if you join to the matter of fact the light they sinned against, and the patience which they abused. Infinite was the wickedness upon this account which they committed.

After all their abusings of wise men, and prophets, God sent unto them John the Baptist, to reduce them, and then his Son to redeem them ; but they would be neither reduced nor redeemed, but persecuted both to the death. Nor did they, as I said, stop here ; the holy apostles they afterwards persecuted also to death, even so many as they could ; the rest they drove from them unto the utmost corners.

* It will be found some of these texts even in the wording are remarkable for their close agreement. They impressively bring out the obstinate determination of the Jews not to relax in their hostility towards Jesus and his followers.





II. I come now to show you what it was to preach the gospel to them. It was, saith Luke, to preach to them "repentance and remission of sins" in Christ's name; or, as Mark has it, to bid them "repent and believe the gospel," Mark i. 15; not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the gospel^a is good that is not accompanied with it: and this he doth on purpose, because he would not have them deceive themselves: for with what faith can he expect remission of sins in the name of Christ, that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the gospel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith in the way of receiving the gospel. Faith is that without which it cannot be received at all; and repentance that without which it cannot be received unfeignedly. When therefore Christ says, he would have repentance and remission of sins preached in his name among all nations, it is as much as to say, I will that all men every where be sorry for their sins, and accept of mercy at God's hand through me, lest they fall under his wrath in the judgment. For as I had said, without repentance, what pretence soever men have of faith, they cannot escape the wrath to come. Wherefore Paul saith, God commands "all men every where to repent," (in order to their salvation), "because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," Acts xvii. 31.

And now to come to this clause, "Beginning at Jerusalem;" that is, that Christ would have Jerusalem have the first offer of the gospel.

1. This cannot be so commanded, because they had now any more right of themselves thereto than had any of the nations of the world; for their sins had divested them of all self-deservings.

2. Nor yet, because they stood upon the advance-ground with the worst of the sinners of the nations; nay, rather, the sinners of the nations had the advance-ground of them: for Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations that God cast out before the children of Israel, 2 Chron. xxxiii.

^a "No pretended faith in the gospel," the writer is anxious to press on his readers, will avail those who are not truly penitent. In his time well did he know that many in high places who made great pretensions to piety, had after all nothing more than a "pretended faith in the gospel."

3. It must therefore follow, that this clause, *Begin at Jerusalem*, was put into this commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.

Whatever, therefore, their relation was to Abraham, Isaac, or Jacob, however they formerly had been the people among whom God had placed his name and worship, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the highest sins which the people of the world were capable of committing. Nay, none can be capable of committing of such unpardonable sins as they committed against their God, when they slew his Son, and persecuted his name and word.

From these words, therefore, thus explained, we gain this observation :

That Jesus Christ would have mercy offered in the first place to the biggest sinners.

That these Jerusalem sinners were the biggest sinners that ever were in the world, I think none will deny, that believes that Christ was the best man that ever was in the world, and also was their Lord God. And that they were to have the first offer of his grace, the text is as clear as the sun; for it saith, "*Begin at Jerusalem.*" "*Preach,*" saith he, "*repentance and remission of sins*" to the Jerusalem sinners: to the Jerusalem sinners in the first place.

One would a-thought, since the Jerusalem sinners were the worst and greatest sinners, Christ's greatest enemies, and those that not only despised his person, doctrine, and miracles, but that a little before had had their hands up to the elbows in his heart-blood, that he should rather have said, *Go into all the world, and preach repentance and remission of sins among all nations; and after that offer the same to Jerusalem; yea, it had been infinite grace, if he had said so.* But what grace is this, or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem, in the first place to the worst of sinners!

Nor was this the first time that the grace which was in the heart of

¹ Repentance being the condition of remission of sins, those whose transgressions were of a character the most unpardonable, as they would seem to mortal eyes, were clearly those who had most need of repentance, and therefore those whom a merciful Saviour would first call upon to repent.

Christ thus showed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived even among these Jerusalem sinners, which was the most vile amongst them, he still in his preaching did signify that he had a desire that the worst of these worst should in the first place come unto him. The which he sheweth, where he saith to the better sort of them, "The publicans and harlots enter into the kingdom of God before you," Matt. xxi. 31. Also when he compared Jerusalem with the sinners of the nations, then he commands that the Jerusalem sinners should have the gospel at present confined to them. "Go not," saith he, "into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel," Matt. x. 5, 6; chap. xxiii. 37; but go rather to them, for they were in the most fearful plight.

These therefore must have the cream of the gospel, namely, the first offer thereof in his lifetime: yea, when he departed out of the world, he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind, a careful mind, as it seems, to privilege the worst of sinners with the first offer of mercy, and to take from among them a people to be the first fruits unto God and to the Lamb.

The fifteenth of Luke also is famous for this, where the Lord Jesus takes more care, as appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other pence, or for the son that said he had never transgressed, yea, he shows that there is joy in heaven, among the angels of God, at the repentance of one sinner, more than over ninety and nine just persons, which need no repentance, Luke xv.

After this manner therefore the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this, this clause, which he carefully put into the apostles' commission to preach, when he departed hence to the Father, and then you shall see that his heart was vehemently set upon it; for these were part of his last words with them, Preach my gospel to all nations, but see that you begin at Jerusalem.

Nor did the apostles overlook this clause when their Lord was gone into heaven: they went first to them of Jerusalem, and preached Christ's gospel to them: they abode also there for a season and time, and

preached it to no body else, for they had regard to the commandment of their Lord.

And it is to be observed, namely, that the first sermon which they preached after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to these that were the murderers of Jesus Christ, Acts ii. 23, for these are part of the sermon: "Ye took him, and by wicked hands have crucified and slain him." Yea, the next sermon, and the next, and also the next to that, was preached to the self-same murderers, to the end they might be saved, Acts iii. 14—16; chap. iv. 10, 11; chap. v. 30; chap. vii. 52.*

But we will return to the first sermon that was preached to these Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered.

For after that Peter, and the rest of the apostles, had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of Life, and after they had duly fallen under the guilt of their murder, saying, "Men and brethren, what shall we do?" he replies, by an universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptized for the remission of their sins in his name, they should receive the gift of the Holy Ghost, Acts ii. 37, 38.

This he said to them all, though he knew that they were such sinners. Yea, he said it without the least stick or stop, or pause of spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an objection against one of them, that by a particular clause in his exhortation, he endeavours, that not one of them may escape the salvation offered. "Repent," saith he, "and be baptized every one of you." I shut out never a one of you; for I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation. But why speaks he so particularly? Oh! there were reasons for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness, could not perhaps be reached to a removal

* The view thus afforded of the congregation to whom the disciples first preached after the death of their Master suggests a picture of thrilling interest.

thereof, but by this particular application. Repent every one of you; be baptized every one of you, in his name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

Object. But I was one of them that plotted to take away his life. May I be saved by him?

Peter. Every one of you.

Object. But I was one of them that bare false witness against him. Is there grace for me?

Peter. For every one of you.

Object. But I was one of them that cried out, Crucify him, crucify him; and desired that Barabbas the murderer might live, rather than him. What will become of me, think you?

Peter. I am to preach repentance and remission of sins to every one of you, says Peter.

Object. But I was one of them that did spit in his face when he stood before his accusers. I also was one that mocked him, when in anguish he hanged bleeding on the tree. Is there room for me?

Peter. For every one of you, says Peter.

Object. But I was one of them that in his extremity said, give him gall and vinegar to drink. Why may not I expect the same when anguish and guilt is upon me?

Peter. Repent of these your wickednesses, and here is remission of sins for every one of you.

Object. But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hopes for me?

Peter. There is for every one of you. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Oh! what a blessed "Every one of you," is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he, that any of these should escape the hand of mercy! Yea, what

* In the whole rage of theology we can hardly find so powerful, so ample an exposition of the abounding mercy of the Almighty for the beings he has created. It is in the spirit of the gospel, "Come all ye that are weary, and heavy laden, and I will give you rest." Few of the sons of men could hope for salvation if only those whose sins were few could hope for pardon. Bunyan would have none despair—

"For while the lamp holds out to burn,
The vilest sinner may return."

an amazing wonder it is to think, that above all the world, and above every body in it, these should have the first offer of mercy! "Beginning at Jerusalem."

But was there not something of moment in this clause of the commission? Did not Peter, think you, see a great deal in it, that he should thus begin with these men, and thus offer, so particularly, this grace to each particular man of them?

But, as I told you, this is not all; these Jerusalem sinners must have this offer again and again; every one of them must be offered it over and over. Christ would not take their first rejection for a denial, nor their second repulse for a denial; but he will have grace offered once, and twice, and thrice, to these Jerusalem sinners. Is not this amazing grace! Christ will not be put off. These are the sinners that are sinners indeed. They are sinners of the biggest sort; consequently such as Christ can, if they convert and be saved, best serve his ends and designs upon. Of which more anon.

But what a pitch of grace is this! Christ is minded to amaze the world, and to show, that he acteth not like the children of men. This is that which he said of old. "I will not execute the fierceness of my wrath, I will not return to destroy Ephraim; for I am God and not man," Hos. xi. 9. This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is seen in our text. The biggest sinners must first be offered mercy; they must, I say, have the cream of the gospel offered unto them.

But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again, to accept of grace and forgiveness, for their murder committed upon the Son of God. You have killed, yea, "you have denied the holy one and the just, and desired a murderer to be granted unto you; and killed the Prince of life." Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, Acts iii. 14, 15; as being loath that they should escape the mercy of forgiveness; and exhorts them again to repent, that their sins might "be blotted out," verses 19, 20.

Again, in the fourth chapter, he charges them afresh with this murder,

ver. 10 ; but withal tells them, salvation is in no other. Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the gospel ; saying, "There is none other name under heaven given among men, whereby we must be saved," ver. 12.

In the fifth chapter you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them, that that very Jesus whom they had slain and hanged on a tree, him God had raised up, and exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins : ver. 29—31. Still insinuating, that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

'Tis true, after they began to kill again, and when nothing but killing would serve their turn, then they that were scattered abroad went every where preaching the word. Yet even some of them so hankered after the conversion of the Jews, that they preached the gospel only to them. Also the apostles still made their abode at Jerusalem, in hopes that they might yet let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the gospel, in the first place, to those of them that for their wickedness were scattered like vagabonds among the nations ; yea, and when they rendered rebellion and blasphemy for their service and love, they replied, it was necessary that the word of God should first have been spoken to them, Acts i. 8 ; chap. xiii. 46, 47.

Nor was this their preaching unsuccessful among these people : but the Lord Jesus so wrought with the word thus spoken, that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first ; and afterwards two thousand more ; for now they were in number about five thousand ; whereas before sermons were preached to these murderers, the number of the disciples was not above "a hundred and twenty," Acts i. 15 ; chap. ii. 41 ; chap. iv. 4.

Also among these people that thus flocked to him for mercy, there was a "great company of the priests ;" chap. vi. 7. Now the priests were they that were the greatest of these biggest sinners ; they were the ringleaders,

* The anxious care with which the author traced the progress and marked the success of those whom it was his ambition to follow, brings very distinctly to the mind striking incidents which moderately attentive readers might pass over without appreciating all their importance.

they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that were the cause why the uproar increased, until Pilate had given sentence upon him. "The chief priests and elders," says the text, "persuaded (the people) the multitude," that they should ask Barabba's, and destroy Jesus, Matt. xxvii. 20. And yet behold the priests, yea, a great company of the priests, became obedient to the faith.

Oh, the greatness of the grace of Christ, that he should be thus in love with the souls of Jerusalem sinners! that he should be thus delighted with the salvation of the Jerusalem sinners! that he should not only will that his gospel should be offered them, but that it should be offered unto them first, and before other sinners were admitted to a hearing of it. "Begin at Jerusalem."

Were this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the soul, if the sinner be penitent, how bad a life soever he has lived, how many soever in number are his sins?

But this grace is hid from the eyes of men; the devil hides it from them; for he knows it is alluring, he knows it has an attracting virtue in it: for this is it that above all arguments can draw the soul to God.

I cannot help it, but must let drop another word. The first church, the Jerusalem church, from whence the gospel was to be sent into all the world, was a church made up of Jerusalem sinners. These great sinners were here the most shining monuments of the exceeding grace of God.

Thus you see I have proved the doctrine; and that not only by showing you that this was the practice of the Lord Jesus Christ in his lifetime, but his last will when he went up to God; saying, Begin to preach at Jerusalem.

Yea, it is yet further manifested, in that when his ministers first began to preach there, he joined his power to the word, to the converting of thousands of his betrayers and murderers, and also many of the ringleading priests to the faith.

I shall now proceed, and shall show you,

1. The reasons of the point:
2. And then make some application of the whole.

The observation, you know, is this: Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sin-

ners: "Preach repentance, and remission of sins, in my name, among all nations, beginning at Jerusalem."

The reasons of the point are :

First, Because the biggest sinners have most need thereof. He that has most need, reason says, should be helped first. I mean, when a helping hand is offered, and now it is : for the gospel of the grace of God is sent to help the world, Acts xvi. 9. But the biggest sinner has most need. Therefore, in reason, when mercy is sent down from heaven to men, the worst of men should have the first offer of it. "Begin at Jerusalem." This is the reason which the Lord Christ himself renders, why in his lifetime he left the best, and turned him to the worst ; why he sat so loose from the righteous, and stuck so close to the wicked. "The whole," saith he, "have no need of the physician, but the sick. I came not to call the righteous, but sinners to repentance," Mark ii. 15—17.

Above you read, that the scribes and pharisees said to his disciples, "How is it that he eateth and drinketh with publicans and sinners?" Alas! they did not know the reason : but the Lord renders them one, and such an one as is both natural and cogent, saying, These have need, most need. Their great necessity requires that I should be most friendly, and show my grace first to them.

Not that the other were sinless, and so had no need of a Saviour ; but the publicans and their companions were the biggest sinners ; they were, as to view, worse than the scribes ; and therefore in reason should be helped first, because they had most need of a Saviour.

Men that are at the point to die have more need of the physician than they that are but now and then troubled with an heart-fainting qualm. The publicans and sinners were, as it were, in the mouth of death ; death was swallowing of them down : and therefore the Lord Jesus receives them first, offers them mercy first. "The whole have no need of the physician, but the sick. I came not to call the righteous, but sinners to repentance." The sick, as I said, is the biggest sinner, whether he sees his disease or not. He is stained from head to foot, from heart to life and conversation. This man, in every man's judgment, has the most need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the visible characters, and obvious symptoms, of eternal damnation. This therefore is the man that has need, most need ; and therefore in reason should be helped in the first place.

Thus it was with the people concerned in the text, they were the worst of sinners, Jerusalem sinners, sinners of the biggest size ; and therefore such as had the greatest need ; wherefore they must have mercy offered to them, before it be offered any where else in the world. "Begin at Jerusalem," offer mercy first to a Jerusalem sinner. This man has most need, he is farthest from God, nearest to hell, and so one that has most need. This man's sins are in number the most, in cry the loudest, in weight the heaviest, and consequently will sink him soonest ; wherefore he has most need of mercy. This man is shut up in Satan's hand, fastest bound in the cords of his sins : one that justice is whetting his sword to cut off ; and therefore has most need, not only of mercy, but that it should be extended to him in the first place.

But a little further to show you the true nature of this reason, to wit, That Jesus Christ would have mercy offered, in the first place, to the biggest sinners.

First, Mercy ariseth from the bowels and compassion, from pity, and from a feeling of the condition of those in misery. "In his love, and in his pity, he saveth us." And again, "The Lord is pitiful, very pitiful, and of great mercy," Isa. lxiii. 9 ; James v. 11.*

Now, where pity and compassion is, there is yearning of bowels ; and where is that, there is a readiness to help. And, I say again, the more deplorable and dreadful the condition is, the more directly both bowels and compassion turn themselves to such, and offer help and deliverance. All this flows from our first scripture proof, I came to call them that have need ; to call them first, while the rest look on and murmur.

"How shall I give thee up, Ephraim ?" Ephraim was a revolter from God, a man that had given himself up to devilism : a company of men, the ten tribes, that worshipped devils, while Judah kept with his God. "But how shall I give thee up, Ephraim ? How shall I deliver thee, Israel ? How shall I make thee as Admah ? How shall I set thee as Zeboim ?" (and yet thou art worse than they : nor has Samaria committed half thy sins), Ezek. xvi. 46—51. "My heart is turned within me, and my repentings are kindled together," Hos. xi. 8.

But where do you find that ever the Lord did thus yearn in his bowels

* The self-righteous man, in all his writings, the author shows to be in danger. This is the lesson taught by the Saviour. The Pharisee was more likely to fail than the Publican, who could only breathe the simple unadorned but heartfelt prayer, "Lord save, or I perish."



The Good Samaritan.

for and after any self-righteous man? No, no; they are the publicans and harlots, idolaters and Jerusalem sinners, for whom his bowels thus yearn and tumble about within him: for, alas! poor worms, they have most need of mercy.

Had not the good Samaritan more compassion for that man that fell among thieves (though that fall was occasioned by his going from the place where they worshipped God, to Jericho, the cursed city) than we read he had for any other besides? His wine was for him, his oil was for him, his beast for him; his penny, his care, and his swaddling bands for him; for alas! wretch, he had most need, Luke x. 30—35.

Zaccheus the publican, the chief of the publicans, one that had made himself the richer by wronging of others; the Lord at that time singled him out from all the rest of his brother publicans, and that in the face of many Pharisees, and proclaimed in the audience of them all, that that day salvation was come to his house, Luke xix. 1—8.

The woman also that had been bound down by Satan for eighteen years together, his compassions putting him upon it, he loosed her, though those that stood by snarled at him for so doing, Luke xiii. 11—13.

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers in Israel, but because their conditions were more deplorable, (for that) they were most forlorn, and farthest from help, Luke iv. 25, 27.

But I say, why all these, thus named? why have we not a catalogue of some holy men that were so in their own eyes, and in the judgment of the world? Alas! if at any time any of them are mentioned, how seemingly coldly doth the record of scripture present them to us? Nicodemus, a night professor, and Simon the pharisee, with his fifty pence; and their great ignorance of the methods of grace, we have now and then touched upon.

Mercy seems to be out of his proper channel, when it deals with self-righteous men; but then it runs with a full stream when it extends itself to the biggest sinners. As God's mercy is not regulated by man's goodness, nor obtained by man's worthiness; so not much set out by saving of any such. But more of this anon.

And here let me ask my reader a question: suppose as thou art walking by some pond side, thou shouldst espy in it four or five children all in danger of drowning, and one in more danger than all the rest, judge

which has most need to be helped out first? I know thou wilt say, he that is nearest drowning.⁷ Why, this is the case; the bigger sinner, the nearer drowning; therefore the bigger sinner the more need of mercy; yea, of help by mercy in the first place. And to this our text agrees, when it saith, "Beginning at Jerusalem." Let the Jerusalem sinner, says Christ, have the first offer, the first invitation, the first tender of my grace and mercy, for he is the biggest sinner, and so has most need thereof.

Secondly, Christ Jesus would have mercy offered in the first place to the biggest sinners, because when they, any of them, receive it, it redounds most to the fame of his name.

Christ Jesus, as you may perceive, has put himself under the term of a physician, a doctor for curing of diseases: and you know that applause and fame, are things that physicians much desire. That is it that helps them to patients, and that also that will help their patients to commit themselves to their skill for cure, with the more confidence and repose of spirit. And the best way for a doctor or physician to get himself a name, is, in the first place, to take in hand, and cure some such as all others have given off for lost and dead. Physicians get neither name nor fame by pricking of wheals, or pricking out of thistles, or by laying of plaisters to the scratch of a pin; every old woman can do this. But if they would have a name and a fame, if they will have it quickly they must, as I said, do some great and desperate cures. Let them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give ripe wits to a fool; these are notable cures, and he that can do thus, and if he doth thus first, he shall have the name and fame he desires; he may lie a-bed till noon.

Why, Christ Jesus forgiveth sins for a name, and so begets of himself a good report in the hearts of the children of men. And therefore in reason he must be willing, as also he did command, that his mercy should be offered first to the biggest sinners.

"I will forgive their sins, iniquities, and transgressions," says he,

⁷ This is an illustration in the true spirit of Bunyan. So plain, so unaffected, that all must feel its force. It is such little but potent touches as we have here, that have commanded the admiration of Scott, Montgomery, Coleridge, and a host of men highly distinguished for their talents and their learning. His admirers have no longer cause for apprehension that "so despised a name should move a sneer."

“and it shall turn to me for a name of joy, and a praise and an honour, before all the nations of the earth,” Jer. xxxiii. 8, 9.

And hence it is, that at his first appearing he took upon him to do such mighty works: he got a fame thereby, he got a name thereby, Matt. iv. 23, 24.

When Christ had cast the legion of devils out of the man of whom you read, Mark v., he bid him go home to his friends, and tell it: “Go home,” saith he, “to thy friends, and tell them how great things God has done for thee, and has had compassion on thee, Mark v. 19. Christ Jesus seeks a name, and desireth a fame in the world; and therefore, or the better to obtain that, he commands that mercy should first be proffered to the biggest sinners, because, by the saving of one of them he makes all men marvel. As ’tis said of the man last mentioned, whom Christ cured towards the beginning of his ministry: “And he departed,” says the text, “and began to publish in Decapolis, how great things Jesus had done for him; and all men did marvel,” ver. 20.

When John told Christ, that they saw one casting out devils in his name, and they forbade him, because he followed not with them, what is the answer of Christ? “Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.” No; they will rather cause his praise to be heard, and his name to be magnified, and so put glory on the head of Christ.

But we will follow a little our metaphor: Christ, as I said, has put himself under the term of a physician; consequently he desireth that his fame, as to the salvation of sinners, may spread abroad, and that the world may see what he can do. And to this end, he has not only commanded, that the biggest sinners should have the first offer of his mercy, but has, as physicians do, put out his bills, and published his doings, that things may be read and talked of. Yea, he has moreover, in these his blessed bills, the holy scriptures I mean, inserted the very names of persons, the places of their abode, and the great cures that, by the means of his salvations, he has wrought upon them to this very end. Here is, *Item*, such a one, by my grace and redeeming blood, was made a monument of everlasting life; and such a one, by my perfect obedience, became an heir of glory. And then he produceth their names.

Item, I saved Lot from the guilt and damnation that he had procured to himself by his incest.

Item, I saved David from the vengeance that belonged to him for committing of adultery and murder.

Here is also Solomon, Manasseh, Peter, Magdalen, and many others, made mention of in this book. Yea, here are their names, their sins, and their salvations recorded together, that you may read and know what a Saviour he is, and do him honour in the world. For why are these things thus recorded, but to show to sinners what he can do, to the praise and glory of his grace?

And it is observable, as I said before, we have but very little of the salvation of little sinners mentioned in God's book, because that would not have answered the design, to wit, to bring glory and fame to the name of the son of God.

What should be the reason, think you, why Christ should so easily take a denial of the great ones, that were the grandeur of the world, and struggle so hard for hedge-creepers and highway-men (as that parable, Luke xiv.,² seems to import he doth), but to show forth the riches of the glory of his grace to his praise? This I say, is one reason to be sure.

They that had their grounds, their yoke of oxen, and their marriage joys, were invited to come; but they made their excuse, and that served the turn. But when he comes to deal with the worst, he saith to his servants, Go ye out and bring them in hither. "Go out quickly, and bring in hither the poor, the maimed, the halt, and the blind." And they did so: and he said again, "Go out into the highways and hedges, and compel them to come in, that my house may be filled," Luke xiv. 18, 19, 23. These poor, lame, maimed, blind, hedge-creepers and highway-men, must come in, must be forced in. These, if saved, will make his merit shine.

When Christ was crucified, and hanged up between the earth and heavens, there were two thieves crucified with him; and behold, he lays hold of one of them and will have him away with him to glory. Was not this a strange act, and a display of unthought of grace? Were there none but thieves there, or were the rest of that company out of his

² To the last, the lowly, Christ commended mercy and consideration, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind. And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—*Luke*, xiv., 12, 13, 14. But too many of the Saviour's professed followers of the present day, look out for an earlier recompense.

reach? Could he not, think you, have stooped from the cross to the ground, and have laid hold on some honester man if he would? Yes, doubtless. Oh! but then he would not have displayed his grace, nor so have pursued his own designs, namely, to get to himself a praise and a name: but now he has done it to purpose. For who that shall read this story, but must confess, that the Son of God is full of grace; for a proof of the riches thereof, he left behind him, when upon the cross he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of to the end of the world to his praise. "Men shall speak of the might of thy terrible acts, and will declare thy greatness; they shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom," Psalm cxlv. 6—12.

When the word of God came among the conjurers and those sooth-sayers that you read of, Acts xix., and had prevailed with some of them to accept the grace of Christ, the Holy Ghost records it with a boast, for that it would redound to his praise, saying,

"And many of them that used curious arts, brought their books together, and burned them before all men: and counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed," Acts xix. 19, 20. It wrenched out of the clutches of Satan some of those of whom he thought himself most sure. "So mightily grew the word of God." It grew mightily, it encroached upon the kingdom of the devil. It pursued him, and took the prey; it forced him to let go his hold: it brought away captive, as prisoners taken by force of arms, some of the most valiant of his army: it fetched back from, as it were, the confines of hell, some of those that were his most trusty, and that with hell had been at an agreement: it made them come and confess their deeds, and burn their books before all men. "So mightily grew the word of God, and prevailed."

Thus, therefore, you see why Christ will have mercy offered in the first place to the biggest sinners; they have most need thereof; and this is the most ready way to extol his name that rideth upon the heavens to our help. But,

Thirdly, Christ Jesus would have mercy offered in the first place to the

biggest sinners, because by their forgiveness and salvation, others hearing of it, will be encouraged the more to come to him for life.

For the physician, by curing the most desperate at the first, doth not only get himself a name, but begets encouragement in the minds of other diseased folk to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diseases, his fame was spread abroad; "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan," Matt. iv. 24, 25.

See here, he first by working gets himself a fame, a name, and renown, and now men take encouragement, and bring from all quarters their diseased to him, being helped by what they had heard, to believe that their diseased should be healed.

Now, as he did with those outward cures, so he does in the proffer of his grace and mercy: he proffers that in the first place to the biggest sinners, that others may take heart to come to him to be saved. I will give you a scripture or two, I mean to show you that Christ, by commanding that his mercy should in the first place be offered to the biggest of sinners, has a design thereby to encourage and provoke others to come also to him for mercy.*

"God," saith Paul, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." But why did he do all this? "That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus," Eph. ii. 4—7.

"——— I now must give it up,
I cried in deep despair;
How could I dream of drawing hope,
From what I cannot bear?
Again my Saviour brought me aid,
And when he set me free,
Trust simply on my word, he said,
And leave the rest to me."—*Newton.*

See, here is a design ; God lets out his mercy to Ephesus of design, even to show to the ages to come the exceeding riches of his grace, in his kindness to them through Christ Jesus. And why to show by these the exceeding riches of his grace to the ages to come, through Christ Jesus, but to allure them, and their children also, to come to him, and to partake of the same grace through Christ Jesus ?

But what was Paul, and the Ephesian sinners ? (of Paul we will speak anon). These Ephesian sinners, they were men dead in sins, men that walked according to the dictates and motions of the devil ; worshippers of Diana, that effeminate goddess ; men far off from God, aliens and strangers to all good things ; such as were far off from that, as I said, and consequently in a most deplorable condition. As the Jerusalem sinners were of the highest sort among the Jews, so these Ephesian sinners were of the highest sort among the Gentiles ; Eph. ii. 1—3, 11, 12 ; Acts xix. 35.

Wherefore as by the Jerusalem sinners, in saving them first, he had a design to provoke others to come to him for mercy, so the same design is here set on foot again, in his calling and converting the Ephesian sinners, "That in the ages to come he might show the exceeding riches of his grace," says he, "in his kindness towards us through Christ Jesus." There is yet one hint behind. It is said that God saved these for his love ; that is, as I think, for the setting forth, for the commendations of his love, for the advance of his love, in the hearts and minds of them that should come after. As who should say, God has had mercy upon, and been gracious to you, that he might show to others, for their encouragement, that they have ground to come to him to be saved. When God saves one great sinner, it is to encourage another great sinner to come to him for mercy.

He saved the thief, to encourage thieves to come to him for mercy ; he saved Magdalen to encourage other Magdalens to come to him for mercy ; he saved Saul, to encourage Sauls to come to him for mercy ; and this Paul himself doth say, "For this cause," saith he, "I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting," 1 Tim. i. 16.

How plain are the words ! Christ, in saving me, has given to the world a pattern of his grace, that they might see and believe, and come, and be

saved ; that they that are to be born hereafter might believe on Jesus Christ to life everlasting.

But what was Paul ? Why, he tells you himself ; I am, says he, the chief of sinners : I was, says he, a blasphemer, a persecutor, an injurious person ; but I obtained mercy, 1 Tim. i. 14, 15. Ay, that is well for you, Paul ; but what advantage have we thereby ? Oh, very much, saith he ; for, “ for this cause I obtained mercy, that in me first, Jesus Christ might show all long-suffering for a pattern to them which shall believe on him to life everlasting.”

Thus, therefore, you see that this third reason is of strength, namely, that Jesus Christ would have mercy offered in the first place to the biggest sinners, because, by their forgiveness and salvation, others, hearing of it will be encouraged the more to come to him for mercy.^b

It may well therefore be said to God, Thou delightest in mercy, and mercy pleaseth thee, Mich. vii. 18.

But who believes that this was God’s design in showing mercy of old—namely, that we that come after might take courage to come to him for mercy ; or that Jesus Christ would have mercy offered in the first place to the biggest sinners, to stir up others to come to him for life ? This is not the manner of men, O God !

But David saw this betimes ; therefore he makes this one argument with God, that he would blot out his transgressions, that he would forgive his adultery, his murders, and horrible hypocrisy. Do it, O Lord, saith he, do it, and “ then will I teach transgressors thy ways, and sinners shall be converted unto thee,” Psalm li. 7—13.

He knew that the conversion of sinners would be a work highly pleasing to God, as being that which he had designed before he made mountain or hill : wherefore he comes, and he saith, Save me, O Lord ; if thou wilt but save me, I will fall in with thy design ; I will help to bring what sinners to thee I can. And, Lord, I am willing to be made a preacher myself, for that I have been a horrible sinner : wherefore, if thou shalt forgive my great transgressions, I shall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promise, that if thou wilt have mercy upon me, it shall tend to the glory of thy grace, and also to the increase

^b The fountain of mercy is not to be exhausted, but gives forth its waters more fully for being largely drawn upon. And he saith unto them, “ Why are ye fearful ? O ye of little faith.”—*Matthew viii.*, 20.



Christ and the woman of Samaria .

of thy kingdom ; for I will tell it, and sinners will hear on 't. And there is nothing so suiteth with the hearing sinner as mercy, and to be informed that God is willing to bestow it upon him. "I will teach transgressors thy ways, and sinners shall be converted unto thee."

Nor will Christ Jesus miss of his design in proffering of mercy in the first place to the biggest sinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there. They knew that she was a town sinner, an adulteress, yea, one that after the most audacious manner lived in uncleanness with a man that was not her husband : but when she, from a turn upon her heart, went into the city, and said to her neighbours, "Come," Oh how they came! how they flocked out of the city to Jesus Christ! "Then they went out of the city, and came to him." "And many of the Samaritans (people perhaps as bad as herself) believed on him, for the saying of the woman, which testified, saying, He told me all that ever I did," John iv. 39.

That word, "He told me all that ever I did," was a great argument with them ; for by that they gathered, that though he knew her to be vile, yet he did not despise her, nor refuse to show how willing he was to communicate his grace unto her ; and this fetched over, first her, then them.

This woman, as I said, was a Samaritan sinner, a sinner of the worst complexion : for the Jews abhorred to have aught to do with them, ver 9 ; wherefore none more fit than she to be made one of the decoys of heaven, to bring others of these Samaritan wild-fowls under the net of the grace of Christ. And she did the work to purpose. Many, and many more of the Samaritans believed on him, ver. 40—42. The heart of man, though set on sin, will, when it comes once to a persuasion that God is willing to have mercy upon us, incline to come to Jesus Christ for life.* Witness those turn-aways from God that you also read of in Jeremiah ; for after they had heard three or four times over, that God had mercy for backsliders, they broke out, and said, "Behold, we come unto thee, for thou art the Lord our God." Or as those in Hosea did, "For in thee the fatherless find mercy," Jer. iii. 22 ; Hos. xiv. 1—3.

Mercy, and the revelation thereof, is the only antidote against sin. It

* "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress ; so our eyes wait upon the Lord our God, until that he have mercy upon us."—*Psaln cxxiii.*, 2.

is of a thawing nature ; it will loose the heart that is frozen up in sin ; yea, it will make the unwilling willing to come to Jesus Christ for life.

Wherefore, do you think, was it that Jesus Christ told the adulterous woman, and that before so many sinners, that he had not condemned her, but to allure her, with them there present, to hope to find favour at his hands? (As he also saith in another place, "I came not to judge, but to save the world.") For might they not thence most rationally conclude, that if Jesus Christ had rather save than damn an harlot, there was encouragement for them to come to him for mercy.^d

I heard once a story from a soldier, who with his company had laid siege against a fort, that so long as the besieged were persuaded their foes would show them no favour, they fought like madmen ; but when they saw one of their fellows taken, and received to favour, they all came tumbling down from their fortress, and delivered themselves into their enemies' hands.

I am persuaded, did men believe that there is that grace and willingness in the heart of Christ to save sinners, as the word imports there is, they would come tumbling into his arms : but Satan has blinded their minds, that they cannot see this thing. Howbeit, the Lord Jesus has, as I said, that others might take heart and come to him, given out a commandment, that mercy should in the first place be offered to the biggest sinners. "Begin," saith he, "at Jerusalem." And thus I end the third reason.

Fourthly, Jesus Christ would have mercy offered in the first place to the biggest sinners, because that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world. The biggest sinners, they are Satan's colonels and captains, the leaders of his people, and they that most stoutly make head against the

^d " And Jesus thou thy smiles will deign,
As we before thee pray ;
For thou didst bless the infant train,
And we are less than they.
O let thy grace perform its part,
And let contention cease ;
And shed abroad in every heart
Thine everlasting peace !
Thus chastened, cleansed, entirely thine,
A flock by Jesus led ;
The sun of holiness shall shine
In glory on our head."—*H. K. White.*

Son of God. Wherefore let these first be conquered, and his kingdom will be weak. When Ishbosheth had lost his Abner, his kingdom was made weak : nor did he sit but tottering then upon his throne. So when Satan loseth his strong men, them that are mighty to work iniquity, and dexterous to manage others in the same, then is his kingdom weak, 2 Sam. iii. Therefore, I say, Christ doth offer mercy in the first place to such, the more to weaken his kingdom. Christ Jesus was glad to see Satan fall like lightning from heaven, that is, suddenly or headlong ; and it was, surely, by casting of him out of strong possessions, and by recovering of some notorious sinners out of his clutches, Luke x. 17—19.

Sampson, when he would pull down the Philistines' temple, took hold of the two main pillars of it, and breaking them, down came the house. Christ came to destroy the works of the devil, and to destroy by converting grace, as well as by redeeming blood. Now sin swarms, and lieth by legions, and whole armies, in the souls of the biggest sinners, as in garrisons : wherefore the way, the most direct way to destroy it, is first to deal with such sinners by the word of his gospel, and by the merits of his passion.

For example, though I shall give you but a homely one : suppose a family to be troubled with vermin, and one or two of the family to be in chief the breeders, the way, the quickest way to clear that family, or at least to weaken the so swarming of those vermin, is, in the first place, to sweeten the skin, head, and clothes of the chief breeders ; and then, though all the family should be apt to breed them, the number of them, and so the greatness of that plague there, will be the more impaired.

Why, there are some people that are in chief the devil's sin-breeders in the towns and places where they live. The place, town, or family where they live, must needs be horribly verminous, as it were, eaten up with vermin. Now, let the Lord Jesus, in the first place, cleanse these great breeders, and there will be given a nip to those swarms of sins that used to be committed in such places throughout the town, house, or family, where such sin-breeding persons used to be.

I speak by experience : I was one of these verminous ones, one of these great sin-breeders ; I infected all the youth of the town where I was born, with all manner of youthful vanities. The neighbours counted me so ; my practice proved me so : wherefore Christ Jesus took me first,

and taking me first, the contagion was much allayed all the town over.* When God made me sigh, they would hearken, and enquiringly say, What is the matter with John? They also gave their various opinions of me: but, as I said, sin cooled, and failed, as to his full career. When I went out to seek the bread of life; some of them would follow, and the rest be put into a muse at home. Yea, almost the town, at first, at times would go out to hear at the place where I found good; yea, young and old for a while had some reformation on them; also some of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an instance of poor I; I will come to Manasseh the king. So long as he was a ringleading sinner, the great idolater, the chief for devilism, the whole land flowed with wickedness; for he "made them to sin," and do worse than the heathen that dwelt round about them, or that was cast out from before them: but when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will say, The king reformed by power. I answer, doubtless, and by example too; for people observe their leaders; as their fathers did, so did they, 2 Chron. xxxiii. 2.

This, therefore, is another reason why Jesus would have mercy offered in the first place to the biggest sinners, because that is the best way, if they receive it, most to weaken the kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of some of the most notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to sigh, to the great suppressing of sin, the glory of Christ, and the joy of the angels of God. And ministers should, therefore, that this work might go on, take advantages to persuade with the biggest sinners to come into Christ, according to my text, and their commissions; "Beginning at Jerusalem."

Fifthly, Jesus Christ would have mercy offered, in the first place, to the biggest sinners; because such, when converted, are usually the best helps

* A reference to "Grace Abounding" will show that the picture of his former self as given here is not overcharged. He was unquestionably a more than common reprobate, as he narrates the shocking blasphemies he was in the habit of uttering, on one occasion caused a woman, herself a great offender, to declare that his impiety made her tremble.

in the church against temptations, and fittest for the support of the feeble-minded there. Hence, usually, you have some such in the first plantation of churches, or quickly upon it. Churches would do but sorrily, if Christ Jesus did not put such converts among them : they are the monuments and mirrors of mercy. The very sight of such a sinner in God's house, yea, the very thought of him, where the sight of him cannot be had, is oft times greatly for the help of the faith of the feeble.

"When the churches (said Paul) that were in Judea, heard this concerning me, that he which persecuted them in time past, now preached the faith which once he destroyed, they glorified God in me," Gal. i. 20—24.

"Glorified God." How is that? Why, they praised him, and took courage to believe the more in the mercy of God ; for that he had had mercy on such a great sinner as he. They glorified God "in me ;" they wondered that grace should be so rich, as to take hold of such a wretch as I was ; and for my sake believed in Christ the more.

There are two things that great sinners are acquainted with, when they come to divulge them to the saints, that are a great relief to their faith.

1. The contests that they usually have with the devil at their parting with him.

2. Their knowledge of his secrets in his workings

For the *first*, The biggest sinners have usually great contests with the devil at their partings ; and this is an help to saints : for ordinary saints find afterwards what the vile ones find at first, but when at the opening of hearts, the one finds himself to be as the other, the one is a comfort to the other. The lesser sort of sinners find but little of this, till after they have been some time in profession ; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before ; for, I say, he has had it before. Satan is loath to part with a great sinner. What my true servant (quoth he), my old servant, wilt thou forsake me now ? Having so often sold thyself to me to work wickedness, wilt thou forsake me now ? Thou horrible wretch, dost not know, that thou hast sinned thyself beyond the reach of grace, and dost think to find mercy now ? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now ? Dost thou think that Christ will foul his fingers with thee ?

'Tis enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it? Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalen, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers: yea, worse than any of these; and yet God was so far off from rejecting of me (as I found afterwards), that there was music and dancing in his house for me, and for joy that I was come home unto him.^f O blessed be God for grace (says the other), for then I hope there is favour for me. Yea, as I told you, such a one is a continual spectacle in the church, for every one to behold God's grace and wonder by.

Secondly, And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his word, and to be annoyed with devilish blasphemies; none more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the church to relieve and comfort the other.

I might also here tell you of the contests and battles that such are engaged in, wherein they find the besettings of Satan, above any other of the saints. At which times Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, cry out, and struggle for life.

The angels now come down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities and powers, and might, and dominions. But, as I said, when these come a little to be settled, they are prepared for helping others, and are great comforts unto them. Their great sins give great encouragement to the devil to assault them; and by these temptations Christ takes advantage to make them the more helpful to the churches.

^f The Israelite that wrestles with tears with God, and values his love above the whole world, that will not be put off without his father's blessing, shall have it with a witness. "He shall reap in joy, though he may at present sow in tears. Even to such as are of a clean heart." The false-hearted hypocrite, indeed, that gives God only his tongue and lip, cap and knee, but reserves his heart for love for sin, and the world, that hath much of compliment, but nothing of affection and reality; why, let such a one never expect while in such a state to taste those reviving comforts that I have been speaking of.—*Janeway.*

The biggest sinner, when he is converted, and comes into the church, says to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous spirit, you whose hearts are narrow, for that you never had the advantage to know, because your sins are few, the largeness of the grace of God. Behold, I say, in me, the exceeding riches of his grace; I am a pattern set forth before your faces, on whom you may look and take heart. This, I say, the great sinner can say, to the exceeding comfort of all the rest.

Wherefore, as I have hinted before, when God intends to stock a place with saints, and to make that place excellently to flourish with the riches of his grace, he usually begins with the conversion of some of the most notorious thereabouts, and lays them as an example to allure others, and to build up when they are converted.

It was Paul that must go to the Gentiles, because Paul was the most outrageous of all the apostles, in the time of his unregeneracy. Yea, Peter must be he, that after his horrible fall, was thought fittest, when recovered again, to comfort and strengthen his brethren. See Luke xxii. 31, 32.

Some must be pillars in God's house; and if they be pillars of cedar, they must stand while they are stout and sturdy sticks in the forest, before they are cut down, and planted or placed there.

No man, when he buildeth his house, makes the principal parts thereof of weak or feeble timber; for how could such bear up the rest? but of great and able wood. Christ Jesus also goeth this way to work; he makes of the biggest sinners bearers and supporters to the rest. This, then, may serve for another reason, why Jesus Christ gives out in commandment, that mercy should, in the first place, be offered to the biggest sinners: because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there.

Sixthly, Another reason why Jesus Christ would have mercy offered in the first place to the biggest sinners is, because they, when converted, are apt to love him most.*

* Even unconverted sinners are of use, "For the scripture saith unto Pharoah, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy."—*Romans*, ix., 17, 18.

This agrees both with Scripture and reason. Scripture says so: "To whom much is forgiven, the same loveth much. To whom little is forgiven, the same loveth little," Luke, vii. 47. Reason says so: for as it would be the unreasonable thing in the world to render hatred for love, and contempt for forgiveness; so it would be as ridiculous to think, that the reception of a little kindness should lay the same obligations upon the heart to love, as the reception of a great deal. I would not disparage the love of Christ; I know the least drachm of it, when it reaches to forgiveness, is great above all the world; but, comparatively, there are greater extensions of the love of Christ to one than to another. He that has most sin, if forgiven, is partaker of the greatest love, of the greatest forgiveness.

I know also, that there are some, that from this very doctrine say, "Let us do evil that good may come;" and that turn the grace of our God into lasciviousness. But I speak not of these; these will neither be ruled by grace nor reason. Grace would teach them, if they know it, to deny ungodly courses; and so would reason too, if it could truly sense the love of God, Titus, ii. 11, 12; Rom. xi. 1.

Doth it look like what hath any coherence with reason or mercy, for a man to abuse his friend? Because Christ died for men, shall I therefore spit in his face? The bread and water that was given by Elisha to his enemies, that came into the land of Israel to take him, had so much influence upon their minds, though heathens, that they returned to their homes without hurting him: yea, it kept them from coming again in a hostile manner into the coasts of Israel, 2 Kings, vi. 19-23.

But to forbear to illustrate till anon. One reason why Christ Jesus shows mercy to sinners is, that he might obtain their love, that he may remove their base affections from base objects to himself. Now, if he loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, save those that have much forgiven them. Hence it is said of Paul, that he laboured more than them all; to wit, with a labour of love, because he had been by sin more vile against Christ than they all; 1 Cor. xv. He it was that persecuted the church of God, and wasted it, Gal. i. 13. He of them all was the only raving bedlam against the saints: "And being exceeding mad," says he, "against them, I persecuted them, even to strange cities," Acts, xxvi. 11.

This raving bedlam, that once was so, is he that now says, I laboured more than them all, more for Christ than them all.

But Paul, what moved thee thus to do? The love of Christ, says he. It was not I, but the grace of God that was with me. As who should say, O grace! It was such grace to save me! It was such marvellous grace for God to look down from heaven upon me, and that secured me from the wrath to come, that I am captivated with the sense of the riches of it. Hence I act, hence I labour; for how can I otherwise do, since God not only separated me from my sins and companions, but separated all the powers of my soul and body to his service? I am therefore prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me.

Oh! I shall never forget his love, nor the circumstances under which I was, when his love laid hold upon me. I was going to Damascus with letters from the high-priest, to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me. I went to the high-priest and desired them of him, Acts ix. 1, 2; and yet he saved me! I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy on me! When I was at Damascus, I stunk so horribly like a blood-sucker, that I became a terror to all thereabout. Yea, Ananias (good man) made intercession to my Lord against me; yet he would have mercy upon me, yea, joined mercy to mercy, until he had made me a monument of grace! He made a saint of me, and persuaded me that my transgressions were forgiven me.

When I began to preach, those that heard me were amazed, and said, "Is not this he that destroyed them that called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the high-priest?" Hell doth know that I was a sinner; heaven doth know that I was a sinner; the world also knows that I was a sinner, a sinner of the greatest size; but I obtained mercy, 1 Tim. i. 15, 16.^b

Shall not this lay obligation upon me? Is not love of the greatest

^b The truly penitent, though he cannot rejoice in past transgressions, still disdains to conceal or palliate them, or to seem better than he is. "He that slanders me, paints me blacker than I am, and he that flatters me, whiter—they both daub me, and when I look in the glass of conscience, I see myself disguised by both. I had as lief my tailor should sew ginger-bread nuts on my coat instead of buttons, as that any man should call my Bristol stone a diamond."—*Cowper*.

force to oblige? Is it not strong as death, cruel as the grave, and hotter than the coals of juniper? Hath it not a most vehement flame? can the waters quench it? can the floods drown it? I am under the force of it, and this is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?

Ay, Paul! this is something; thou speakest like a man, like a man affected, and carried away with the love and grace of God. Now, this sense, and this affection, and this labour, giveth to Christ the love that he looks for. But he might have converted twenty little sinners, and yet not found, for grace bestowed, so much love in them all.

I wonder how far a man might go among the converted sinners of the smaller size, before one could find one that so much as looked any thing this wayward. Where is he that is thus under pangs of love for the grace bestowed upon him by Jesus Christ? Excepting only some few, you may walk to the world's end, and find none. But, as I said, some there are, and so there has been in every age of the church, great sinners, that have had much forgiven them; and they love much upon this account.

Jesus Christ therefore knows what he doth, when he lays hold on the hearts of sinners of the biggest size. He knows that such an one will love more than many that have not sinned half their sins.

I will tell you a story that I have read of Martha and Mary; the name of the book I have forgot: I mean of the book in which I found the relation; but the thing was thus:

Martha, said my author, was a very holy woman, much like Lazarus her brother; but Mary was a loose and wanton creature; Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem; but Mary would frequent the house of sports, and the company of the vilest of men for lust: And though Martha had often desired that her sister would go with her to hear her preachers, yea, had often entreated her with tears to do it, yet could she never prevail; for still Mary would make her excuse, or reject her with disdain for her zeal and preciseness in religion.

After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus: "Sister," quoth she, "I pray thee go with me to the temple to-day, to hear one preach a sermon." What kind of preacher is he?" said she. Martha replied, "It is one Jesus of Nazareth; he is the handsomest man

that ever you saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher."

Now, what does Mary, after a little pause, but goes up into her chamber, and with her pins and her clothes decks up herself as fine as her fingers could make her. This done, away she goes, not with her sister Martha, but as much unobserved as she could, to the sermon, or rather to see the preacher.

The hour and preacher being come, and she having observed whereabout the preacher would stand, goes and sets herself so in the temple, that she might be sure to have the full view of this excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.

Now, at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child. And when he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding, she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and showed, that by the lost sheep was meant a great sinner; by the shepherd's care, was meant God's love for great sinners; and that by the joy of the neighbours, was showed what joy there was among the angels in heaven over one great sinner that repenteth; she began to be taken by the heart. And as he spake these last words, she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said to her: wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

Sermon being done, up she gets, and away she goes, and withal inquired where this Jesus the preacher dined that day? and one told her, At the house of Simon the Pharisee. So away goes she, first to her chamber, and there strips herself of her wanton attire: then falls upon her knees to ask God forgiveness for all her wicked life. This done, in a modest dress she goes to Simon's house, where she finds Jesus sat at dinner. So she gets behind him, and weeps, and drops her tears upon his feet like rain, and washes them, and wipes them with the hair of her head. She also

kissed his feet with her lips and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much (for he never was forgiven more than fifty pence), he began to think within himself, that he had been mistaken about Jesus Christ, because he suffered such a sinner as this woman was, to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for she is a town-sinner (so ignorant are all self-righteous men of the way of Christ with sinners.) But lest Mary should be discouraged with some clownish carriage of this Pharisee and so desert her good beginnings, and her new steps which she now had begun to take towards eternal life, Jesus began thus with Simon: "Simon," saith he, "I have somewhat to say unto thee. And he saith, Master, say on. There was," said Jesus, "a certain creditor had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven," Luke vii. 36—50.

Thus you have the story. If I come short in any circumstance, I beg pardon of those that can correct me. It is three or four and twenty years since I saw the book: yet I have, as far as my memory will admit, given you the relation of the matter. However Luke, as you see, doth here present you with the substance of the whole.¹

¹ Luke, as our author writes, has the substance of this narrative. The gracious reception given to Mary, the mild reproof bestowed on the Pharisee, are found in the chapter indicated, but the relationship of the party to the Martha afterwards mentioned is not there established. The book which Bunyan speaks of as having fallen in his way a quarter of a century before, must be read with interest now.





Alas! Christ Jesus has but little thanks for the saving of little sinners. "To whom little is forgiven, the same loveth little." He gets not water for his feet, by his saving of such sinners. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too; duties that never were wetted with the tears of contrition and repentance, nor ever sweetened with the great sinner's box of ointment. And the reason is, such sinners have not great sins to be saved from; or if they have, they look upon them in the diminishing glass of the holy law of God. But I rather believe, that the professors of our days want a due sense of what they are; for, verily, for the generality of them, both before and since conversion, they have been sinners of a lusty size.¹ But if their eyes be holden, if convictions are not shown, if their knowledge of their sins is but like to the eye-sight in twilight; the heart cannot be affected with that grace that has laid hold on the man; and so Christ Jesus sows much, and has little coming in.

Wherefore his way is ofttimes to step out of the way, to Jericho, to Samaria, to the country of the Gadarenes, to the coasts of Tyre and Sidon, and also to Mount Calvary, that he may lay hold of such kind of sinners as will love him to his liking, Luke xix. 1—11; John iv. 3—11; Mark v. 1—21; Matt. xv. 21—29; Luke xxiii. 33—44.

But thus much for the sixth reason, why Christ Jesus would have mercy offered in the first place to the biggest sinners, to wit, because such sinners, when converted, are apt to love him most. The Jerusalem sinners were they that outstripped, when they were converted, in some things, all the churches of the Gentiles. "They were of one heart, and of one soul, neither said any of them, that aught of the things that they possessed was their own." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet," &c., Acts iv. 32—35. Now, show me such another pattern if you can. But why did these do thus? Oh! they were Jerusalem sinners. These were the men that but a little before had killed the Prince of Life; and those to whom he did, that notwithstanding, send the first offer of grace and mercy. And the sense of this took them up betwixt the earth and the heaven, and carried them on in such ways and

¹ It is certain that sinners of a "lusty size," even after what was called conversion, were not few in the reign of the second Charles, nor in later reigns.

methods as could never be trodden by any since. They talk of the church of Rome, and set her in her primitive state, as a pattern and mother of churches; when the truth is, they were the Jerusalem sinners, when converts, that out-did all the churches that ever were.

Seventhly, Christ Jesus would have mercy offered, in the first place, to the biggest sinners; because grace when it is received by such, finds matter to kindle upon more freely than it finds in other sinners. Great sinners are like the dry wood, or like great candles, which burn best and shine with biggest light. I lay not this down, as I did those reasons before, to show, that when great sinners are converted, they will be encouragement to others, though that is true; but to show that Christ has a delight to see grace, the grace we receive, to shine. We love to see things that bear a good gloss; yea, we choose to buy such kind of matter to work upon, as will, if wrought up to what we intend, cast that lustre that we desire.

Candles that burn not bright, we like not: wood that is green will rather smother, and sputter, and smoke, and crack, and flounce, than cast a brave light and a pleasant heat: wherefore great folks care not much, not so much for such kind of things, as for them that will better answer their ends.

Hence Christ desires the biggest sinner; in him there is matter to work by, to wit, a great deal of sin; for as by the tallow of the candle, the fire takes occasion to burn the brighter, so by the sin of the soul, grace takes occasion to shine the clearer. Little candles shine but little, for there wanteth matter for the fire to work upon; but in the great sinner, here is more matter for grace to work by. Faith shines, when it worketh towards Christ, through the sides of many and great transgressors, and so does love, for that much is forgiven. And what matter can be found in the soul for humility to work by so well, as by a sight that I have been and am an abominable sinner? And the same is to be said of patience, meekness, gentleness, self-denial, or of any other grace. Grace takes occasion by the vileness of the man to shine the more; even as by the ruggedness of a very strong distemper or disease, the virtue of the medicine is best made manifest. Where sin abounds, grace much more abounds, Rom. v. 20. A black string makes the neck look whiter; great sins make grace burn clear. Some say, when grace and a good nature meet together, they do make shining Christians: but I say, when grace and a great sinner

meet, and when grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian ; witness all those of whom mention was made before.

Abraham was among the idolaters when in the land of Assyria, and served idols with his kindred on the other side of the flood, Jos. xxiv. 2 ; Gen. xi. 31. But who, when called, was there in the world, in whom grace shone so bright as in him ?

The Thessalonians were idolaters before the word of God came to them ; but when they had received it, they became examples to all that did believe in Macedonia and Achaia, 1 Thess. i. 6—10.

God the Father, and Jesus Christ his Son, are for having things seen, for having the word of life held forth. They light not a candle that it might be put under a bushel, or under a bed, but on a candlestick, that all that come in may see the light, Matt. v. 15 ; Mark, iv. 21 ; Luke, viii. 16 ; chap. xi. 33.

And, I say, as I said before, in whom is light like so to shine, as in the souls of great sinners ?

When the Jewish Pharisees dallied with the gospel, Christ threatened to take it from them, and give it to the barbarous heathens and idolaters. Why so ? For they, saith he, will bring forth the fruits thereof in their season : " Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matt. xxi. 41—43.

I have often marvelled at our youth, and said in my heart, What should be the reason that they should be so generally at this day debauched as they are ? For they are now profane to amazement ; and sometimes I have thought one thing, and sometimes another ; that is, why God should suffer it so to be. At last I have thought of this : How if the God, whose ways are past finding out, should suffer it so to be now, that he might make of some of them the more glorious saints hereafter.^k I know sin is of the devil, but it cannot work in the world without permission : and if it

^k When on earth the Saviour rejoiced in those revelations of truth which were made where they could be least expected. How fervently on this subject he rejoices ! " I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight. He adds, " All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal him."—*Luke x. 21, 22*

happens to be as I have thought, it will not be the first time that God the Lord hath caught Satan in his own design. For my part, I believe that the time is at hand, that we shall see better saints in the world than has been seen in it this many a day. And this vileness, that at present doth so much swallow up our youth, is one cause of my thinking so: for out of them, for from among them, when God sets to his hand, as of old, you shall see what penitent ones, what trembling ones, and what admirers of grace, will be found to profess the gospel to the glory of God by Christ.

Alas! we are a company of worn-out Christians, our moon is in the wane; we are much more black than white, more dark than light; we shine but a little; grace in the most of us is decayed. But I say, when they of these debauched ones that are to be saved shall be brought in, when these that look more like devils than men shall be converted to Christ (and I believe several of them will), then will Christ be exalted, grace adored, the word prized, Zion's path better trodden, and men in the pursuit of their own salvation, to the amazement of them that are left behind.

Just before Christ came into the flesh, the world was degenerated as it is now: the generality of the men in Jerusalem, were become either high and famous for hypocrisy, or filthy base in their lives. The devil also was broke loose in a hideous manner, and had taken possession of many: yea, I believe that there was never generation before nor since, that could produce so many possessed with devils, deformed, lame, blind, and infected with monstrous diseases, as that generation could. But what was the reason thereof, I mean the reason from God? Why one (and we may sum up more in that answer that Christ gave to his disciples concerning him that was born blind) was, that the works of God might be made manifest in them, and that the Son of God might be glorified thereby, John ix. 2, 3: chap. xi. 4.

Now if these devils and diseases, as they possessed men then, were to make way and work for an approaching Christ in person, and for the declaring of his power, why may we not think that now, even now also, he is ready to come by his Spirit in the gospel to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are saved; but yet it will take some, even some of the worst of men, and make blessed ones of them. But, O how these ringleaders in vice will then shine in virtue! They will be the very pillars

in churches, they will be as an ensign in the land. "The Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land," Zech. ix. 16. But who are these? Even idolatrous Ephraim, and backsliding Judah, ver. 13.

I know there is ground to fear, that the iniquity of this generation will be pursued with heavy judgments: but that will not hinder what we have supposed. God took him a glorious church out of bloody Jerusalem, yea, out of the chief of the sinners there, and left the rest to be taken and spoiled, and sold, thirty for a penny, in the nations where they were captives. The gospel working gloriously in a place, to the seizing upon many of the ringleading sinners thereof, promiseth no security to the rest, but rather threateneth them with the heaviest and smartest judgments; as in the instance now given, we have a full demonstration; but in defending, the Lord will defend his people; and in saving, he will save his inheritance.¹

Nor does this speak any great comfort to a decayed and backsliding sort of Christians; for the next time God rides post with his gospel, he will leave such Christians behind him. But I say, Christ is resolved to set up his light in the world; yea, he is delighted to see his graces shine; and therefore he commands that his gospel should to that end be offered, in the first place, to the biggest sinners; for by great sins it shineth most; therefore he saith, "Begin at Jerusalem."

Eighthly, and lastly, Christ Jesus will have mercy to be offered in the first place to the biggest sinners; for that by that means the impenitent that are left behind will be at the judgment the more left without excuse.

God's word has two edges; it can cut back-stroke and fore-stroke: if it doth thee no good, it will do thee hurt; it is the savour of life unto life to those that receive it, but of death unto death to them that refuse it, 2 Cor. ii. 15, 16. But this is not all; the tender of grace to the biggest sinners in the first place, will not only leave the rest, or those that refuse it, in a deplorable condition, but will also stop their mouths, and cut off all pretence to excuse at that day. "If I had not come and spoken unto

¹ "You are placed on the earth in a state of probation. Your continuance here will be at the longest a very short period, and when you are called hence, you plunge into an eternity, the completion of which will be in correspondence with your past life, unutterably happy, or inconceivably miserable."—*H. K. White.*

them," saith Christ, "they had not had sin; but now they have no cloak for their sin," for their sin of persevering in impenitence, Job xv. 22.

But what did he speak to them? Why, even that which I have told you; to wit, That he has in special a delight in saving the biggest sinners. He spake this in the way of his doctrine; he spake this in the way of his practice, even to the pouring out of his last breath before them, Luke xxiii. 34.

Now, since this is so, what can the condemned at the judgment say for themselves, why sentence of death should not be passed upon them? I say, what excuse can they make for themselves, when they shall be asked why they did not in the day of salvation come to Christ to be saved? Will they have ground to say to the Lord, Thou wast only for saving of little sinners; and therefore because they were great ones, they durst not come unto him? or that thou hadst not compassion for the biggest sinners, therefore I died in despair? Will these be excuses for them, as the case now standeth with them? Is there not everywhere in God's book a flat contradiction to this, in multitudes of promises, of invitations, of examples, and the like? Alas! alas! there will then be there millions of souls to confute this plea; ready, I say, to stand up, and say, O! deceived world, heaven swarms with such, as were, when they were in the world, to the full as bad as you.

Now, this will kill all plea or excuse, why they should perish in their sins; yea, the text says, they shall see them there. "There shall be weeping, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God," Luke, xiii. 28, 29. Out of which company it is easy to pick such as sometimes were as bad people as any that now breathe on the face of the earth. What think you of the first man, by whose sins there are millions now in hell? And so I may say, What think you of ten thousand more besides?

But if the world will not stifle and gag them up (I speak now for amplification's sake), the view of those who are saved shall.

There comes an incestuous person to the bar, and pleads, That the bigness of his sins was a bar to his receiving the promise. But will not his mouth be stopped as to that, when Lot and the incestuous Corinthian shall be set before him, Gen. xix. 33—37; 1 Cor. v. 1, 2.

There comes a thief, and says, Lord, my sin of theft, I thought, was such as could not be pardoned by thee ! But when he shall see the thief that was saved on the cross stand by, as clothed with beauteous glory, what further can he be able to object ? Yea, the Lord will produce ten thousand of his saints at his coming, who shall after this manner execute judgment upon all, and so convince all that are ungodly among them, of all their hard speeches which ungodly sinners have spoken against him. And these are hard speeches against him, to say that he was not able or willing to save men, because of the greatness of their sins, or to say that they were discouraged by his word from repentance, because of the heinousness of their offences.

These things, I say, shall then be confuted : he comes with ten thousand of his saints to confute them, and to stop their mouths from making objections against their own eternal damnation.

Here is Adam, the destroyer of the world ; here is Lot, that lay with both his daughters ; here is Abraham, that was sometime an idolater, and Jacob, that was a supplanter, and Reuben, that lay with his father's concubine, and Judah that lay with his daughter-in-law, and Levi and Simeon that wickedly slew the Shechemites, and Aaron that made an idol to be worshipped, and that proclaimed a religious feast unto it. Here is also Rachab the harlot, and Bathsheba that bare a bastard to David. Here is Solomon, that great backslider, and Manasseh, that man of blood and a witch. Time would fail me to tell you of the woman of Canaan's daughter, of Mary Magdalen, of Matthew the publican, and of Gideon and Sampson, and many thousands more.^m

Alas ! alas ! I say, what will these sinners do, that have, through their unbelief, eclipsed the glorious largeness of the mercy of God, and gave way to despair of salvation, because of the bigness of their sins ?

" " Angels in their songs rejoice,

And say behold he prays.

Nor prayer is made on earth alone

The holy spirit pleads ;

And Jesus on the eternal throne

For sinners intercedes.

O, Thou by whom we come to God,

The Life, the Truth, the Way,

The path of prayer thyself hast trod ;

Lord, teach us how to pray."—*Hon. W. R. Spencer.*

For all these, though now glorious saints in light, were sometimes sinners of the biggest size, who had sins that were of a notorious hue; yet now, I say, they are in their shining and heavenly robes before the throne of God and of the Lamb, blessing for ever and ever that Son of God for their salvation, who died for them upon the tree; admiring that ever it should come into their hearts once to think of coming to God by Christ; but above all, blessing God for granting of them light to see those encouragements in his testament; without which, without doubt, they had been daunted and sunk down under guilt of sin and despair, as their fellow-sinners have done.

But now they also are witnesses for God, and for his grace against an unbelieving world; for, as I said, they shall come to convince the world of their speeches, their hard and unbelieving words, that they have spoken concerning the mercy of God, and the merits of the passion of his blessed Son Jesus Christ.

But will it not, think you, strangely put to silence all such thoughts, and words, and reasonings of the ungodly before the bar of God? Doubtless it will; yea and will send them away from his presence also, with the greatest guilt that possibly can fasten upon the consciences of men.

For what will sting like this?—I have, through mine own foolish, narrow, unworthy, undervaluing thoughts, of the love and ability of Christ to save me, brought myself to everlasting ruin. It is true, I was a horrible sinner; not one in a hundred did live so vile a life as I: but this should not have kept me from closing with Jesus Christ: I see now that there are abundance in glory that once were as bad as I have been: but they were saved by faith, and I am damned by unbelief.

Wretch that I am! why did not I give glory to the redeeming blood of Jesus? Why did I not humbly cast my soul at his blessed footstool for mercy? Why did I judge of his ability to save me by the voice of my shallow reason, and the voice of a guilty conscience? Why betook not I myself to the holy word of God? Why did I not read and pray that I might understand, since now I perceive that God saith then, he giveth liberally to them that pray, and upbraideth not, Jam. i. 5.

It is rational to think, that by such cogitations as these the unbelieving world will be torn in pieces before the judgment of Christ; especially those that have lived where they did or might have heard the gospel of the grace of God. Oh! that saying, "It shall be more tolerable for Sodom

at the judgment than for them," will be better understood. See Luke x. 8—12.

This reason, therefore, standeth fast ; namely, that Christ, by offering mercy in the first place to the biggest sinners now, will stop all mouths of the impenitent at the day of judgment, and cut off all excuse that shall be attempted to be made (from the thoughts of the greatness of their sins) why they came not to him.

I have often thought of the day of judgment, and how God will deal with sinners at that day ; and I believe it will be managed with that sweetness, with that equitableness, with that excellent righteousness, as to every sin, and circumstance, and aggravation thereof, that men that are damned, before the judgment is over shall receive such conviction of the righteous judgment of God upon them, and of their deserts of hell-fire, that they shall in themselves conclude that there is all the reason in the world that they should be shut out of heaven, and go to hell-fire : "These shall go away into everlasting punishment,"^a Matt. xxv. 46.

Only this will tear them, that they have missed of mercy and glory, and obtained everlasting damnation through their unbelief ; but it will tear but themselves, but their own souls ; they will gnash upon themselves ; for in that mercy was offered to the chief of them in the first place, and yet they were damned for rejecting of it ; they were damned for forsaking what they had a sort of propriety in ; for forsaking their own mercy.

And thus much for the reasons. I will conclude with a word of application.

THE APPLICATION.

First, Would Jesus Christ have mercy offered in the first place to the biggest sinners ? then this shows us how to make a right judgment of the heart of Christ to men. Indeed we have advantage to guess at the goodness of his heart, by many things ; as by his taking our nature upon him,

^a Thoughts like these should move men ere this life is exhausted, to make their earnest appeal :—

" Oh, thou who visitest the sons of men,
Thou who dost listen when the humble pray,
One little space prolong my mournful day !
One little lapse suspend thy last decree !
I am a youthful traveller in the way,
And this slight boon would consecrate to thee."—*H. K. White.*

his dying for us, his sending his word and ministers to us, and all that we might be saved. But this of beginning to offer mercy to Jerusalem, is that which heightens all the rest ; for this doth not only confirm to us, that love was the cause of his dying for us, but it shows us yet more the depth of that love. He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the best conditioned sinners, to those who, though they were weak, and could not but sin, yet made not a trade of sinning ; to those that sinned not lavishly. There are in the world, as one may call them, the moderate sinners ; the sinners that mix righteousness with their pollutions ; the sinners that though they be sinners, do what on their part lies (some that are blind would think so) that they might be saved. I say, it had been love, great love, if he had died for none but such, and sent his love to such : but that he should send out conditions of peace to the biggest of sinners ; yea, that they should be offered to them first of all ; (for so he means when he says, "Begin at Jerusalem ;") this is wonderful ! this shows his heart to purpose, as also the heart of God his Father, who sent him to do thus.

There is nothing more incident to men that are awake in their souls, than to have wrong thoughts of God ; thoughts that are narrow, and that pinch and pen up his mercy to scanty and beggarly conclusions, and rigid legal conditions ; supposing that it is rude, and an intrenching upon his majesty, to come ourselves, or to invite others, until we have scraped and washed, and rubbed off as much of our dirt from us as we think is convenient, to make us somewhat orderly and handsome in his sight. Such never knew what these words meant, "Begin at Jerusalem ;" yea, such in their hearts have compared the Father and his Son to niggardly rich men, whose money comes from them like drops of blood. True, says such, God has mercy, but he is loath to part with it ; you must please him well, if you get any from him ; he is not so free as many suppose, nor is he so willing to save as some pretended gospellers imagine. But I ask such, if the Father and Son be not unspeakably free to show mercy, why was this clause put into our commission to preach the gospel ? Yea, why did he say, "Begin at Jerusalem ;" for when men, through the weakness of their wits, have attempted to show other reasons why they should have the first proffer of mercy ; yet I can prove (by many undeniable reasons) that they of Jerusalem (to whom the apostles made the first

offer, according as they were commanded) were the biggest sinners that ever did breathe upon the face of God's earth, (set the unpardonable sin aside), upon which my doctrine stands like a rock, that Jesus the Son of God would have mercy in the first place offered to the biggest sinners : and if this doth not show the heart of the Father and the Son to be infinitely free in bestowing forgiveness of sins, I confess myself mistaken.

Neither is there, set this aside, another argument like it, to show us the willingness of Christ to save sinners ; for, as was said before, all the rest of the signs of Christ's mercifulness might have been limited to sinners that are so and so qualified ; but when he says, "Begin at Jerusalem," the line is stretched out to the utmost : no man can imagine beyond it ; and it is folly here to pinch and pare, to narrow, and seek to bring it within scanty bounds ; for he plainly saith, "Begin at Jerusalem," the biggest sinner is the biggest sinner ; the biggest is the Jerusalem sinner.

It is true, he saith, that repentance and remission of sins must go together, but yet remission is sent to the chief, the Jerusalem sinner ; nor doth repentance lessen at all the Jerusalem sinner's crimes ; it diminisheth none of his sins, nor causes that there should be so much as half a one the fewer : it only puts a stop to the Jerusalem sinner's course, and makes him willing to be saved freely by grace ; and for time to come to be governed by that blessed word that has brought the tidings of good things to him.^o

Besides, no man shows himself willing to be saved that repenteth not of his deeds ; for he that goes on still in his trespasses, declares that he is resolved to pursue his own damnation further.

Learn then to judge of the largeness of God's heart, and of the heart of his Son Jesus Christ, by the word ; judge not thereof by feeling, nor by the reports of thy conscience ; conscience is oftentimes here befooled

° " This spirit shall return to Him,
That gave its heavenly spark ;
Yet think not sun it shall be dim
When thou thyself art dark !
No ! it shall live again and shine
In bliss unknown to beams of thine,
By Him recalled to breath,
Who captive led captivity,
Who robbed the grave of victory,
And took the sting from death."—*Campbell.*

and made to go quite beside the word. It was judging without the word that made David say, I am cast off from God's eyes, and shall perish one day by the hand of Saul, Psalm xxxi. 22; 1 Sam. xxvii. 1.

The word had told him another thing; namely, that he should be king in his stead. Our text says also, that Jesus Christ bids preachers, in their preaching repentance and remission of sins, begin first at Jerusalem, thereby declaring most truly the infinite largeness of the merciful heart of God and his Son, to the sinful children of men.

Judge thou, I say, therefore, of the goodness of the heart of God and his Son, by this text, and by others of the same import; so shalt thou not dishonour the grace of God, nor needlessly fright thyself, nor give away thy faith, nor gratify the devil, nor lose the benefit of his word. I speak now to weak believers.

Secondly, Would Jesus Christ have mercy offered in the first place to the biggest sinners, to the Jerusalem sinners? then, by this also, you must learn to judge of the sufficiency of the merits of Christ; not that the merits of Christ can be comprehended, for that they are beyond the conceptions of the whole world, being called the unsearchable riches of Christ; but yet they may be apprehended to a considerable degree. Now, the way to apprehend them most, is, to consider what offers, after his resurrection, he makes of his grace to sinners; for to be sure he will not offer beyond the virtue of his merits; because, as grace is the cause of his merits, so his merits are the basis and bounds upon and by which his grace stands good, and is let out to sinners. Doth he then command that his mercy should be offered in the first place to the biggest sinners? It declares, that there is sufficiency in his blood to save the biggest sinners. The blood of Jesus Christ cleanseth from all sin. And again, "Be it known unto you therefore, men and brethren, that through this man (this man's merits) is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 38.

Observe then thy rule to make judgment of the sufficiency of the blessed merits of thy Saviour. If he had not been able to have reconciled the biggest sinners to his Father by his blood, he would not have sent to them, have sent to them in the first place, the doctrine of remission of sins; for remission of sins is through faith in his blood. We are justified freely by the grace of God, through the redemption that is in the

blood of Christ. Upon the square, as I may call it, of the worthiness of the blood of Christ, grace acts, and offers forgiveness of sin to men, Eph. i. 7; chap. ii. 13, 14; Col. i. 20—22.

Hence, therefore, we must gather, that the blood of Christ is of infinite value, for that he offereth mercy to the biggest sinners. Nay, further, since he offereth mercy in the first place to the biggest sinners, considering also, that this first act of his is that which the world will take notice of, and expect it should be continued unto the end. Also it is a disparagement to a man that seeks his own glory in what he undertakes, to do that for a sport, which he cannot continue and hold out in. This is our Lord's own argument, "He began to build," saith he, "but was not able to finish, Luke xiv. 28.

Shouldst thou hear a man say, I am resolved to be kind to the poor, and should begin with giving handfuls of guineas, you would conclude, that either he is wonderful rich, or must straiten his hand, or will soon be at the bottom of his riches. Why, this is the case: Christ, at his resurrection, gave it out that he would be good to the world; and first sends to the biggest sinners, with an intent to have mercy on them. Now, the biggest sinners cannot be saved but by abundance of grace; it is not a little that will save great sinners, Rom. v. 17. And I say again, since the Lord Jesus mounts thus high at the first, and sends to the Jerusalem sinners, that they may come first to partake of his mercy, it follows, that either he has unsearchable riches of grace and worth in himself, or else he must straiten his hand, or his grace and merits will be spent before the world is at an end. But let it be believed, as surely as spoken, he is still as full as ever. He is not a jot the poorer for all the forgiveness that he has given away to great sinners. Also he is still as free as at first; for he never yet called back this word, Begin at the Jerusalem sinners. And, as I said before, since his grace is extended according to the worth of his merits, I conclude, that there is the same virtue in his merits to save now, as there was at the very beginning.

Oh! the riches of the grace of Christ! Oh! the riches of the blood of Christ!

Thirdly, Would Jesus Christ have mercy offered in the first place to the biggest sinners, then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.

There is a people that therefore fear lest they should be rejected of Jesus Christ, because of the greatness of their sins;^p when, as you see here, such are sent to, sent to by Jesus Christ to come to him for mercy, "Begin at Jerusalem." Never did one thing answer another more fitly in this world, than this text fitteth such kind of sinners. As face answereth face in a glass, so this text answereth the necessities of such sinners. What can a man say more, but that he stands in the rank of the biggest sinners? let him stretch himself whither he can and think of himself to the utmost, he can but conclude himself to be one of the biggest sinners. And what then? Why the text meets him in the very face, and saith, Christ offereth mercy to the biggest sinners, to the very Jerusalem sinners. What more can be objected? Nay, he doth not only offer to such his mercy, but to them it is commanded to be offered in the first place; "Begin at Jerusalem." Preach repentance and remission of sins among all nations. "Begin at Jerusalem." Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world?

Object. But I have a heart as hard as a rock.

Answ. Well, but this doth but prove thee a bigger sinner.

Object. But my heart continually frets against the Lord.

Answ. Well, this doth but prove thee a bigger sinner.

Object. But I have been desperate in sinful courses.

Answ. Well, stand thou with the number of the biggest sinners.

Object. But my grey head is found in the way of wickedness.

Answ. Well, thou art in the rank of the biggest sinners.

Object. But I have not only a base heart, but I have lived a debauched life.

Answ. Stand thou also among those that are called the biggest sinners. And what then? Why the text swoops you all; you cannot object your-

^p One of Bunyan's eminent brother Puritans enforced his Christian argument by Pagan authority in these terms: "That which Seneca, the moralist, speaks of wisdom, may be said of God, 'It is lawful to come to him without rich attire and great attendance. Come naked, and you shall be as kindly entertained as if you did shine in cloth of gold, and were besparkled with diamonds. He will not give freer access to the rich than the poor, neither doth he value a strong healthful person before a sick and crazy one; a beautiful and well-trimmed gallant, before a cankered and deformed old creature.' Thus far, Seneca and the Scripture speak the same language. Neither Job's boils nor Lazarus's sores made God keep even the farther off from them."—*James Janeway*.

selves beyond the text. It has a particular message to the biggest sinners. I say, it swoops you all.

Object. But I am a reprobate.

Ans. Now thou talkest like a fool, and of that thou understandest not: no sin, but the sin of final impenitence, can prove a man a reprobate; and I am sure thou hast not arrived as yet unto that; therefore thou understandest not what thou sayest, and makest groundless conclusions against thyself. Say thou art a sinner, and I will hold with thee; say thou art a great sinner, and I will say so too; yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond thee, is yet betwixt hell and thee; "Begin at Jerusalem," has yet a smile upon thee; and thou talkest as if thou wast a reprobate, and that the greatness of thy sins do prove thee so to be, when yet they of Jerusalem were not such, whose sins, I dare say, were such, both for bigness and heinousness, as thou art incapable of committing beyond them; unless now, after thou hast received conviction that the Lord Jesus is the only Saviour of the world, thou shouldst wickedly and spitefully turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat afresh. This, I must confess, will bring a man under the black rod, and set him in danger of eternal damnation, Heb. vi. 6; chap. x. 29. This is trampling under foot the Son of God, and counting his blood an unholy thing. This did they of Jerusalem; but they did it ignorantly in unbelief, and so were yet capable of mercy: but to do this against professed light, and to stand to it, puts a man beyond the text indeed, Acts iii. 14—17; 1 Tim. i. 13.^a

But I say, what is this to him that would fain be saved by Christ? His sins did, as to greatness, never yet reach to the nature of the sins that the sinners intended by the text, had made themselves guilty of. He that would be saved by Christ, has an honourable esteem of him; but they of Jerusalem preferred a murderer before him; but as for him, they cried, Away, away with him, it is not fit that he should live. Perhaps thou wilt object, That thyself hast a thousand times preferred a stinking lust before him: I answer, Be it so; it is but what is common to men to do; nor

^a "The gospel lay hidden under the law, the law is complete in the gospel. 'Now after that you have known God in his gospel, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage?' Gal. iv. 9. God's service is now simple and plain 'in spirit and in truth.'"—*Adams.*

doth the Lord Jesus make such a foolish life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee ; but admits of thy repentance, and offereth himself unto thee freely, as thou standest among the Jerusalem sinners.

Take therefore encouragement, man ; mercy is, by the text, held forth to the biggest sinners ; yea, put thyself into the number of the worst, by reckoning that thou mayest be one of the first, and mayst not be put off till the biggest sinners are served ; for the biggest sinners are first invited ; consequently, if they come, they are like to be the first that shall be served. It was so with Jerusalem ; Jerusalem sinners were they that were first invited, and those of them that came first (and there came three thousand of them the first day they were invited ; how many came afterwards none can tell), they were first served.

Put in thy name, man, among the biggest, lest thou art made to wait till they are served. You have some men that think themselves very cunning, because they put up their names in their prayers among them that feign it, saying, God, I thank thee I am not so bad as the worst. But believe it, if they be saved at all, they shall be saved in the last place. The first in their own eyes shall be served last ; and the last or worst shall be first. The text insinuates it, "Begin at Jerusalem ;" and reason backs it, for they have most need. Behold ye, therefore, how God's ways are above ours ; we are for serving the worst last, God is for serving the worst first. The man at the pool, that to my thinking was longest in his disease, and most helpless as to his cure, was first healed ; yea, he only was healed ; for we read that Christ healed him, but we read not then that he healed one more there ! John v. 1—10.

Wherefore, if thou wouldst soonest be served, put in thy name among the very worst of sinners. Say, when thou art upon thy knees, Lord, here is a Jerusalem sinner ! a sinner of the biggest size ! one whose burden is of the greatest bulk and heaviest weight ! one that cannot stand long without sinking into hell, without thy supporting hand ! "Be not thou far from me, O Lord ! O my strength, haste thou to help me !"

I say, put in thy name with Magdalen, with Manassch, that thou mayst fare as the Magdalen and the Manassch sinners do. The man in the gospel made the desperate condition of his child an argument with Christ to haste his cure : "Sir, come down," saith he, "ere my child die," John iv. 49, and Christ regarded his haste, saying, "Go thy way ; thy son

liveth," ver. 50. Haste requires haste. David was for speed; "Deliver me speedily," "Hear me speedily," "Answer me speedily," Psalm xxxi. 2; lxix. 17; cii. 2. But why speedily? I am in "the net," "I am in trouble," "My days are consumed like smoke," Psalm xxxi. 4; lxix. 17; cii. 3. Deep calleth unto deep, necessity calls for help; great necessity for present help.

Wherefore, I say, be ruled by me in this matter; feign not thyself another man, if thou hast been a filthy sinner, but go in thy colours to Jesus Christ, and put thyself among the most vile, and let him alone to put thee among the children, Jer. iii. 19. Confess all that thou knowest of thyself; I know thou wilt find it hard work to do thus; especially if thy mind be legal; but do it, lest thou stay and be deferred with the little sinners, until the great ones have had their alms. What do you think David intended when he said, his wounds stunk and were corrupted, but to hasten God to have mercy upon him, and not to defer his cure? "Lord," says he, "I am troubled; I am bowed down greatly; I go mourning all the day long." "I am feeble and sore broken, by reason of the disquietness of my heart," Psalm xxxviii. 3—8.

David knew what he did by all this; he knew that his making the worst of his case, was the way to speedy help, and that a feigning and dissembling the matter with God, was the next way to a demur as to his forgiveness.*

I have one thing more to offer for thy encouragement, who deemest thyself one of the biggest sinners; and that is, thou art as it were called by thy name, in the first place, to come in for mercy. Thou man of Jerusalem, hearken to thy call; men do so in courts of judicature, and presently cry out, Here, Sir; and then they shoulder and crowd, and say, Pray give way, I am called into the court. Why, this is thy case, thou great, thou Jerusalem sinner; be of good cheer, he calleth thee, Mark x. 46—49. Why sittest thou still? arise: why standest thou still? come man, thy call should give thee authority to come. "Begin at Jerusalem,"

* "He who cried to Lazarus come forth!
Will when the Sabbath of the tomb is past,
Call forth the dead, and reunite the dust
(Transformed and purified) to angel souls,
Ecstatic hope! belief! conviction firm!
How grateful 'tis to recollect the time
When hope arose to faith."—*Grahame*.

is thy call and authority to come ; wherefore up and shoulder it, man ; say, Stand away, devil, Christ calls me ; stand away unbelief, Christ calls me ; stand away all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy. Men will do thus, as I said, in courts below ; and why shouldst not thou approach thus to the court above ? The Jerusalem sinner is first in thought, first in commission, first in the record of names ; and therefore should give attendance with expectation, that he is first to receive mercy of God.

Is not this an encouragement to the biggest sinners to make their application to Christ for mercy ? “ Come unto me all ye that labour and are heavy laden,” doth also confirm this thing ; that is, that the biggest sinner, and he that has the biggest burden, is he who is first invited. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man ; and says, Bring in hither the maimed, the halt, and the blind ; let the Jerusalem sinner that stands there behind come to me. Wherefore, since Christ says, Come, to thee, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.

Fourthly, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners ? Then come thou profane wretch, and let me a little enter into an argument with thee. Why wilt thou not come to Jesus Christ, since thou art a Jerusalem sinner ? How canst thou find in thy heart to set thyself against grace, against such grace as offereth mercy to thee ? What spirit possesseth thee, and holds thee back from a sincere closure with thy Saviour ? Behold God groaningly complains of thee, saying, “ But Israel would none of me.” “ When I called, none did answer,” Psl. lxxi. 11 ; Isa. lvi. 4.

Shall God enter this complaint against thee ? Why dost thou put him off ? Why dost thou stop thine ear ? Canst thou defend thyself ? When thou art called to an account for thy neglects of so great salvation, what canst thou answer ? or dost thou think thou shalt escape the judgment ? Heb. ii. 3.

No more such Christs ! There will be no more such Christs, sinner ! Oh, put not the day, the day of grace, away from thee ! if it be once gone, it will never come again, sinner.

But what is it that has got thy heart, and that keeps it from thy Saviour ? “ Who in the heaven can be compared unto the Lord ? who

among the sons of the mighty can be likened unto the Lord?" Ps. lxxxix. 6. Hast thou, thinkest thou, found anything so good as Jesus Christ? Is there any among thy sins, thy companions, and foolish delights, that like Christ can help thee in the day of thy distress? Behold, the greatness of thy sins cannot hinder; let not the stubbornness of thy heart hinder thee, sinner.

Object. But I am ashamed.

Answ. Oh! Do not be ashamed to be saved, sinner.

Object. But my old companions will mock me."

Answ. Oh! Do not be mocked out of eternal life, sinner.

Thy stubbornness affects, afflicts the heart of thy Saviour. Carest thou not for this? Of old he beheld the city, and wept over it. Canst thou hear this, and not be concerned? Luke xix. 41, 42. Shall Christ weep to see thy soul going on to destruction, and wilt thou sport thyself in that way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the thoughts of the loss of thy soul, than thyself, who art certainly eternally miserable if thou neglectest to come to him.

Those things that keep thee and thy Saviour, on thy part asunder, are but bubbles; the least prick of an affliction will let out, as to thee, what now thou thinkest is worth the venture of heaven to enjoy.

Hast thou not reason? Canst thou not so much as once soberly think of thy dying hour, or of whither thy sinful life will drive thee then? Hast thou no conscience? or having one, is it rocked so fast asleep by sin, or made so weary with an unsuccessful calling upon thee, that it is laid down, and cares for thee no more? Poor man! thy state is to be lamented. Hast no judgment? Art not able to conclude, that to be saved is better than to burn in hell? and that eternal life, with God's favour, is better than a temporal life in God's displeasure? Hast no affection but what is brutish? what, none at all? no affection for the God that made thee? what! none for his loving Son that has showed his love, and died for thee? Is not heaven worth thy affection? O poor man! which is strongest, thinkest thou, God or thee? If thou art not able to overcome him, thou art a fool for standing out against him,

"This is the state to which the "glad fool," as described by another Puritan writer, is eventually brought, "If repentance do but offer him her service, he kicks her out of doors; his mind is perpetually drunk. He is stung of that serpent whereof he dies laughing."—

Adams.

Matt. v. 25, 26. "It is a fearful thing to fall into the hands of the living God." He will gripe hard; his fist is stronger than a lion's paw; take heed of him, he will be angry if you despise his Son; and will you stand guilty in your trespasses, when he offereth you his grace and favour? Exod. xxxiv. 6, 7; Heb. x. 29—31.

Now we come to the text, "Beginning at Jerusalem." This text, though it be now one of the brightest stars that shineth in the Bible, because there is in it, as full, if not the fullest offer of grace that can be imagined, to the sons of men; yet to them that shall perish from under this word, even this text will be to such, one of the hottest coals in hell.

This text, therefore, will save thee or sink thee: there is no shifting of it: if it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, why so unconcerned? Hast no soul? or dost think thou mayst lose thy soul, and save thyself? Is it not pity, had it otherwise been the will of God, that ever thou wast made a man, for that thou settest so little by thy soul?

Sinner, take the invitation; thou art called upon to come to Christ: nor art thou called upon but by order from the Son of God, though thou shouldst happen to come of the biggest sinners; for he has bid us offer mercy, as to all the world in general, so, in the first place, to the sinners of Jerusalem, or to the biggest sinners.

Fifthly, Would Jesus Christ have mercy offered in the first place, to the biggest sinners? then this shows how unreasonable a thing it is for men to despair of mercy: for those that presume, I shall say something to them afterward.

I now speak to them that despair.

There are four sorts of despair. There is the despair of devils; there is the despair of souls in hell; there is the despair that is grounded upon men's deficiency; and there is the despair that they are perplexed with that are willing to be saved, but are too strongly borne down with the burthen of their sins.

The despair of devils, the damned's despair, and that despair that a man has of attaining of life because of his own deficiency, are all unreasonable. Why should not devils and damned souls despair? yea, why should not man despair of getting to heaven by his own abilities? I therefore am concerned only with the fourth sort of despair, to wit, with the despair of

those that would be saved, but are too strongly borne down with the burden of their sins.

I say, therefore, to thee that art thus, And why despair? Thy despair, if it were reasonable, should flow from thee, because found in the land that is beyond the grave, or because thou certainly knowest that Christ will not, or cannot save thee.

But for the first, thou art yet in the land of the living; and for the second, thou hast ground to believe the quite contrary; Christ is able to save to the uttermost them that come to God by him; and if he were not willing, he would not have commanded that mercy, in the first place, should be offered to the biggest sinners. Besides, he hath said, "And let him that is athirst come, and whosoever will, let him take of the water of life freely;" that is, with all my heart. What ground now is here for despair? If thou sayst, The number and burden of my sins; I answer, Nay; that is rather a ground for faith: because such an one, above all others, is invited by Christ to come unto him, yea, promised rest and forgiveness if they come, Matt. xi. 28. What ground then to despair? Verily none at all. Thy despair then is a thing unreasonable and without footing in the word.

But I have no experience in God's love; God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day.

Thou hast experience of God's love, for that he has opened thine eyes to see thy sins: and for that he has given thee desires to be saved by Jesus Christ. For by thy sense of sin thou art made to see thy poverty of spirit, and that has laid thee under a sure ground to hope that heaven shall be thine hereafter.*

Also thy desire to be saved by Christ, has put thee under another promise, so there is two to hold thee up in them, though thy present burden be never so heavy, Matt. v. 3, 6. As for what thou sayst, as to

* "For adoration all the paths
Of grace are open, all the baths
Of purity refresh;
And all the rays of glory beam
To deck the man of God's esteem
Who triumphs over flesh."—*Christopher Smart.*

God's silence to thee, perhaps he has spoken to thee once or twice already, but thou hast not perceived it," *Job. xxxiii. 14, 15.*

However, thou hast Christ crucified, set forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jerusalem sinner, though thou be the biggest sinner; and so no ground to despair. What, if God will be silent to thee, is that ground of despair? Not at all, so long as there is a promise in the Bible that God will in no wise cast away the coming sinner, and so long as he invites the Jerusalem sinner to come unto him, *John vi. 37.*

Build not therefore despair upon these things; they are no sufficient foundations for it, such plenty of promises being in the Bible, and such a discovery of his mercy to great sinners of old; especially since we have withal a clause in the commission given to ministers to preach, that they should begin with the Jerusalem sinners in their offering of mercy to the world.

Besides, God says, They that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles; but perhaps it may be long first. "I waited long," saith David, "and did seek the Lord;" and at length his cry was heard: wherefore he bids his soul wait on God, and says, For it is good so to do before thy saints, *Psaln xl. 1; xlii. 5; lii. 9.*

And what if thou waitest upon God all thy days? Is it below thee? And what if God will cross his book, and blot out the hand-writing that is against thee, and not let thee know it as yet? Is it fit to say unto God, Thou art heard-hearted? Despair not; thou hast no ground to despair, so long as thou livest in this world. It is a sin to begin to despair before one sets his foot over the threshold of hell-gates. For them that are there, let them despair and spare not; but as for thee, thou hast no ground to do it. What! despair of bread in a land that is full of corn! despair of mercy when our God is full of mercy! despair of mercy, when God goes about by his ministers, beseeching of sinners to be reconciled unto him! *2 Cor. v. 18—20.*

Thou scrupulous fool, where canst thou find that God was ever false to

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."—*Job, xxxiii., 14—17.*

his promise, or that he ever deceived the soul that ventured itself upon him? He often calls upon sinners to trust him, though they walk in darkness, and have no light, Isa. l. 10.

They have his promise and oath for their salvation, that flee for refuge to the hope set before them, Heb. vi. 17, 18.

Despair! when we have a God of mercy, and a redeeming Christ alive! For shame, forbear: let them despair that dwell where there is no God, and that are confined to those chambers of death which are to be reached by no redemption.

A living man despair when he is chid for murmuring and complaining! Lam. iii. 39. Oh! so long as we are where promises swarm, where mercy is proclaimed, where grace reigns, and where Jerusalem sinners are privileged with the first offer of mercy, it is a base thing to despair.

Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father, and the redeeming blood of Christ his Son. Oh, unreasonable despair!

Despair makes man God's judge; it is a controller of the promise, a contradictor of Christ in his large offers of mercy: and one that undertakes to make unbelief the great manager of our reason and judgment, in determining about what God can and will do for sinners.

Despair! It is the devil's fellow, the devil's master; yea, the chains with which he is captivated and held under darkness for ever: and to give way thereto in a land, in a state and time that flows with milk and honey, is an uncomely thing.

I would say to my soul, O my soul! this is not the place of despair; this is not the time to despair in: as long as mine eyes can find a promise in the Bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world; so long will I wait or look for mercy, so long will I fight against unbelief and despair.

This is the way to honour God and Christ; this is the way to set the crown on the promise; this is the way to welcome the invitation and inviter; and this is the way to thrust thyself under the shelter and protection of the word of grace. Never despair so long as our text is alive, for that doth sound it out,—that mercy by Christ is offered, in the first place, to the biggest sinner.

Despair is an unprofitable thing; it will make a man weary of waiting

upon God, 2 Kings vi. 33 ; it will make a man forsake God, and seek his heaven in the good things of this world, Gen. iv. 13—18. It will make a man his own tormentor, and flounce and fling like a wild bull in a net, Isa. li. 20.

Despair ! it drives a man to the study of his own ruin, and brings him at last to be his own executioner, 2 Sam. xvii. 23 ; Matt. xxvii. 3—5.*

Besides, I am persuaded also, that despair is the cause that there are so many that would fain be Atheists in the world : For because they have entertained a conceit that God will never be merciful to them ; therefore they labour to persuade themselves that there is no God at all, as if their misbelief would kill God, or cause him to cease to be. A poor shift for an immortal soul, for a soul that liketh not to retain God in its knowledge ! If this be the best that despair can do, let it go, man, and betake thyself to faith, to prayer, to wait for God, and to hope, in despite of ten thousand doubts. And for thy encouragement, take yet (as an addition to what has already been said) the following scripture ; “ The Lord taketh pleasure in them that fear him, in those that hope in his mercy,” Psal. cxlvii. 11.

Whence note, They fear not God, that hope not in his mercy : also God is angry with them that hope not in his mercy : for he only taketh pleasure in them that hope. He that believeth, or hath received his testimony, “ hath set to his seal that God is true,” John iii. 33 ; but he that receiveth it not hath made him a liar, and that is a very unworthy thing, 1 John v. 10, 11. “ Let the wicked forsake his ways, and the unrighteous man his thoughts ; and let him return to the Lord, and he will have mercy on him ; and to our God, for he will abundantly multiply pardons.” Perhaps thou art weary of thy ways, but art not weary of thy thoughts, of thy unbelieving and despairing thoughts ; now, God also would have thee cast away these thoughts, as such which he deserveth not at thy hands ; for he will have mercy upon thee, and he will abundantly pardon.

“ O fools, and slow of heart to believe all that the prophets have spoken !” Luke xxiv. 25. Mark you here, slowness to believe is a piece of folly. Ay ! but sayst thou, I do believe some, and I believe what can make against me. Ay, but sinner, Christ Jesus here calls thee fool for

* “ The way of the wicked is as darkness : they know not at what they stumble.”—*Proverbs*, iv., 19.

not believing all. Believe all, and despair if thou canst. He that believes all, believes that text that saith, Christ would have mercy preached first to the Jerusalem sinners. He that believeth all, believeth all the promises and consolations of the word ; and the promises and consolations of the word weigh heavier than do all the curses and threatenings of the law ; and mercy rejoiceth against judgment. Wherefore believe all, and mercy will to thy conscience weigh judgment down, and so minister comfort to thy soul. The Lord take the yoke from off thy jaws, since he has set meat before thee, Hos. xi. 4 ; and help thee to remember that he is pleased in the first place to offer mercy to the biggest sinners.

Sixthly, Since Jesus Christ would have mercy offered in the first place to the biggest sinners, let souls see that they lay right hold thereof, lest they, notwithstanding, indeed come short thereof. Faith only knows how to deal with mercy ; wherefore put not in the place thereof presumption. I have observed, that as there are herbs and flowers in our gardens, so there are their counterfeits in the field ; only they are distinguished from the other by the name of wild ones. Why, there is faith, and wild faith ; and wild faith is this presumption. I call it wild faith, because God never placed it in his garden, his church ; it is only to be found in the field, the world. I also call it wild faith, because it only grows up and is nourished where other wild notions abound. Wherefore take heed of this, and all may be well ; for this presumptuousness is a very heinous thing in the eyes of God : "The soul," saith he, "that doeth ought presumptuously (whether he be born in the land, or a stranger), the same reproacheth the Lord ; and that soul shall be cut off from among his people ;" Numb. xv. 30.

The thoughts of this made David tremble, and pray that God would hold him back from presumptuous sins, and not suffer them to have dominion over him, Psal. xix. 13.*

Now this presumption, then, puts itself in the place of faith, when it tampereth with the promise for life, while the soul is a stranger to repentance. Wherefore you have in the text, to prevent doing thus, both

* How touching is the petition to which reference is here made, "Keep back thy servant from presumptuous sins ; let them not have dominion over me ; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—*Psalms* xix., 13, 14.

repentance and remission of sins to be offered to Jerusalem ; not remission without repentance : for all that repent not shall perish, let them presume on grace and the promise while they will, Luke xiii. 1—3.

Presumption, then, is that which severeth faith and repentance, concluding, that the soul shall be saved by grace, though the man was never made sorry for his sins, nor the love of the heart turned therefrom. This is to be self-willed, as Peter has it ; and this is a despising the word of the Lord, for that has put repentance and faith together, Mark i. 15. And “ because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off : his iniquity shall be upon him,” Numb. xv. 31.

Let such therefore look to it, who yet are, and abide in their sins ; for such, if they hope, as they are, to be saved, presume upon the grace of God. Wherefore presumption and not hearkening to God’s word are put together, Deut. xvii. 12.

Again, Then men presume when they are resolved to abide in their sins, and yet expect to be saved by God’s grace through Christ. This is as much as to say, God liketh sin as well as I do, and careth not how men live, if so be they lean upon his Son. Of this sort are they that build up Zion with blood, and Jerusalem with iniquity ; that judge for reward, and teach for hire, and divine for money, and lean upon the Lord, Mic. iii. 10, 11. This is doing things with a high hand against the Lord our God, and a taking him, as it were, at the catch. This is, as we say among men, to see to put a trick upon God, as if he had not sufficiently fortified his proposals of grace by his holy word, against all such kind of fools as these. But look to it.

Such will be found at the day of God, not among that great company of Jerusalem sinners that shall be saved by grace, but among those that have been the great abusers of the grace of God in the world. Those that say, Let us sin that grace may abound, and let us do evil that good may come, their damnation is just. And if so, they are a great way off of that salvation that is by Jesus Christ presented to the Jerusalem sinners.*

I have therefore these things to propound to that Jerusalem sinner that

* The fools here spoken of cheat themselves. There is an awful difference between merely professing to believe in the Saviour and believing in him. “ It is not every one who cries. Lord, Lord, that will enter *his* kingdom.”

would know, if he may be so bold as to venture himself upon this grace.

First, Dost thou see thy sins?

Secondly, Art thou weary of them? •

Thirdly, Wouldst thou with all thy heart be saved by Jesus Christ? I dare say no less, I dare say no more. But if it be truly thus with thee, how great soever thy sins have been, how bad soever thou feelest thy heart, how far soever thou art from thinking that God has mercy for thee: thou art the man, the Jerusalem sinner, that the Word of God has conquered, and to whom it offereth free remission of sins, by the redemption that is in Jesus Christ.

When the jailor cried out, "Sirs, What must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." He that sees his sins aright, is brought to his wit's end by them; and he that is so, is willing to part from them, and to be saved by the grace of God.

If this be thy case, fear not, give no way to despair; thou presumest not, if thou believest to life everlasting in Jesus Christ: yea, Christ is prepared for such as thou art.

Therefore take good courage and believe. The design of Satan is to tell the presumptuous, that their presuming on mercy is good; but to persuade the believer, that his believing is impudent bold dealing with God. I never heard a presumptuous man in my life say that he was afraid that he presumed; but I have heard many an honest humble soul say, that they have been afraid that their faith has been presumption. Why should Satan molest those whose ways he knows will bring them to him? And who can think that he should be quiet when men take the right course to escape his hellish snares? This, therefore, is the reason why the truly humbled is opposed, while the presumptuous goes on by wind and tide. The truly humble Satan hates, but he laughs to see the foolery of the other.

Does thy hand and heart tremble? Upon thee the promise smiles. "To this man will I look," says God, "even to him that is poor, and of a contrite spirit, and trembles at my word," Isa. lxvi. 2.

What, therefore, I have said of presumption concerns not the humble in spirit at all. I therefore am for gathering up the stones, and for taking the stumbling-blocks out of the way of God's people: and fore-

warning of them that lay the stumblingblock of their iniquity before their faces, and that are for presuming upon God's mercy ; and let them look to themselves, Ezek. xiv. 6—8.

Also our text stands firm as ever it did, and our observation is still of force, that Jesus Christ would have mercy offered in the first place to the biggest sinners. So then, let none despair, let none presume ; let none despair that are sorry for their sins, and would be saved by Jesus Christ ; let none presume that abide in the liking of their sins, though they seem to know the exceeding grace of Christ ; for though the door stands wide open for the reception of the penitent, yet it is fast enough barred and bolted against the presumptuous sinner. Be not deceived, God is not mocked, whatsoever a man sows, that he shall reap. It cannot be that God should be wheedled out of his mercy, or prevailed upon by lips of dissimulation ; he knows them that trust in him, and that sincerely come to him by Christ for mercy, Nahum i. 7.

It is then not the abundance of sins committed, but the not coming heartily to God by Christ for mercy, that shuts men out of doors. And though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all thy other sins abide upon thee unforgiven.

God complains of this. "They have not cried unto me with their heart ; they turned, but not to the Most High. They turned feignedly," Jer. iii. 10 ; Hos. vii. 14, 16.

Thus doing, his soul hates ; but the penitent, humble, broken-hearted sinner, be his transgressions red as scarlet, red like crimson, in number as the sand ; though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers, or tears, or groans for mercy, yet he is safe. To this man God will look ; Isa. i. 18 ; chap. lxvi. 2.⁷

Seventhly, Would Jesus Christ have mercy offered in the first place to the biggest sinners ? Then here is ground for those that, as to practice, have not been such, to come to him for mercy.

Although there is no sin little of itself, because it is a contradiction of the nature and majesty of God ; yet we must admit of divers numbers, and also of aggravations. Two sins are not so many as three ; nor are

⁷ "Come now and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." *Isaiah*, i., 18.

three that are done in ignorance so big as one that is done against light, against knowledge and conscience. Also there is the child in sin, and a man in sin that has his hairs grey, and his skin wrinkled for very age. And we must put a difference betwixt these sinners also. For can it be that a child of seven, or ten, or sixteen years old, should be such a sinner—a sinner so vile in the eye of the law as he is who has walked according to the course of this world, forty, fifty, sixty, or seventy years? Now the youth, this stripling, though he is a sinner, is but a little sinner, when compared with such.

Now, I say, if there be room for the first sort, for those of the biggest size, certainly there is room for the lesser size. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Christ Jesus has grace enough to save great sinners, he has surely grace enough to save little ones. If he can forgive five hundred pence, for certain he can forgive fifty, Luke vii. 41, 42.

But you said before, that the little sinners must stand by until the great ones have received their grace, and that is discouraging!

I answer, there are two sorts of little sinners, such as are so, and such as feign themselves so. They are those that feign themselves so, that I intended there, and not those that are indeed comparatively so. Such as feign themselves so may wait long enough before they obtain forgiveness.

But again, a sinner may be comparatively a little sinner, and sensibly a great one. There are then two sorts of greatness in sin; greatness by reason of number; greatness by reason of thoroughness of conviction of the horrible nature of sin. In this last sense, he that has but one sin, if such a one could be found, may in his own eyes find himself the biggest sinner in the world. Let this man or this child therefore put himself among the great sinners, and plead with God as great sinners do, and expect to be saved with the great sinners, and as soon and as heartily as they.

Yea, a little sinner, that comparatively is truly so, if he shall graciously give way to conviction, and shall in God's light diligently weigh the horrible nature of his own sins, may yet sooner obtain forgiveness for them at the hands of the heavenly Father, than he that has ten times his sins, and so cause to cry ten times harder to God for mercy.

For the grievousness of the cry is a great thing with God; for if he will

hear the widow, if she cries at all, how much more if she cries most grievously? *Exod. xxii. 22, 23.**

It is not the number, but the true sense of the abominable nature of sin, that makes the cry for pardon lamentable. He, as I said, that has many sins, may not cry so loud in the ears of God as he that has far fewer; he, in our present sense, that is in his own eyes the biggest sinner, is he that soonest findeth mercy.

The offer then is to the biggest sinner; to the biggest sinner first, and the mercy is first obtained by him that first confesseth himself to be such an one.

There are men that strive at the throne of grace for mercy, by pleading the greatness of their necessity. Now their plea, as to the prevalency of it, lieth not in the counting up of the number, but in the sense of the greatness of their sins, and in the vehemency of their cry for pardon. And it is observable, that though the birthright was Ruben's, and, for his foolishness, given to the sons of Joseph, yet Judah prevailed above his brethren, and of him came the Messiah, *1 Chron. v. 1, 2.*

There is a heavenly subtilty to be managed in this matter. "Thy brother came with subtilty, and hath taken away thy blessing." The blessing belonged to Esau, but Jacob by his diligence made it his own, *Gen. xxvii. 33.* The offer is to the biggest sinner, to the biggest sinner first; but if he forbear to cry, the sinner that is a sinner less by far than he, both as to number and the nature of transgression, may get the blessing first, if he shall have grace to bestir himself well; for the loudest cry is heard furthest, and the most lamentable pierces soonest.

I therefore urge this head, not because I would have little sinners go and tell God that they are little sinners, thereby to think to obtain mercy; for, verily, so they are never like to have it: for such words declare, that such a one hath no true sense at all of the nature of his sins.

Sin, as I said, in the nature of it, is horrible, though it be but one single sin as to act; yea, though it be but a sinful thought; and so worthily calls for the damnation of the soul.

The comparison, then, of little and great sinners, is to go for good sense among men. But to plead the fewness of thy sins, or the comparative harmlessness of their quantity before God, argueth no sound knowledge

* "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry."—*Exodus xxii. 22, 23.*

of the nature of thy sin, and so no true sense of the nature or need of mercy.

Little sinner, when therefore thou goest to God, though thou knowest in thy conscience that thou, as to acts, art no thief, no murderer, no whore, no liar, no false swearer, or the like, and in reason must needs understand that thus thou art not so profanely vile as others; yet when thou goest to God for mercy, know no man's sins but thine own, make mention of no man's sins but thine own. Also labour not to lessen thy own, but magnify and greaten them by all just circumstances, and be as if there was never a sinner in the world but thyself. Also cry out, as if thou wast the only undone man; and that is the way to obtain God's mercy.

It is one of the comeliest sights in the world to see a little sinner commenting upon the greatness of his sins, multiplying and multiplying them to himself, till he makes them in his own eyes bigger and higher than he seeth any other man's sins to be in the world; and as base a thing it is to see a man do otherwise, and as basely will come on it, Luke xviii. 10—14.

As, therefore, I said to the great sinner before, let him take heed lest he presume; I say now to the little sinner, let him take heed that he do not dissemble: for there is as great an aptness in the little sinner to dissemble, as there is in the great one. "He that hideth his sins shall not prosper," be he a sinner little or great, Prov. xxviii. 13.

Eighthly, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then this shows the true cause why Satan makes such head as he doth against him.

The Father and the Holy Spirit are well spoken of by all deluders and deceived persons; Christ only is the rock of offence. "Behold I lay in Zion a stumbling-stone and a rock of offence," Rom. ix. 33. Not that Satan careth for the Father or the Spirit more than he careth for the Son, but he can let men alone with their notions of the Father and the Spirit, for he knows they shall never enjoy the Father nor the Spirit, if indeed they receive not the merits of the Son. "He that hath the Son, hath life; he that hath not the Son of God hath not life," however they may boast themselves of the Father and the Spirit, 1 John v. 12. Again, "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son," 2 John i. 9.

Christ, and Christ only, is he that can make us capable to enjoy God

with life and joy to all eternity.^a Hence he calls himself the way to the Father, the true and living way, John xiv. 6; Heb. x. 19, 20; for we cannot come to the Father but by him. Satan knows this, therefore he hates him. Deluded persons are ignorant of this, and, therefore, they are so led up and down by Satan by the nose as they are.

There are many things by which Satan has taken occasion to greaten his rage against Jesus Christ.

As, first, his love to man, and then the many expressions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law to bring in righteousness for man; and hath spilt his blood for the reconciling of men to God; he hath broke the neck of death, put away sin, destroyed the works of the devil, and got into his own hands the keys of death: and all these are heinous things to Satan. He cannot abide Christ for this. Besides, he hath eternal life in himself, and that to bestow upon us; and we in all likelihood are to possess the very places from which the Satans by transgression fell, if not places more glorious. Wherefore he must needs be angry. And is it not a vexatious thing to him, that we should be admitted to the throne of grace by Christ, while he stands bound over in chains of darkness, to answer for his rebellions against God and his Son, at the terrible day of judgment. Yea, we poor dust and ashes must become his judges, and triumph over him for ever: and all this long of Jesus Christ; for he is the meritorious cause of all this.

Now though Satan seeks to be revenged for this, yet he knows it is in vain to attack the person of Christ; he has overcome him: therefore he tampers with a company of silly men, that he may vilify him by them. And they, bold fools as they are, will not spare to spit in his face. They will rail at his person, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it. They will deny the very end why he accomplished the law, and by jiggs, and tricks, and quirks, which he helpeth them to, they set up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the

* "What joy while thus I view the day
That warns my thirsting soul away!
What transports fill my breast,
For, lo! my Great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest."—*Merrick.*

name of Christ; and his ministers under the name of the ministers of righteousness.

And by his wiles and stratagems he undoes a world of men; but there is a seed, and they shall serve him, and it shall be counted to the Lord for a generation. These shall see their sins, and that Christ is the way to happiness. These shall venture themselves, both body and soul, upon his worthiness.

All this Satan knows, and therefore his rage is kindled the more. Wherefore, according to his ability and allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor people, that he may, while his time shall last, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes he abuses them with wrong apprehensions of God, and with wrong apprehensions of Christ. He also casts them into the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and dishonour of God. He holds our hands while the world buffets us; he puts bearskins upon us, and then sets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves.^b

Oh! the rage and the roaring of this lion, and the hatred that he manifests against the Lord Jesus, and against them that are purchased with his blood! But yet, in the midst of all this, the Lord Jesus sends forth his herald to proclaim in the nations his love to the world, and to invite them to come in to him for life. Yea, his invitation is so large, that it offereth his mercy in the first place to the biggest sinners of every age, which augments the devil's rage the more.

Wherefore, as I said before, fret he, fume he, the Lord Jesus will divide the spoil with this great one; yea, he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors, Isa. liii, 12.

Ninthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Let the tempted harp upon this string for their help

^b The spirit of Luther, before noted by Bunyan, here breaks forth in his hatred of the devil as the representative and the author of sin. It was his belief that the hankering he sometimes felt after worldly comforts or distinctions, were prompted by the evil one with a view to ensnare his soul. The impetuous breathings of Luther against Satan, and the epithets of contempt and defiance addressed to him, were commended to others as the readiest weapons for opposing the enemy.

and consolation. The tempted, wherever he dwells, always thinks himself the biggest sinner, one most unworthy of eternal life.

This is Satan's master-argument: thou art a horrible sinner, a hypocrite, one that has a profane heart, and one that is an utter stranger to a work of grace. I say this is his maul, his club, his master-piece; he doth with this as some do with their most enchanting songs, sings them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But were they but aware, Satan by all this does but drive them to the gap out at which they should go, and so escape his roaring.

Saith he, thou art a great sinner, a horrible sinner, a profane hearted wretch, one that cannot be matched for a vile one in the country.

And all this while Christ says to his ministers, offer mercy, in the first place, to the biggest sinners. So that this temptation drives thee directly into the arms of Jesus Christ.

Were therefore the tempted but aware, he might say, Ay, Satan, so I am, I am a sinner of the biggest size, and therefore have most need of Jesus Christ; yea, because I am such a wretch, therefore Jesus Christ calls me; yea, he calls me first: the first proffer of the Gospel is to be made to the Jerusalem sinner: I am he, wherefore stand back, Satan; make a lane, my right is first to come to Jesus Christ.

This now will be like for like. This would foil the devil: this would make him say, I must not deal with this man thus; for then I put a sword into his hand to cut off my head.

And this is the meaning of Peter, when he saith, "Resist him steadfast in the faith," 1 Peter v. 9. And of Paul, when he saith, "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked," Eph. vi. 16.

Wherefore is it said, "Begin at Jerusalem," if the Jerusalem sinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind when Satan haunts me with the continual remembrance of my sins, of my Jerusalem sins.^c Satan and my conscience say I am

^c This confident hope is throughout relied upon as the best stay a poor man can have. Faith in the goodness of a gracious Deity suggests a claim to mercy. If a man were the subject of our musings, we should not think we could dispose him to act kindly, mercifully towards us, by declaring we held him to be a tyrannical monster, who would rejoice in our protracted sufferings.

the biggest sinner,—Christ offereth mercy, in the first place, to the biggest sinners. Nor is the manner of the offer other but such as suiteth with my mind. I am sorry for my sin; yea, sorry at my heart that ever sinful thought did enter, or find the least entertainment in my wicked mind; and might I obtain my wish, I would never more that my heart should be a place for aught but the grace, and spirit, and faith of the Lord Jesus.

I speak not this to lessen my wickedness; I would not for all the world but be placed by mine own conscience in the very front of the biggest sinners, that I might be one of the first that are beckoned by the gracious hand of Jesus the Saviour, to come to him for mercy.

Well, sinner, thou now speakest like a Christian, but say thus in a strong spirit in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyself well.

This improving of Christ in dark hours, is the life, though the hardest part of our Christianity. We should neither stop at darkness, nor at the raging of our lusts, but go on in a way of venturing and casting the whole of our affairs for the next world at the foot of Jesus Christ. This is the way to make the darkness light, and also to allay the raging of our corruption.

The first time the Passover was eaten, was in the night; and when Israel took courage to go forward, though the sea stood in their way like a devouring gulf, and the host of the Egyptians follow them at the heels; yet the sea gives place, and their enemies were as still as a stone till they were gone over, *Exod. xii. 8; chap. xiv. 13, 14, 21, 22; chap. xv. 16.*

There is nothing like faith to help at a pinch; faith dissolves doubts as the sun drives away the mists. And that you may not be put out, know your time, as I said, of believing it always. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so. Wherefore faith must be always in exercise.

Faith is the eye, is the mouth, is the hand, and one of these is of use all day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe: "At what time," said the good man, "I am afraid, I will trust in thee," *Psal. lvi. 2, 3.*

Nor can we have a better encouragement to do this, than is by the text set before us, even an open heart for a Jerusalem sinner. And if for a

Jerusalem sinner to come, then for such an one when come. If for such a one to be saved, then for such a one that is saved. If for such a one to be pardoned his great transgressions, then for such a one who is pardoned these, to come daily to Jesus Christ, too, to be cleansed and set free from his common infirmities, and from the iniquities of his holy things.

Therefore let the poor sinner that would be saved labour for skill to make the best improvement of the grace of Christ to help him against the temptations of the devil and his sins.

Tenthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Let those men consider this, that (have, or) may in a day of trial have spoken or done what their profession or conscience told them they should not, and that have the guilt and burden thereof upon their consciences.

Whether a thing be wrong or right, guilt may pursue him that doth contrary to his conscience. But suppose a man should deny his God, or his Christ, or relinquish a good profession, and be under the real guilt thereof, shall he therefore conclude he is gone for ever? Let him come again with Peter's tears, and no doubt he shall obtain Peter's forgiveness. For the text includes the biggest sinners.

And it is observable, that before this clause was put into this commission, Peter was pardoned his horrible revolt from his Master. He that revolteth in the day of trial, if he is not shot quite dead upon the place, but is sensible of his wound, and calls out for a surgeon, shall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him: besides what we find recorded of Peter, you read in the Acts, some were, through the violence of their trials, compelled to blaspheme, and yet are called saints"^a Acts xxvi. 9—11.

Hence you have a promise or two that speak concerning such kind of men, to encourage us to think that at least some of them shall come back to the Lord their God. "Shall they fall," saith he, "and not arise?"

^a In the passage alluded to Paul declares that many of the saints whom he had shut up in prison, he "punished oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them," he adds, "I persecuted them even unto strange cities." Acts xxvi., 11. The very blasphemies he prompted or compelled, were probably made by his unrelenting cruelty, the grounds for inflicting new punishments.

Shall they turn away, and not return?" Jer. viii. 4. "And in that day I will assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion for ever." What we are to understand by her that halteth, is best expressed by the Prophet Elijah; Mic. iv. 6, 7; Zeph. iii. 19; 1 Kings xviii. 21.

I will conclude, then, that for them that have halted, or may halt, the Lord has mercy in the bank, and is willing to accept them if they return to him again.

Perhaps they may never be after that of any great esteem in the house of God, but if the Lord will admit them to favour and forgiveness: O exceeding and undeserved mercy! See Ezekiel xlv. 10—14.

Thou, then, that mayest be the man, remember this, that there is mercy also for thee. Return therefore to God, and to his Son, who hath yet in store for thee, and who will do thee good.

But perhaps thou wilt say, he doth not save all revolvers, and, therefore, perhaps not me.

Answer. Art thou returning to God? If thou art returning, thou art the man; "Return ye backsliding children, and I will heal your backslidings," Jer. iii. 22.

Some, as I said, that revolt, are shot dead upon the place, and for them, who can help them? But for them that cry out of their wounds, it is a sign they are yet alive, and if they use the means in time, doubtless they may be healed.

Christ Jesus has bags of mercy that were never yet broken up or unsealed. Hence it is said, he has goodness laid up; things reserved in heaven for his. And if he breaks up one of these bags, who can tell what he can do!

Hence his love is said to be such as passeth knowledge, and that his riches are unsearchable. He has, no body knows what; for no body knows whom: he has by him in store for such as seem in the view of all men to be gone beyond recovery. For this the text is plain. What man or angel could have thought that the Jerusalem sinners had been yet on this side of an impossibility of enjoying life and mercy? Hadst thou seen their actions, and what horrid things they did to the Son of God; yea, how stoutly they backed what they did with resolves and endeavours

to persevere, when they had killed his person, against his name and doctrine; and that there was not found among them all that while, as we read of, the least remorse or regret for these their doings; couldst thou have imagined that mercy would ever have took hold of them, at least so soon! Nay, that they should, of all the world, be counted those only meet to have it offered to them in the very first place! For so my text commands, saying, "Preach repentance and remission of sins among all nations, beginning at Jerusalem."

I tell you the thing is a wonder, and must for ever stand for a wonder among the sons of men. It stands also for an everlasting invitation and allurements to the biggest sinners to come to Christ for mercy.^e

Now since, in the opinion of all men, the revolter is such a one; if he has, as I said before, any life in him, let him take encouragement to come again, that he may live by Christ.

Eleventhly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then let God's ministers tell them so. There is an incidence in us, I know not how it doth come about, when we are converted, to contemn them that are left behind. Poor fools as we are, we forget that we ourselves were so, Tit. iii. 2, 3.

But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so, that we may give them convincing ground to believe, that we have found that mercy which also sets open the door for them to come and partake with us.

Ministers, I say, should do thus, both by their doctrine, and in all other respects.

Austerity doth not become us, neither in doctrine nor in conversation. We ourselves live by grace; let us give as we receive, and labour to persuade our fellow-sinners which God has left behind us, to follow after, that they may partake with us of grace. We are saved by grace, let us live like them that are gracious. Let all our things (to the world) be done in charity towards them; pity them, pray for them, be familiar with them for their good. Let us lay aside our foolish, worldly, carnal grandeur; let us not walk the streets, and have such behaviours as signify

* "Make ready now thy strongest reasons and stand up then before the judge, and plead like a man for thy fleshly, worldly, and ungodly life; but know that thou must have one to plead with thee, that will not be outfaced by thee nor so easily put off as we, thy fellow-creatures."—*Baxter*

we are scarce for touching of the poor ones that are left behind, no not with a pair of tongs. It becomes us not thus to do.

Remember your Lord, he was familiar with publicans and sinners to a proverb; "Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners," Matt. xi. 19. The first part, concerning his gluttonous eating and drinking, to be sure, was an horrible slander; but for the other, nothing was ever spoke truer of him by the world. Now, why should we lay hands cross on this text: that is, choose good victuals, and love the sweet wine better than the salvation of the poor publican? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them?

Why not fellowly with our carnal neighbours? If we do take occasion to do so, that we may drop, and be yet distilling some good doctrines upon their souls? Why not go to the poor man's house, and give him a penny, and a Scripture to think upon? Why not send for the poor to fetch away at least the fragments of thy table, that the bowels of thy fellow-sinner may be refreshed as well as thine?

Ministers should be exemplary; but I am an inferior man, and must take heed of too much meddling. But might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deserve it, though I may not name them.

But, I say, let ministers follow the steps of their blessed Lord, who by word and deed showed his love to the salvation of the world, in such a carriage as declared him to prefer their salvation before his own private concern. For we are commanded to follow his steps, "who did no sin, neither was guile found in his mouth."

And as I have said concerning ministers, so I say to all the brethren, carry it so, that all the world may see, that indeed you are the sons of love.

Love your Saviour; yea, show one to another that you love him, not only by a seeming love of affection, but with the love of duty. Practical love is best. Many love Christ with nothing but the lick of the tongue. Alas! Christ Jesus the Lord must not be put off thus: "He that hath my commandments, and keepeth them," saith he, "he it is that loveth me," John xiv. 21.

Practical love, which stands in self-denial, in charity to my neighbour, and a patient enduring of affliction for his name; this is counted love.

Right love to Christ is that which carries in it a provoking argument to others of the brethren," Heb. x. 24.^f

Should a man ask me how he should know that he loveth the children of God? The best answer I could give him, would be in the words of the Apostle John; "By this," saith he, "we know we love the children of God, when we love God, and keep his commandments," 1 John v. 2.

Love to God and Christ is then shown when we are tender of his name; and then we show ourselves tender of his name when we are afraid to break any the least of his commandments. And when we are here, then do we show our love to our brother also.

Now, we have obligations sufficient thus to do, for that our Lord loved us, and gave himself for us, to deliver us from death, that we might live through him.

The world, when they hear the doctrine that I have asserted and handled in this little book; to wit, that Jesus Christ would have mercy offered in: the first place to the biggest sinners, will be apt, because themselves are unbelievers, to think that this is a doctrine that leads to looseness, and that gives liberty to the flesh; but if you that believe love your brethren and your neighbours truly, and as you should, you will put to silence the ignorance of such foolish men, and stop their mouths from speaking evil of you.

And, I say, let the love of Christ constrain us to this. Who deserveth our heart, our mouth, our life, our goods, so much as Jesus Christ, who has bought us to himself by his blood, to this very end, that we should be a peculiar people, zealous of good works?

There is nothing more seemly in the world, than to see a Christian walk as becomes the Gospel; nor any thing more unbecoming a reasonable creature, than to hear a man say, I believe in Christ, and yet see in his life debauchery and profaneness. Might I, such men should be counted the basest of men; such men should be counted by all unworthy of the name of a Christian, and should be shunned by every good man, as such who are the very plague of profession.

For so it is written, we should carry it towards them. Whoso have a

^f Charity to a neighbour is not very conspicuously exhibited by those very reverend fathers of the church, who, not content with a vast income for themselves, secure sinecure upon sinecure for their sons and relations. Charity for a neighbour might suggest to them an equitable division of these "good things" among the humbler, but it may be not less sincere, nor less valuable labourers in the vineyard.

form of godliness, and deny the power thereof, from such we must turn away.

It has ofttimes come into my mind to ask, by what means it is that the gospel profession should be so tainted with loose and carnal gospel-lers? and I could never arrive to better satisfaction in the matter than this,—such men are made professors by the devil, and so by him put among the rest of the godly. A certain man had a fruitless fig-tree planted in his vineyard; but by whom was it planted there? Even by him that sowed the tares, his own children, among the wheat; Luke xiii. 6; Matt. xiii. 37—40. And that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and stumblingblocks to others. For he knows that a loose professor in the church does more mischief to religion than ten can do to it that are in the world.^g

Was it not, think you, the devil that stirred up the damsel that you read of in Acts xvi., to cry out, “These are the servants of the most high God, that show unto us the way of salvation!” Yes it was, as is evident, for Paul was grieved to hear it. But why did the devil stir up her to cry so? but because that was the way to blemish the Gospel, and to make the world think that it came from the same hand as did her soothsaying and witchery; verse 16, 18; “Holiness, O Lord, becomes thy house for ever.”

Let, therefore, whoever they be that profess the name of Christ, take heed that they scandal not that profession which they make of him, since he has so graciously offered us, as we are sinners of the biggest size, in the first place, his grace to save us.

Having thus far spoken of the riches of the grace of Christ, and of the freeness of his heart to embrace the Jerusalem sinners, it may not be amiss to give you yet, as a caution, an intimation of one thing, namely, that this grace and freeness of his heart is limited to time and day; the which, whoso overstandeth, shall perish notwithstanding.

For as a king, who, of grace, sendeth out to his rebellious people an offer of pardon, if they accept thereof by such a day, yet beheadeth or

^g This is a home blow at those “painted sepulchres” who make Christ their stalking horse, while they devoutly worship Mammon. Bunyan clearly discovers that these men are really the devil’s missionaries. “For he knows that a loose professor in the church does more mischief to religion than ten can do to it that are in the world.”

hangeth those that come not in for mercy until the day or time be past, so Christ Jesus has set the sinner a day, a day of salvation, an acceptable time; but he who standeth out, or goeth on in rebellion beyond that time, is like to come off with the loss of his soul; 2 Cor. vi. 2; Heb. iii. 13, 16, 17, 18, 19; chap. iv. 7; Luke xix. 41, 42.

Since, therefore, things are thus, it may be convenient here to touch a little upon these particulars.

First, That this day, or time thus limited, when it is considered with reference to this or that man, is oftentimes undiscerned by the person concerned therein, and always is kept secret as to the shutting up thereof.

And this, in the wisdom of God, is thus to the end; no man, when called upon, should put off turning to God to another time.^b Now, and to-day, is that and only that which is revealed in holy writ; Psal. l. 22; Eccles. xii. 1; Heb. iii. 13, 16.

And this shows us the desperate hazards which those men run, who when invitation or conviction attends them, put off turning to God to be saved till another, and, as they think, a more fit season and time. For many, by so doing, defer this to do till the day of God's patience and long-suffering is ended; and then for their prayers and cries after mercy, they receive nothing but mocks, and are laughed at by the God of heaven; Prov. i. 20—30; Isaiah lxx. 12—16; chap. lxxvi. 4; Zech. vii. 11—13.

Secondly, Another thing to be considered is this, viz. that the day of God's grace with some men begins sooner, and also sooner ends than it doth with others. Those at the first hour of the day, had their call sooner than they who were called upon to turn to God at the sixth hour of the day; yea, and they who were hired at the third hour, had their call sooner than they who were called at the eleventh; Matt. xx. 1—6.

1. The day of God's patience began with Ishmael, and also ended before he was twenty years old. At thirteen years of age he was circumcised; the next year after Isaac was born; and then Ishmael was fourteen years old. Now that day that Isaac was weaned, that day was Ishmael rejected; and suppose that Isaac was three years old before he

^b "Heaven gives the needful but neglected call,
What day, what hour, but knocks at human hearts
To wake the soul to sense of future scenes.
Deaths stand like Mercuries in ev'ry way,
And kindly point us to our journey's end."—*Young*.

was weaned, that was but the seventeenth year of Ishmael; wherefore the day of God's grace was ended with him betimes; Gen. xvii. 24, 25; chap. xxi. 2—11; Gal. iv. 30.

2. Cain's day ended with him betimes; for after God had rejected him, he lived to beget many children, and build a city, and to do many other things. But alas! all that while he was a fugitive and a vagabond. Nor carried he any thing with him after the day of his rejection was come, but this doleful language in his conscience, "From God's face shall I be hid," Gen. iv. 10—15.

3. Esau, through his extravagancies, would needs go to sell his birth-right, not fearing (as other confident fools) but that yet the blessing would still be his, after which he lived many years; but all of them under the wrath of God, as was, when time came, made appear to his destruction; for "When he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears," Heb. xii. 14—16.

Many instances might be given as to such tokens of the displeasure of God against such as fool away, as the wise man has it, the prize which is put into their hand; Prov. xvii. 16.

Let these things, therefore, be a further caution to those that sit under the glorious sound of the Gospel, and hear of the riches of the grace of God in Christ to poor sinners.

To slight grace, to despise mercy, and to stop the ear when God speaks, when he speaks such great things, so much to our profit, is a great provocation.

He offereth, he calls, he woos, he invites, he prays, he beseeches us in this day of his grace to be reconciled to him; yea, and has provided for us the means of reconciliation himself. Now, this despised must needs be provoking; and it is a fearful thing to fall into the hands of the living God.

But some men may say unto me, Fain I would be saved, fain I would be saved by Christ; but I fear this day of grace is past, and that I shall perish, notwithstanding the exceeding riches of the grace of God.¹

¹ "Did we allow reflection and wisdom to correct the prejudices which we have imbibed, and to disperse those phantoms of our own creating, the gloom which overcasts us would gradually vanish. Together with returning contentment, the sky would clear up, and every object brighten around us. It is in this sullen and dark shade of discontent that noxious passions, like venomous animals, breed and prey upon the heart."—*Blair*.

Answer. To this doubt I would answer several things.

First, With respect to this day.

Secondly, With respect to thy desires.

Thirdly, With respect to thy fears.

First, With respect to the day ; that is, whether it be ended with a man or no.

1. Art thou jogged, and shaken, and molested at the hearing of the Word? Is thy conscience awakened and convinced then that thou art at present in a perishing state, and that thou hast need to cry to God for mercy? This is a hopeful sign that this day of grace is not past with thee. For usually they that are past grace, are also, in their conscience, past feeling, being "seared with an hot iron," Eph. iv. 18, 19; 1 Tim. iv. 1, 2.

Consequently, those past grace must be such as are denied the awakening fruits of the Word preached. "The dead that hear," says Christ "shall live;" at least while Christ has not quite done with them; the day of God's patience is not at an end with them; John v. 25.

2. Is there in thy more retired condition, arguings, strugglings, and strivings with thy spirit to persuade thee of the vanity of what vain things thou lovest, and to win thee in thy soul to a choice of Christ Jesus and his heavenly things? Take heed and rebel not, for the day of God's grace and patience will not be past with thee till he saith his "Spirit shall strive no more," with thee; for then the woe comes, when "he shall depart from them;" and when he says to the means of grace, "Let them alone;" Hos. iv. 17; chap. ix. 12.

3. Art thou visited in the night-seasons with dreams about thy state, and that thou art in danger of being lost? Hast thou heart-shaken apprehensions when deep sleep is upon thee, of hell, death, and judgment to come? These are signs that God has not wholly left thee, or cast thee behind his back for ever. "For God speaketh once, yea twice, and man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose (his sinful purposes) and hide pride from man;" Job xxxiii. 14—17.

All this while God has not left the sinner, nor is come to the end of his patience towards him, but stands at least with the door of grace a-jar in his hand, as being loth as yet to bolt it against him.





4. Art thou followed with affliction, and dost thou hear God's angry voice in thy afflictions? Doth he send with thy afflictions an interpreter to show thee thy vileness; and why, or wherefore, the hand of God is upon thee, and upon what thou hast; to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy summer is not quite ended; thy harvest is not quite over and gone. Take heed, stand out no longer, lest he cause darkness, and lest thy feet stumble upon the dark mountains; and lest, while you look for light, he turn it into the shadow of death, and make it gross darkness; Jer. viii. 20; chap. xiii. 15—17.

5. Art thou crossed, disappointed, and way-laid, and overthrown in all thy foolish ways and doings? This is a sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a hedge and a wall to stop thee? Has he crossed thee in all thou puttest thy hand unto? Take it as a call to turn to him, for, by his thus doing, he shews he has a mind to give thee a better portion. For usually when God gives up men, and resolves to let them alone in the broad way, he gives them rope, and lets them have their desires in all hurtful things; Hos. ii. 6—15; Psalm lxxiii. 3—13; Rom. xi. 9.

Therefore take heed to this also, that thou strive not against this hand of God; but betake thyself to a serious inquiry into the causes of this hand of God upon thee, and incline to think, it is because the Lord would have thee look to that, which is better than what thou wouldst satisfy thyself withal.¹ When God had a mind to make the prodigal go home to his father, he sent a famine upon him, and denied him a bellyful of the husks which the swine did eat. And observe it, now he was in a strait, he betook him to consideration of the good that there was in his father's house; yea, he resolved to go home to his father, and his father dealt well with him; he received him with music and dancing, because he had received him safe and sound; Luke xv. 14—32.

6. Hast thou any enticing thoughts of the word of God upon thy mind? Doth, as it were, some holy word of God give a glance upon thee, cast a smile upon thee, let fall, though it be but one drop of its

¹ "I would have Miss — read to you from time to time the passion of our Saviour, and sometimes the sentences in the communion service, beginning "Come all ye that are weary and heavy laden, and I will give you rest."—*Letter from Dr. Johnson on the death of his mother, 1759.*

savour upon thy spirit ; yea, though it stays but one moment with thee ? O then the day of grace is not past ! The gate of heaven is not shut ! nor God's heart and bowels withdrawn from thee as yet. Take heed, therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taste. Beware, I say, and take heed ; there may be a falling away for all this ; but, I say, as yet God has not left thee, as yet he has not cast thee off ; Heb. vi. 1—9.

Secondly, With respect to thy desires, what are they ? Wouldst thou be saved ? Wouldst thou be saved with a thorough salvation ? Wouldst thou be saved from guilt and filth too ? Wouldst thou be the servant of thy Saviour ? Art thou indeed weary of the service of thy old master the devil, sin, and the world ? And have these desires put thy soul to flight ? Hast thou through desires betaken thyself to thy heels ? Dost fly to him that is a Saviour from the wrath to come, for life ? If these be thy desires, and if they be unfeigned, fear not. Thou art one of those runaways which God has commanded our Lord to receive, and not to send thee back to the devil thy master again, but to give thee a place in his house, even the place which liketh thee best. "Thou shalt not deliver to his master," says he, "the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best ; thou shalt not oppress him," Deut. xxiii. 15, 16.^k

This is a command to the church, consequently to the Head of the church ; for all commands from God come to her through her Head. Whence I conclude, that as Israel of old was to receive the runaway servant who escaped from a heathen master to them, and should not dare to send him back to his master again, so Christ's church now, and consequently Christ himself, may not, will not, refuse that soul that has made his escape from sin, Satan, the world, and hell, unto him, but will certainly let him dwell in his house, among his saints, in that place which he shall choose, even where it liketh him best. For he says in another place, "And him that cometh to me, I will in no wise cast out." In no wise, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances.

^k By servant we must understand slave to be meant. The text is of no small importance. Those who maintain that slavery is of God, will here see that scripture is distinctly opposed to giving up the "fugitive slave."

Wherefore, if thy desires be firm, sound, and unfeigned, to become the saved of Christ, and his servant, fear not, he will not, he will in no wise put thee away, or turn thee over to thy old master again.

Thirdly, As to thy fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.

Object. But I am afraid I am not elected, or chosen to salvation, though you called me fool a little before for so fearing.

Ans. Though election is, in order, before calling, as to God, yet the knowledge of calling must go before the belief of my election as to myself. Wherefore, souls that doubt of the truth of their effectual calling, do but plunge themselves into a deeper labyrinth of confusion that concern themselves with their election; I mean, while they labour to know it before they prove their calling. "Make your calling, and so your election, sure," 2 Pet. i. 4—11.

Wherefore, at present, lay the thoughts of thy election by, and ask thyself these questions: Do I see my lost condition? Do I see salvation is nowhere but in Christ? Would I share in this salvation by faith in him? And would I, as was said before, be thoroughly saved, to wit, from the filth as from the guilt? Do I love Christ, his Father, his saints, his words and ways? This is the way to prove we are elect. Wherefore, sinner, when Satan, or thine own heart, seeks to puzzle thee with election, say thou I cannot attend to talk of this point now, but stay till I know that I am called of God to the fellowship of his Son, and then I will show you that I am elect, and that my name is written in the book of life.

If poor distressed souls would observe this order, they might save themselves the trouble of an unprofitable labour under these unreasonable and soul-sinking doubts.

Let us therefore, upon the sight of our wickedness, fly and venturously leap into the arms of Christ, which are now as open to receive us into his bosom, as they were when nailed to the cross. This is coming to Christ for life aright; this is right running away from thy master to him, as was said before. And for this we have multitudes of scriptures to support, encourage, and comfort us in our so doing.

But now, let him that doth thus be sure to look for it, for Satan will be with him to-morrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into dispute with

him, to wit, about whether he be elect to life, and called indeed to partake of this Christ, to whom he is fled for succour, or whether he comes to him of his own presumptuous mind. Therefore we are bid, as to come, so to arm ourselves with that armour which God has provided ; that we may resist, quench, stand against, and withstand all the fiery darts of the devil ; Eph. vi. 11—18.¹

If, therefore, thou findest Satan in this order to march against thee, remember then thou hadst this item about it ; and betake thyself to faith and good courage ; and be sober, and hope to the end.

Object. But how if I should have sinned the sin unpardonable, or that called the sin against the Holy Ghost ?

Answer. If thou hast, thou art lost for ever ; but yet before it is concluded by thee that thou hast so sinned, know that they that would be saved by Christ Christ through faith in his blood, cannot be counted for such.

1. Because of the promise, for that must not be frustrated : and that says, “ And him that cometh to Christ he will in no wise cast out.” And again, “ Whoso will, let him take of the water of life freely,” John vi. 37 ; Rev. xxi. 6 ; chap. xxii. 17.

But I say, how can these scriptures be fulfilled, if he that would indeed be saved, as before, has sinned the sin unpardonable ? The scriptures must not be made void, nor their truth be cast to the ground. Here is a promise, and here is a sinner ; a promise that says he shall not be cast out that comes ; and the sinner comes, wherefore he must be received ; consequently he that comes to Christ for life, has not, cannot have sinned that sin for which there is no forgiveness.

And this might suffice for an answer to any coming soul, that fears, though he comes, that he has sinned the sin against the Holy Ghost.

2. But again, he that has sinned the sin against the Holy Ghost cannot come, has no heart to come, can by no means be made willing to come to Jesus Christ for life ; for that he has received such an opinion of him, and of his things, as deters and holds him back.

1. He counteth this blessed person, the Son of God, a magician, a conjuror, a witch, or one that did, when he was in the world, what he

¹ “ There is no enemy so mighty which by the help afforded us, we cannot master ; so that although we find ourselves able to do nothing of ourselves, yet we can do all things by Christ that strengthens us.”—*Isaac Barrow.*

did by the power and spirit of the devil ; Matt. ix. 34 ; chap. xii. 24, 25, &c. ; Mark iii. 22—30. Now he that has this opinion of this Jesus, cannot be willing to cast himself at his feet for life, or to come to him as the only way to God and to salvation. And hence it is said again, that such an one puts him to open shame, and treadeth him under foot, that is, by contemning, reproaching, vilifying, and despising of him, as if he were the vilest one, or the greatest cheat in the world : and has therefore as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged, as one of the worst of malefactors ; Heb. vi. 6 ; chap. x. 29 ; 1 Cor. xii. 3.

2. His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth an unholy thing, or that which has no more virtue in it to save a soul from sin than has the blood of a dog, Heb. x. 29. For when the Apostle says, " he counts it an unholy thing," he means, he makes it of less value than that of a sheep or cow, which were clean according to the law ; and therefore must mean, that his blood was of no more worth to him in his account than was the blood of a dog, an ass, or a swine, which always was, as to sacrifices, rejected by the God of heaven, as unholy or unclean.

Now he who has no better esteem of Jesus Christ, and of his death and blood, will not be persuaded to come to him for life, or to trust in him for salvation.

3. But further, all this must be done against manifest tokens to prove the contrary, or after the shining of gospel light upon the soul, or some considerable profession of him as the Messias, or that he was the Saviour of the world.

1. It must be done against manifest tokens to prove the contrary ; and thus the reprobate Jews committed it when they saw the works of God, which put forth themselves in him, and called them the works of the devil and Beelzebub.

2. It must be done against some shining light of the Gospel upon them. And thus it was with Judas, and with those who, after they were enlightened, and had tasted, and had felt something of the powers of the world to come, fell away from the faith of him, and put him to open shame and disgrace, Heb. vi. 5, 6.

3. It must also be done after, and in opposition to one's own open profession of him. " For if after they have escaped the pollution of the

world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment (which is the word of faith) delivered unto them."^m

4. All this must be done openly, before witnesses, in the face, sight, and view of the world, by word and act. This is the sin that is unpardonable; and he that hath thus done, can never, it is impossible he ever should be renewed again to repentance, and that for a double reason; for such an one doth say, he will not; and of him God says, he shall not have the benefit of salvation by him.

Object. But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?

Answ. It is called "the sin against the Holy Ghost," because such count the works he did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of him in the holy scriptures; for the scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection, and ascension of Jesus Christ.

Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou wouldst be saved by Christ. Yea, it is impossible that thou shouldst have done it, if indeed thou wouldst be saved by him.

No man can desire to be saved by him, whom he yet judgeth to be an impostor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent, who has, after light and profession of him, thus horribly and devil-like contemned and trampled upon him.

True, words and wars and blasphemies against this Son of Man are pardonable; but then they must be done ignorantly and in unbelief. Also all blasphemous thoughts are likewise such as may be passed by, if

^m The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.—*Peter iii.*, 10.

the soul afflicted with them indeed is sorry for them, 1 Tim. i. 13—15 ; Mar. iii. 28.

All but this, sinner, all but this ! If God had said, he will forgive one sin, it had been undeserved grace ; but when he says he will pardon all but one, this is grace to the height. Nor is that one unpardonable otherwise, but because the Saviour that should save them is rejected and put away.

We read of Jacob's ladder ; Christ is Jacob's ladder that reacheth up to heaven, and he that refuseth to go by this ladder thither, will scarce by other means get up so high. There is none other name given under heaven among men whereby we must be saved. There is none other sacrifice for sin than this ; he also, and he only, is the Mediator that reconcileth men to God. And, sinner, if thou wouldst be saved by him, his benefits are thine ; yea, though thou art a great and Jerusalem transgressor.

THE

PHARISEE AND THE PUBLICAN.

Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—*Luke*, xviii. 10—13.



IN THE beginning of this chapter you read of the reason of the parable of the unjust judge and the poor widow; namely, to encourage men to pray. "He spake a parable to this end, that men ought always to pray, and not to faint;" and a most sweet parable for that purpose it is: for if through importunity, a poor widow woman may prevail with an unjust judge, and so consequently with an unmerciful and hard-hearted tyrant, how much more shall the poor, afflicted, distressed, and tempted people of God, prevail with, and obtain mercy at the hands of a loving, just, and merciful God? The unjust judge would not hearken to, nor regard the cry of, the poor widow, for a while: "But afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." "Hark," saith Christ, "what the unjust judge saith." "And shall not God avenge his own elect, which cry day and night unto him?—I tell you that he will avenge them speedily."

* That immortal parable given by Jesus to his disciples, of the Pharisee and sinner, is one which so powerfully reproves the pride of self-sufficient christians, who arrogantly deem themselves perfect in righteousness, and look down, not with generous pity but with insolent disdain on their neighbours, is one that comes home in all ages to every understanding, without comment or illustration. It offered a tempting theme for Bunyan to enlarge upon, to proclaim the mercy of God, and the uncharitableness of the hypocrite assuming to be his chosen worshipper.

This is therefore a very comfortable parable to such of the saints as are under hard usage by reason of evil men, their might and tyranny: for by it we are taught to believe and expect, that God, though for a while he seemeth not to regard, yet will, in due time and season, arise and set such in safety from them that puff at them; Psalm xii. 4.

Let the good Christian pray always; let him pray, and not faint at seeming delays; for if the widow by importunity prevailed with the unjust judge, how much more shall he with his heavenly Father. "I tell you," says Christ, "that he will avenge them speedily."

But now, forasmuch as this parable reacheth not (so directly) the poor Publican in the text, therefore our Lord begins again, and adds to that other parable, this parable which I have chosen for my text; by which he designeth two things: First, The conviction of the proud and self-conceited Pharisee: Secondly, The raising up and healing of the cast down and dejected Publican. And observe it, as by the first parable he chiefly designeth the relief of those that are under the hands of cruel tyrants, so by this he designeth the relief of those that lie under the load and burden of a guilty and disquieted conscience.

This therefore is a parable that is full of singular comfort to such of the sinners in the world that are clogged with guilt and sense of sin; and that lie under the apprehensions of, and that are driven to God by the sense of the judgment that for sin is due unto them.

In my handling of this text, I shall have respect to these things—

1. To the persons in the text.
2. To the condition of the persons in the text.
3. To the conclusion that Christ makes upon them both.

First, For the persons. They were, as you see, far one from another in their own apprehension of themselves; one good, the other bad; but yet in the judgment of the law, both alike, both the same, both sinners; for they both stood in need of mercy. True, the first mentioned did not see it, as the other poor sinner did; but that altereth not the case: he that is in the judgment of the law a sinner, is in the judgment of the law for sin condemned, though in his own judgment he be ever so righteous.

Men must not be judged, or justified, according to what themselves do think, but according to the verdict and sentence that cometh out of the mouth of God about them. Now, the sentence of God is, "All have sinned:" "There is none righteous, no, not one;" Rom. iii. It is no

matter, then, what the Pharisee did think of himself; God by his word hath proclaimed him a sinner: a sinner, by reason of original sin; a sinner, by reason of actual transgression. Personally, therefore, with reference to the true nature of their state, they both were sinners, and both by the law under condemnation. True, the Publican's leprosy was outward; but the Pharisee's leprosy was inward: his heart, his soul, his spirit, was as foul, and had as much the plague of sin, as had the other in his life or conversation.^b

Secondly, As to their conditions (I do not mean by condition, so much a habit of mind, as the state that they had each of them put themselves into by that mind.) "The one," says the text, "was a Pharisee, the other a Publican." A Pharisee: that is, one that hath chosen to himself such a course of life. A Publican, that is, one that hath chosen to himself such a course of life. These terms, therefore, show the divers courses of life that they had put themselves into. The Pharisee, as he thought, had put himself into a condition for heaven and glory; but the Publican was for this world and his lusts. Wherefore when the Pharisee stands in the temple, he boasteth of himself and good condition, but condemneth the Publican, and bitterly inveigheth against him. But, as I said, their personal state, by the law, was not at all changed. The Pharisee made himself never the better; the Publican also abode in his place.

Indeed the Publican is here found to recant, and repent of his condition, and of the condition that he had put himself into; and the Pharisee to boast of his. But the Publican's repentance was not of himself, but of God, who can also, yea, and sometimes it is evident (Acts ix.) he doth, make Pharisees also repent of that condition that they have chosen to be in themselves; Phil. iii. 3—8. The Pharisee, therefore, in commending of himself, makes himself never the better; the Publican also, in condemning of himself, makes himself never the worse. Nay, contrariwise, the Pharisee, by commending of himself, makes himself much the worse, ver. 14; and the Publican, by condemning of himself, makes himself much the better. "I tell you (says Christ) this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted."

"There is a generation that are pure in their own eyes, and yet are not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up."—*Proverbs*, xxx., 12, 13.

But, I say, as to men's commending of themselves, yea, though others should commend them also, that availeth, to God-ward, nothing at all. "For not he that commendeth himself is approved, but whom the Lord commendeth." So then, men in "measuring themselves by themselves, and comparing themselves among themselves, are not wise;" 2 Cor. x. 12.

Now, this was the way of the Pharisee; I am not, saith he, as other men: I am no extortioner, nor unjust, no adulterer, nor yet as this Publican.

"Two men went up into the temple to pray;" and they two, as I said, as opposite one to the other, as any two men that ever went thither to pray. One of them was over righteous, and the other wicked over much. Some would have thought, had they not by the word of Christ been otherwise described, that they had been both of the same religion; for they both went up into the temple to pray; yea, both to pray, and that at the same time, as if they did it by appointment, by agreement; but there was no such thing. The one was a Pharisee, the other a Publican: for so saith the after-words: and therefore persons as opposite as light and darkness, as fire and water; I mean, as to their apprehensions one of another. The Pharisee could not abide the Publican, nor could the Publican brook the Pharisee; and yet both went up into the temple to pray. It is strange to see, and yet it is seen, that men cross in their minds, cross in their principles, cross in their apprehensions; yea, and cross in their prayers too, should yet meet together in the temple to pray.

"Two men;" men not of the middle sort, and them too picked out of the best and worst that was: two men, a Pharisee, and a Publican.

To be a Pharisee was in those days counted honourable for religion, and for holiness of life. A Pharisee was a man of esteem and repute among the Jews, though it is a term of reproach with us; else Paul would not at such a time as he did it, have said, "Men and brethren, I am a Pharisee, the son of a Pharisee," Acts xxiii. 6; Phil. iii. 5. For now he stood upon his purgation and justification, especially it appears so by the place first named. And far be it from any to think, that Paul would make use of a colour of wickedness, to save thereby himself from the fury of the people.

A Publican was in those days counted one of the vilest of men, as is manifest; because when they are in the word, by way of discrimination, made mention of, they are ranked with the most vile and base; therefore

they are joined with sinners—"He eateth with publicans and sinners," and "with harlots."^c "Publicans and harlots enter into the kingdom of heaven." Yea, when our Lord Christ would have the rebellious professor stigmatized to purpose, he saith, "Let him be to thee as an heathen man and a publican."

We therefore can make no judgment of men upon the outward appearance of them. Who would have thought, but that the Pharisee had been a good man? for he was righteous; for he prayed. And who could have thought, that the other had been a good man? for he was a Publican; a man, by good men and bad men, joined with the worst of men, to wit, with sinners, harlots, heathens.

The Pharisee was a sectarian; the Publican was an officer. The Pharisee, even because he was a sectarian, was had the more in esteem; and the Publican, because he was an officer, was had the more in reproach. To speak a little to both these:

1. The Pharisee was a sectarian; one that deviated, that turned aside in his worshipping from the way of God, both in matter and manner of worship; for such an one I count a sectarian. That he turned aside from the matter, which is the rule of worship, to wit, the written word, it is evident; for Christ saith, that they rejected the commandments of God, and made them of no effect, that they might keep their own traditions. That they turned aside also as to their manner of worship, and became sectarians, there is with no less authority asserted—"For all their works they do for to be seen of men," Acts xxvi. 5; Mark vii. 9-13; Matt. xxiii. 5.

Now this being none of the order or ordinance of Christ, and yet being chosen by, and stuck to of these sort of men, and also made a singular and necessary part of worship, became a sect, or bottom for those hypocritical factious men to adhere unto, and to make of other disciples to themselves. And that they might be admired, and rendered venerable by the simple people to their fellows, they loved to go in long robes;^d they loved to pray in markets, and in the corners of the streets; they showed

^c Our author subsequently explains what a Publican was among the Romans. He was one whose occupation tempted him to oppress, and exposed him to obloquy, where he had no wish to be unreasonably severe.

^d Like the papists, their genuine successors, they had great faith in processions. The injunction, "Pray in secret" was not regarded by them, or at least was not allowed to interfere with their love of worldly pomp and imposing parade.

great zeal for the small things of the law, but had only great words for things that were substantial—"They made broad their phylacteries, and enlarged the borders of their garments," Matt. xxiii.

When I say the Pharisee was a sectarian, I do not mean that every sectarian is a Pharisee. There were the sects of the Herodians, of the Alexandrians, and of the Sadducees, with many others; but to be a Pharisee, was to be of the straitest sect: "After the most straitest sect of our religion, I lived a Pharisee." That, therefore, of all the sects, was the most strait and strict. Therefore, saith he, in another place, "I was taught according to the perfect manner of the law of the fathers." And again, "Touching the law, a Pharisee," Acts xxii. 3; xxvi. 4-6; Phil. iii. 5. The Pharisee, therefore, did carry the bell, and wear the garland for religion; for he outdid, he went beyond all other sectarians in his day. He was strictest, he was the most zealous; therefore Christ, in his making of this parable, waived all other sects then in being, and pitched upon the Pharisee as the man most meet, by whose rejection he might show forth and demonstrate the riches of his mercy in its extension to sinners: "Two men went up into the temple to pray; the one a Pharisee:" such a brave man as you have heard.

2. The Publican also went up thither to pray. The Publican, as I told you before, was an officer: an officer that served the Romans and himself too; for the Romans at that time were possessors of the land of Jewry (the lot of Israel's inheritance), and the emperor Tiberius Cæsar placed over that land four governors, to wit, Pilate, Herod, Philip, and Lysanias; all these were Gentiles, heathens, infidels; and the publicans were a sort of inferior men, to whom was let out to farm, and so men that were employed by these to gather up the taxes and customs that the heathens had laid upon the Jews to be paid to the emperor, Luke ii. 1; iii. 1, 2, 12, 13^e.

But they were a generation of men that were very injurious in the execution of their office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would

* Collecting taxes is a calling not likely to make those who follow it popular. When the Publicans farmed the taxes, the Roman governors armed them with powers to compel payment, the exercise of which necessarily gave offence, and caused the outcry against severities which were the subject of complaint and which were regarded as cruel and rapacious by the people.

falsely accuse those that so denied them to the governor, and by false accusation, obtain the money of the people, and so wickedly enrich themselves, Luke iii. 13, 14; xix. 2, 8. This was therefore grievous to the Jews, who always counted themselves a free people, and could never abide to be in bondage to any. And this was something of the reason, that they were so generally by all the Jews counted so vile and base, and reckoned among the worst of men, even as our informers and bum-bailiffs are with us at this day.

But that which heightened the spirit of the people against them, and that made them so odious and filthy in their eyes, was for that (at least so I think) these publicans were not, as the other officers, aliens, heathens, and Gentiles, but men of their own nation, Jews, and so the brethren of those that they so abused. Had they been Gentiles, it had not been wondered at.

The Publican then was a Jew, a kind of renegade Jew, that through the love that he had to unjust gains, fell off in his affections from his brethren, adhered to the Romans, and became a kind of servant to them against their brethren, farming the heathenish taxations at the hand of strangers, and exacting of them upon their brethren with much cruelty, falsehood, and extortion. And hence, as I said, it was, that to be a publican, was to be so odious a thing, so vile a sinner, and so grievous a man in the eyes of the Jews. Why, this was the Publican! he was a Jew, and so should have abode with them, and have been content to share with his brethren in their calamities; but contrary to nature, to law, to religion, reason, and honesty, he fell in with the heathen, and took the advantage of their tyranny to poll, to rob, and impoverish his brethren.

But for proof that the Publican was a Jew.

1. Publicans are, even then, when compared with, yet distinguished from, the heathen; "Let him be to thee as an heathen man and a publican," Matt. xviii.; which two terms, I think, must not here be applied to one and the self-same man, as if the heathen was a publican, or the publican a heathen; but to men of two distinct nations, as that publican and harlot is to be understood of sinners of both sexes. The Publican is not an harlot, for he is a man, &c., and such a man as has been described before. So by publicans and sinners, is meant publicans and such sinners as the Gentiles were; or such as, by the text, the Publican is distinguished from: where the Pharisee saith he was not an extortioner, unjust,

adulterer, or even as this Publican. Nor can he by "heathen man" intend the person, and by the term publican, the office or place, of the heathen man; but by publican is meant the renegade Jew, in such a place, &c., as is yet further manifested by that which follows. For—

2. Those publicans, even every one of them that by name are mentioned in the New Testament, have such names put upon them; yea, and other circumstances thereunto annexed, as doth demonstrate them to be Jews. I remember the names of no more but three, to wit, Matthew, Levi, and Zaccheus, and they were all Jews.^f

(1.) Matthew was a Jew, and the same Matthew was a publican; yea, and also afterwards an apostle. He was a Jew, and wrote his gospel in Hebrew: he was an apostle, and is there found among the twelve. That he was a publican too, is as evident by his own words; for though Mark and Luke, in their mentioning of his name and apostleship, do forbear to call him a publican (Mark iii. 18; Luke vi. 15); yet when this Matthew comes to speak of himself, he calls himself Matthew the publican (Matth. x. 3); for I count this the self-same Matthew that Mark and Luke make mention of, because I find no other Matthew among the apostles but he; Matthew the publican, Matthew the man so deep in apostacy, Matthew the man of that ill fame among his brethren. Love, in Mark and Luke, when they counted him among the apostles, did cover with silence this his publican state (and it is meet for Peter to call Paul his beloved brother, when Paul himself shall call himself the chief of sinners); but faithfulness to the world, and a desire to be abased, that Christ thereby, and grace by him, might be advanced, made Matthew, in his evangelical writings, call himself by the name of Matthew the publican. Nor has he lost thereby; for Christ again to exalt him (as he hath also done by the apostle Paul), hath set, by his special providence, the testimony that this Matthew hath given of his birth, life, death, doctrine, and miracles, in the front of all the New Testament.

(2.) The next publican that I find, by the Testament of Christ, made mention of by name, is Levi, another of the apostles of Jesus Christ. This Levi also, by the Holy Ghost in holy writ, is called by the name of James:

^f Even when a Jew was not actually the party who made himself responsible for the taxes, the services of a Jew were likely to be in requisition to collect from his fellows, as he, from his habits and connexions, was expected to be more equal to the task imposed, than one comparatively a stranger to them.

not James the brother of John, for Zebedee was his father; but James the son of Alphaeus. Now I take this Levi also to be another than Matthew; First, because Matthew is not called the son of Alphaeus; and because Matthew and Levi, or James the son of Alphaeus, are distinctly counted where the names of the apostles are mentioned (Matt. x. 3) for two distinct persons: and that this Levi, or James the apostle, was a publican, as was the apostle Matthew, whom we mentioned before, is evident; for both Mark and Luke do count him such. First, Mark saith, Christ found him when he called him, as he also found Matthew, sitting at the receipt of custom; yea, Luke words it thus: "He went forth, and saw a publican, named Levi, sitting at the receipt of custom, and he said unto him, Follow me;" Mark ii. 14; Luke v. 27.

Now, that this Levi, or James the son of Alphaeus, was a Jew, his name doth well make manifest. Besides, had there been among the apostles any more Gentiles save Simon the Canaanite, or if this Levi James had been here, I think the Holy Ghost would, to distinguish him, have included him in the same discriminating character as he did the other, when he called him "Simon the Canaanite;" Matt. x. 4.

Matthew, therefore, and Levi or James, were both publicans, and, as I think, called both at the same time; were both publican Jews, and made by grace the apostles of Jesus Christ.

(3.) The next publican that I find by name made mention of in the Testament of Christ is one Zaccheus. And he was a publican; yea, for aught I know, the master of them all. "There was a man," saith Luke, "named Zaccheus, which was the chief among the publicans, and he was rich;" Luke xix. 2. This man, Christ saith, was a son of Abraham, that is, as other Jews were; for he spake to stop the mouths of their Pharasaical cavillations. Besides, the Publican shewed himself to be such an one, when under a supposition of wronging any man, he had respect to the Jewish law of restoring four-fold; Exod. xxii. 1; 2 Sam. xii. 6.

It is further manifest that he was a Jew, because Christ puts him among the lost; to wit, among the lost sheep of the house of Israel, ver. 10; and Matt. xv. 24; for Zaccheus was one that might properly be said to be lost, and that in the Jew's account: lost, I say, and that not only in the most common sense, by reason of transgression against the law, but for that he was an apostate Jew, not with reference to heathenish religion, but as to heathenish, cruel, and barbarous actions; and therefore he was,

as the other, by his brethren, counted as bad as heathens, Gentiles, and harlots. But salvation is come to this house, saith Christ, and that notwithstanding his publican practice, forasmuch as he also is the son of Abraham.

3. Again, Christ, by the parable of the lost sheep, doth plainly intimate, that the Publican was a Jew. "Then drew near all the publicans and sinners for to hear him, and the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them."

But by what answer doth Christ repel their objections? Why, he saith, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it"?² Doth he not here, by the lost sheep, mean the poor publican? plenty of whom, while he preached this sermon, were there, as objects of the Pharisees' scorn, but of the pity and compassion of Jesus Christ: he did without doubt mean them. For, pray, what was the flock, and who Christ's sheep under the law, but the house and people of Israel? Ezek. xxxiv. 11. So then, who could be the lost sheep of the house of Israel, but such as were Matthew, James, Zaccheus, and their companions in their and such like transgressions?

4. Besides, had not the publicans been of the Jews, how easy had it been for the Pharisees to have objected, that an impertinency was couched in that most excellent parable of the lost sheep? They might have said, We are offended, because thou receivest the publicans, and thou for vindication of thy practice propoundest a parable of lost sheep; but they are the sinners of the house of Israel, and the publicans are aliens and Gentiles. I say, how easily might they thus have objected? but they knew full well, that the parable was pertinent, for that the publicans were of the Jews, and not of the aliens. Yea, had they not been Jews, it cannot, it must not be thought, that Christ (in sum) should call them so; and yet he did do so, when he called them "lost sheep."

Now, that these publicans were Jews, what follows but that for this

² The mission of the Saviour was to all whose condition was most hopeless, as if to teach all who might live in after times, that under any circumstances, by repentance they might yet be saved. No man, however abject his state, was beneath the Lord's care. "The spirit of the Lord," Jesus said, "is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—*Luke*, iv., 11.

they were a great deal the more abominated by their brethren ; and (as I have also hinted before) it is no marvel that they were ; for a treacherous brother is worse than an open enemy, Psalm lv. 12, 13 ; for, if to be debauched in an open and common transgression is odious, how odious is it for a brother to be so ; for a brother in nature and religion to be so. I say again, all this they did, as both John insinuates, and Zaccheus confesses.

The Pharisee, therefore, was not so good, but the Publican was as bad. Indeed the Publican was a notorious wretch, one that had a way of transgressing by himself ; one that could not be sufficiently condemned by the Jews, nor coupled with a viler than himself. It is true, you find him here in the temple at prayer ; not because he retained, in his apostacy, conscience of the true religion ; but God had awakened him, shewed him his sin, and bestowed upon him the grace of repentance, by which he was not only fetched back to the temple and prayer, but to his God, and to the salvation of his soul.

The Pharisee, then, was a man of another complexion, and good as to his own thoughts of himself ; yea, and in the thoughts of others also, upon the highest and better ground by far. The Publican was a notorious sinner : the Pharisee was a reputed righteous man. The Publican was a sinner out of the ordinary way of sinning ; and the Pharisee was a man for righteousness in a singular way also. The Publican pursued his villanies, and the Pharisee pursued his righteousness ; and yet they both met in the temple to pray : yea, the Pharisee stuck to, and boasted in, the law of God : but the Publican did forsake it, and hardened his heart against his way.

Thus diverse were they in their appearances : the Pharisee very good, the Publican very bad : but as to the law of God, which looked upon them with reference to the state of their spirits, and the nature of their actions, by that they were both found sinners ; the Publican an open, outside one, and the Pharisee a filthy, inside one. This is evident, because the best of them was rejected, and the worst of them was received to mercy. Mercy standeth not at the Publican's badness, nor is it enamoured with the Pharisee's goodness : it suffereth not the law to take place on both, though it findeth them both in sin, but graciously embraceth the most unworthy, and leaveth the best to shift for himself. And good reason that both should be dealt with after this manner ; to wit, that the word of grace should be justified upon the soul of the penitent, and that

the other should stand or fall to that which he had chosen to be his master.^b

There are three things that follow upon this discourse.

1. That the righteousness of man is not of any esteem with God, as to justification. It is passed by as a thing of naughtiness, a thing not worth the taking notice of. There was not so much as notice taken of the Pharisee's person or prayer, because he came into the temple mantled up in his own good things.

2. That the man that has nothing to commend him to God, but his own good doings, shall never be in favour with him. This also is evident from the text : the Pharisee had his own righteousness, but had nothing else to commend him to God ; and therefore could not by that obtain favour with God, but abode still a rejected one, and in a state of condemnation.

3. Wherefore, though we are bound by the law of charity to judge of men according as in appearance they present themselves unto us ; yet withal, to wit, though we do so judge, we must leave room for the judgment of God. Mercy may receive him that we have doomed to hell, and justice may take hold of him, whom we have judged to be bound up in the bundle of life. And both these things are apparent by the persons under consideration.

We, like Joseph, are for setting of Manasseh before Ephraim ; but God, like Jacob, put his hands across, and lays his right hand upon the worst man's head, and his left hand upon the best (Gen. xlviii.), to the amaze-ment and wonderment even of the best of men.

"Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself ; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess."

In these words many things are worth the noting. As,

^b The Publican had learned duly to appreciate the good things of this life, or at least the things for which foolish mortals greedily contend. He had proved them to be what the wise man had proclaimed them to be, all "vanity and vexation of spirit." Sensible of their nothingness, he appeared in the temple with singleness of heart, and with due humility prostrated himself before the mighty author of his being, breathing the unadorned but expressive supplication, "God be merciful to me a sinner."

First, The Pharisee's definition of righteousness ; the which standeth in two things : 1. In negatives ; 2. In positives.

1. In negatives ; to wit, what a man that is righteous must not be : " I am no extortioner, no unjust man, no adulterer, nor yet as this Publican."

2. In positives ; to wit, what a man that is righteous must be : " I fast twice a-week, I give tithes of all that I possess," &c.

That righteousness standeth in negative and positive holiness is true ; but that the Pharisee's definition is, notwithstanding, false, will be manifest by and by. But I will first treat of righteousness in the general, because the text leadeth me to it.

First, then, a man that is righteous, must have negative holiness ; that is, he must not live in actual transgressions ; he must not be an extortioner, unjust, an adulterer, or as the Publican was. And this the apostle intends, when he saith, " Flee fornication," " Flee youthful lusts," " Flee from idolatry ;" and, " Little children keep yourselves from idols," 1 Cor. vi. 18 ; x. 14 ; 2 Tim. ii. 22 ; 1 John v. 21. For it is a vain thing to talk of righteousness, and that ourselves are righteous, when every observer shall find us in actual transgression. Yea, though a man shall mix his want of negative holiness with some good actions, that will not make him a righteous man. As suppose, a man that is a swearer, a drunkard, an adulterer, or the like, should, notwithstanding this, be open-handed to the poor, be a great executor of justice in his place, be exact in his buying, selling, keeping his promise with his friend, or the like ; these things, yea, many more such, cannot make him a righteous man ; for the beginning of righteousness is yet wanting in him, which is this negative holiness : for except a man leave off to do evil, he cannot be a righteous man. Negative holiness is therefore of absolute necessity to make one in one's self a righteous man. This therefore condemns them, that count it sufficient if a man have some actions that in themselves, and by virtue of the command, are good, to make him a righteous man, though negative holiness is wanting. This is as saying to the wicked, Thou art righteous, and a perverting of the right way of the Lord : negative holiness, therefore, must be in a man before he can be accounted righteous.

2. As negative holiness is required to declare one a righteous man ; so also positive holiness must be joined therewith. or the man is unrighteous

still. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppose a man be no thief, no liar, no unjust man; or, as the Pharisee saith, no extortioner, nor adulterer, &c., this will not make a righteous man; but there must be joined to these, holy and good actions, before he can be declared a righteous man. Wherefore, as the apostle, when he pressed the Christians to righteousness, did put them first upon negative holiness, so he joineth thereto an exhortation to positive holiness; knowing, that where positive holiness is wanting, all the negative holiness in the whole world cannot declare a man a righteous man. When therefore he had said, "But thou, O man of God, flee these things" (sin and wickedness), he adds, "and follow after righteousness, godliness, faith, love, patience, meekness," &c.; 1 Tim. vi. 11. Here Timothy is exhorted to negative holiness, when he is bid to flee sin. Here also he is exhorted to positive holiness, when he is bid to follow after righteousness, &c.; for righteousness can neither stand in negative nor positive holiness, as severed from one another. That man then, and that man only, is, as to actions, a righteous man, that hath left off to do evil, and hath learned to do well, Isai. i. 16, 17; that hath cast off the works of darkness, and put on the armour of light. "Flee youthful lusts (said Paul), but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," 2 Tim. ii. 22.

The Pharisee, therefore, as to the general description of righteousness, made his definition right; but as to his person and personal righteousness, he made his definition wrong. I do not mean he defined his own righteousness wrong; but I mean his definition of true righteousness, which standeth in negative and positive holiness, he made to stoop to justify his own righteousness, and therein he played the hypocrite in his prayer: for although it is true righteousness that standeth in negative and positive holiness; yet that this is not true righteousness that standeth, but in some pieces and ragged remnants of negative and positive righteousness. If then the Pharisee would, in his definition of personal righteousness, have proved his own righteousness to be good, he must have proved, that both his negative and positive holiness had been universal; to wit, that he had

¹ Here it is but two probable the author glanced at cases within his own knowledge, where professors of positive, held that negative holiness might be dispensed with. The words of Jeremiah might occur to him, "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord."—*Jeremiah* xxiii., 11.

left off to act in any wickedness, and that he had given up himself to the duty enjoined in every commandment: for so the righteous man is described, Job. i. 8; ii. 3. As it is said of Zacharias and Elisabeth his wife, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," Luke i. 5, 6. Here perfection, that is, the universality, of their negative holiness is implied, and the universality of their positive holiness is expressed: they walked in all the commandments of the Lord; but that they could not do, if they had lived in any unrighteous thing or way. They walked in all blamelessly, that is, sincerely, with upright hearts. The Pharisee's righteousness, therefore, even by his own implied definition of righteousness, was not good, as is manifest these two ways—

1. His negative holiness was not universal.

2. His positive holiness was rather ceremonial than moral.

1. His negative holiness was not universal. He saith indeed, he was not an extortioner, nor unjust, no adulterer, nor yet as this Publican: but none of these expressions apart, nor all, if put together, do prove him to be perfect as to negative holiness; that is, they do not prove him, should it be granted, that he was as holy with this kind of holiness, as himself of himself had testified. For,

(1.) What though he was no extortioner, he might yet be a covetous man; Luke xvi. 14.¹

(2.) What though, as to dealing, he was not unjust to others, yet he wanted honesty to do justice to his own soul; Luke xvi. 15.

(3.) What though he was free from the act of adultery, he might yet be made guilty by an adulterous eye, against which the Pharisee did not watch (Matt. v. 28), of which the Pharisee did not take cognizance.

(4.) What though he was not like the Publican, yet he was like, yea was, a downright hypocrite; he wanted in those things wherein he boasted himself, sincerity; but without sincerity no action can be good, or accounted of God as righteous. The Pharisee, therefore, notwithstanding his boast,

¹ This has been too awfully seen since Bunyan's time. The Pharisee who claimed to be called to the ministry by the Holy Ghost, has in not a few instances been found accumulating beneficial appointments, regardless of the real wants of his brothers of the church, with hateful greediness. If he could rejoice that he was not an extortioner, could he deny that he was "a covetous man," treating himself with utter disregard the admonitions of the Saviour on the subject of worldly riches, which he was in the constant habit of commending to his hearers?

was deficient in his righteousness, though he would fain have shrouded it under the right definition thereof.

(5.) Nor doth his positive holiness help him at all, forasmuch as it is grounded mostly, if not altogether, in ceremonial holiness : nay, I will recollect myself, it was grounded partly in ceremonial and partly in superstitious holiness, if there be such a thing as superstitious holiness in the world ; this paying of tithes was ceremonial, such as came in and went out with the typical priesthood. But what is that to positive holiness, when it was but a small pittance by the by. Had the Pharisee argued plainly and honestly ; I mean, had he so dealt with that law, by which now he sought to be justified, he should have brought forth positive righteousness in morals, and should have said and proved it too, that he was no wicked man with reference to the act of wickedness, he was indeed a righteous man in acts of moral virtues. He should, I say, have proved himself a true lover of God, no superstitious one, but a sincere worshipper of him ; for this is contained in the first table (Exod. xx.), and is so in sum expounded by the Lord Christ himself (Mark xii. 30). He should also, in the next place, have proved himself truly kind, compassionate, liberal, and full of love and charity to his neighbour ; for that is the sum of the second table, as our Lord doth expound it, saying, "Thou shalt love thy neighbour as thyself ;" Mark xii. 31.^k

True, he says, he did them no hurt ; but did he do them good ? To do no hurt, is one thing ; and to do good, is another ; and it is possible for a man to do neither hurt nor good to his neighbour. What then, is he a righteous man because he hath done him no hurt ? No, verily ; unless, to his power, he hath also done him good.

It is therefore a very fallacious and deceitful arguing of the Pharisee, thus to speak before God in his prayers : I am righteous, because I have not hurt my neighbour, and because I have acted in ceremonial duties. Nor will that help him at all to say, he gave tithes of all that he possessed. It had been more modest to say, that he had paid them ; for they, being commanded, were a due debt ; nor could they go before God for a free

^k Christ says, "The first of all the commandments is, Hear O Israel ; the Lord our God is one Lord : And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."—*Mark* xii., 29—31. How are these greatest of the commandments honoured by the Pharisee alluded to in the last note ?

gift, because, by the commandment, they were made a payment ; but proud men and hypocrites love so to word it both with God and man, as at least to imply, that they are more forward to do, than God's command is to require them to do.

The second part of his positive holiness was superstitious ; for God had appointed no such set fasts, neither more nor less but just twice a-week : " I fast twice a-week." Ay, but who did command thee to do so, other than by thy being put upon it by a superstitious and erroneous conscience, doth not, nor canst thou make to appear. This part, therefore, of this positive righteousness, was positive superstition, and abuse of God's law, and a gratification of thy own erroneous conscience. Hitherto, therefore, thou art defective in thy so seemingly brave and glorious righteousness.

Yet this let me say, in commendation of the Pharisee, in my conscience he was better than many of our English Christians ; for many of them are so far off from being at all partakers of positive righteousness, that neither all their ministers, Bibles, and good books, good sermons, nor yet God's judgments, can persuade them to become so much as negatively holy, that is, to leave off evil.

The second thing that I take notice of in this prayer of the Pharisee, is his manner of delivery, as he stood praying in the temple : " God, I thank thee," said he, " that I am not as other men are." He seemed to be at this time in more than an ordinary frame, while now he stood in the presence of the divine Majesty : for a prayer made up of praise, is a prayer made up of the highest order, and is most like the way of them that are now in a state beyond prayer. Praise is the work of heaven ; but we see here, that an hypocrite may get into that vein, even while an hypocrite, and while on earth below. Nor do I think that this prayer of his was a pre-meditated stinted form, but a prayer *extempore*, made on a sudden according to what he felt, thought, or understood of himself.

Here therefore we may see, that even prayer, as well as other acts of religious worship, may be performed in great hypocrisy : although I think, that to perform prayer in hypocrisy, is one of the most daring sins that are committed by the sons of men. For by prayer, above all duties, is our most direct and immediate personal approach into the presence of God ; as there is an uttering before him, especially a giving to him of thanks for things received, or a begging that such and such things might be bestowed upon me. But now, to do these things in hypocrisy (and it is easy to do

them so, when we go up into the temple to pray), must needs be intolerable wickedness, and it argueth infinite patience in God, that he should let such as do so arise alive from their knees, or that he should suffer them to go away from the place where they stand, without some token or mark of his wrath upon them.

I also observe, that this *extempore* prayer of the Pharisee was performed by himself, or in the strength of his own natural parts; for so the text implieth. "The Pharisee," saith the text, "stood and prayed thus with himself," or "by himself," and may signify, either that he spoke softly, or that he made this prayer by reason of his natural parts. "I will pray with the Spirit," said Paul; 1 Cor. xiv. 15. "The Pharisee prayed with himself," said Christ. It is at this day wonderfully common for men to pray *extempore* also; to pray by a book, by a premeditated set form, is now out of fashion. He is counted nobody now, that cannot at any time, at a minute's warning, make a prayer of half an hour long. I am not against *extempore* prayer, for I believe it to be the best kind of praying; but yet I am jealous, that there are a great many such prayers made, especially in pulpits and public meetings, without the breathing of the Holy Ghost in them; for if a Pharisee of old could do so, why not a Pharisee do the same now? Wit and reason, and notion, are not screwed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of religion this day, and little the power thereof. Now, where there is a great form, and little power (and such there was among the Jews, in the time of our Lord and Saviour Jesus Christ), there men are most strangely under the temptation to be hypocrites; for nothing doth so properly and directly oppose hypocrisy, as the power and glory of the things we profess. And so, on the contrary, nothing is a greater temptation to hypocrisy, than a form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the gospel be seen at this day upon professors (I speak not now of all), if their notions and conversations be compared together.¹ How proud, how covetous, how like the world in garb and

¹ How pungent, and unhappily how true is this remark! How applicable to our own times! To such professors it may be said, "Your riches draw your hearts from heaven."—*Phil.* iii., 18. "Your honours and applause do puff you up; if you have health and strength it makes you more secure and forget your end. Yea, other men's mercies are abused by you to your hurt. If you see their honours and dignity, you are provoked to envy them; if you see their riches you are ready to covet them."—*Baxter*.

guise, in words and actions, are most of the great professors of this our day. But when they come to divine worship, especially to pray, by their words and carriage there, one would almost judge them to be angels in heaven. But such things must be done in hypocrisy, as also the Pharisee's was.

"The Pharisee stood and prayed thus with himself."

And in that it is said he prayed with himself, it may signify, that he went in his prayer no further than his sense and reason, feeling and carnal apprehensions went. True Christian prayer oftentimes leaves sense and reason, feeling and carnal apprehensions, behind it; and it goeth forth with faith, hope, and desires to know what at present we are ignorant of, and that unto which our sense, feeling, reason, &c., are strangers. The apostle indeed doth say, "I will pray with the understanding;" 1 Cor. xiv. 15; but then it must be taken for an understanding spiritually enlightened. I say, it must be so understood, because the natural understanding, as such, receiveth not the things of God, therefore cannot pray for them; for they to such are foolish things; 1 Cor. ii. 14.

Now, a spiritually enlightened understanding may be officious in prayer these ways—

1. As it has received conviction of the truth of the being of the Spirit of God; for to receive conviction of the truth and being of such things, comes from the Spirit of God, not from the law, sense, or reason; 1 Cor. ii. 10—12. Now the understanding having, by the Holy Ghost, received conviction of the truth of things, draweth out the heart to cry in prayer to God for them. Therefore he saith, he would pray with the understanding.

2. The spiritually enlightened understanding hath also received, by the Holy Ghost, conviction of the excellency and glory of the things that are of the Spirit of God, and so inflameth the heart with more fervent desires in this duty of prayer; for there is a supernatural excellency in the things that are of the Spirit: "For if the ministration of death (to which the Pharisee adhered), written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory: for even that which was made glorious hath no glory in this respect, by reason of the glory that excelleth;"

2 Cor. iii. 7—10. And the Spirit of God sheweth, at least, some things of that excellent glory of them to the understanding that it enlighteneth; Eph. i. 17—19.

3. The spiritually enlightened understanding hath also thereby received knowledge, that these excellent supernatural things of the Spirit are given by covenant in Christ to those that love God, and are beloved of him. "Now we have received," says Paul, "not the spirit of the world (that the Pharisee had), but the Spirit which is of God, that we may know the things that are freely given to us of God;" 1 Cor. ii. 12. And this knowledge, that the things of the Spirit of God are freely given to us of God, puts yet a greater edge, more vigour, and yet further confidence, into the heart to ask for what is mine by gift, by a free gift of God in his Son. But all these things the poor Pharisee was an utter stranger to; he knew not the Spirit, nor the things of the Spirit, and therefore must neglect faith, judgment, and the love of God, Matt. xxiii. 23; Luke xi. 42, and follow himself only, as to his sense, feeling, reason, and carnal imagination in prayer.

He stood and prayed thus "with himself." He prayed thus, talking to himself; for so also it may (I think) be understood. It is said of the unjust judge, "He said within himself, Though I fear not God, nor regard man," &c., Luke xviii. 4; that is, he said it to himself: So the Pharisee is said to pray with himself: God and the Pharisee were not together, there was only the Pharisee and himself. Paul knew not what to pray for without the Holy Ghost joined himself with him, and helping him with groans unutterable; but the Pharisee had no need of that; it was enough that he and himself were together at this work; for he thought without doubting that he and himself together could do. How many times have I heard ancient men, and ancient women at it with themselves, when all alone in some private room, or in some solitary path;^m and in their chat they have been sometimes reasoning, sometimes chiding, some-

^m The serious penitent will strive to emancipate himself from the thrall of earthly cares, and breathe his fervent supplication unseen of men, not seeking the world's applause, not fearing its scorn—

"Should I to gain the world's applause,
Or to escape its scorn or frown,
Refuse to countenance thy cause,
And make thy people's lot my own;
What shame would fill me in that day
When thou thy glory shalt display."—*Kelly*.

times pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone; but yet so done, as one that has not seen them must needs have concluded that they were talking, singing, and praying with company, when all that they had said, they did it with themselves, and had neither auditor nor regarder.

So the Pharisee was at it with himself; he and himself performed, at this time, the duty of prayer. Now I observe, that usually when men do speak to or with themselves, they greatly strive to please themselves: therefore it is said, there is a man "that flattereth himself in his own eyes, until his iniquity is found to be hateful," Psalm xxxvi. 2. He flattereth himself in his own way, according as his sense and carnal reason dictate to him; and he might do it as well in prayer as in any other way. Some men will so hear sermons and apply them that they may please themselves; and some men will pray, but will refuse such words and thoughts in prayer as will not please themselves.

O how many men speak all that they speak in prayer, rather to themselves, or to their auditory, than to God that dwelleth in heaven. And this I take to be the manner, I mean something of the manner, of the Pharisee's praying. Indeed, he made mention of God, as also others do; but he prayed with himself to himself, in his own spirit, and to his own pleasing, as the matter of his prayer doth manifest. For was it not pleasant to this hypocrite, think you, to speak thus well of himself at this time? Doubtless it was. Also children and fools are of the same temper with hypocrites, as to this: they also love, without ground, as the Pharisee, to flatter themselves in their own eyes; "But not he that commendeth himself is approved."

"God, I thank thee, I am not as other men are, extortioners, unjust, adulterers, or even as this Publican," &c.

Thus he begins his prayer; and it is, as was hinted before, a prayer of the highest strain. For to make a prayer all of thanksgiving and to urge in that prayer the cause of that thanksgiving, is the highest manner of praying, and seems to be done in the strongest faith, &c., in the greatest sense of things. And such was the Pharisee's prayer, only he wanted substantial ground for his thanksgiving: to wit, he wanted proof of that he said, He was not as other men were, except he had meant, as he did not, that he was even of the worst sort of men: For even the best of men by nature, and the worst, are all alike. "What, then, are we

better than they? (saith Paul), No, in nowise," Rom. iii. 9. So then he failed in the ground of his thankfulness, and therefore his thankfulness was grounded on untruth, and so became feigned and self-flattering, and could not be acceptable with the God of heaven.

Besides, in this high prayer of the Pharisee, he fathered that upon God which he could by no means own; to wit, that he being so good as he thought himself to be, was through distinguishing love and favour of God—"God, I thank thee, that I am not as other men are." I thank thee, that thou has made me better than others; I thank thee that my condition is so good, and that I am so far advanced above my neighbour.

There are several things flow from this prayer of the Pharisee that are worth our observation: as—

1. That the Pharisees and hypocrites do not love to count themselves sinners, when they stand before God. They choose rather to commend themselves before him for virtuous and holy persons, sometimes saying, and oftener thinking, that they are more righteous than others. Yea, it seems by the word to be natural, hereditary, and so common for hypocrites to trust to themselves that they are righteous, and then to condemn others: this is the foundation upon which this very parable is built: "He spake this parable (saith Luke) unto certain which trusted in themselves as being righteous," or "that they werē" so, "and despised others," ver. 9.

I say, hypocrites love not to think of their sins, when they stand in the presence of God; but rather to muster up, and present to him with their several good deeds, and to venture a standing or falling by them."

2. This carriage of the Pharisee before God informs us, that moral virtues, and the ground of them, which is the law, if trusted to, blinds the mind of man that he cannot for them perceive the way to happiness. While Moses is read (and his law and the righteousness thereof trusted to), the veil is upon their heart; and even unto this day (said Paul) the veil remaineth "untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is read, the veil is upon their heart;" 2 Cor. iii. 14, 15. And this is the reason so many moral men, that are adorned with civil

"Every one that is proud in heart is an abomination to the Lord: though hand join in hand he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of the Lord man departs from evil."—*Proverbs*, xvi., 5, 6.

and moral righteousness, are yet so ignorant of themselves, and the way of life by Christ.

The law of works, and the righteousness of the flesh, which is the righteousness of the law, blinds their minds, shuts up their eyes, and causeth them to miss of the righteousness that they are so hotly in the pursuit of. Their minds were blinded, saith the text. Whose minds? Why those that adhered to, that stood by, and that sought righteousness of the law. Now,

The Pharisee was such an one; he rested in the law, he made his boast of God, and trusted to himself that he was righteous; all this proceeded of that blindness and ignorance that the law had possessed his mind withal; for it is not granted to the law to be the ministration of life and light, but to be the ministration of death, when it speaks; and of darkness, when trusted unto, that the Son of God might have the pre-eminence in all things: therefore it is said when the heart "shall turn to him, the vail shall be taken away;" 2 Cor. iii. 16.

3. We may see by this prayer, the strength of vain confidence; it will embolden a man to stand in a lie before God; it will embolden a man to trust to himself, and to what he hath done; yea, to plead his own goodness, instead of God's mercy, before him. For the Pharisee was not only a man that justified himself before men, but that justified himself before God; and what was the cause of his so justifying himself before God, but that vain confidence that he had in himself and his works, which were both a cheat and a lie to himself? But I say, the boldness of the man was wonderful, for he stood to the lie that was in his right hand, and pleaded the goodness of it before him.

But besides these things, there are four things more that are couched in this prayer of the Pharisee.

1. By this prayer the Pharisee doth appropriate to himself conversion; he challengeth it to himself and to his fellows. "I am not," saith he, "as other men;" that is, in unconversion, in a state of sin, wrath, and death: and this must be his meaning, for the religion of the Pharisee was not grounded upon any particular natural privilege: I mean not singly, not only upon that, but upon a falling in with those principles, notions, opinions, decrees, traditions, and doctrines that they taught distinct from the true and holy doctrines of the prophets. And they made to themselves disciples by such doctrine, men that they could captivate by those prin-

ciples, laws, doctrines, and traditions : and therefore such are said to be of the sect of the Pharisees : that is, the scholars and disciples of them, converted to them and to their doctrine. O ! it is easy for souls to appropriate conversion to themselves, that know not what conversion is. It is easy, I say, for men to lay conversion to God, on a legal, or ceremonial, or delusive bottom, on such a bottom that will sink under the burden that is laid upon it ; on such a bottom that will not stand when it is brought under the touchstone of God, nor against the rain, wind, and floods that are ordained to put it to the trial, whether it is true or false. The Pharisee here stands upon a supposed conversion to God ; “ I am not as other men ;” but both he and his conversion are rejected by the sequel of the parable : “ That which is highly esteemed among men” (Luke xvi. 15) “ is abomination in the sight of God.” That is, that conversion, that men, as men, flatter themselves that they have, is such. But the Pharisee will be a converted man, he will have more to show for heaven than his neighbour—“ I am not as other men are ;” to wit, in a state of sin and condemnation, but in a state of conversion and salvation. But see how grievously this sect, this religion, beguiled men. It made them twofold worse the children of hell than they were before, and than their teachers were, Matth. xxiii. 15 ; that is, their doctrine begat such blindness, such vain confidence, and groundless boldness in their disciples, as to involve them in that conceit of conversion that was false, and so if trusted to, damnable.

2. By these words, we find the Pharisee, not only appropriating conversion to himself, but rejoicing in that conversion : “ God, I thank thee,” saith he, “ that I am not as other men ;” which saying of his gives us to see that he gloried in his conversion ; he made no doubt at all of his state, but lived in the joy of the safety that he supposed his soul, by his conversion, to be in. Oh ! thanks to God, says he, I am not in the state of sin, death, and, damnation, as the unjust, and this Publican is. What a strange delusion, to trust to the spider’s web, and to think that a few, or the most fine of the works of the flesh, would be sufficient to bear up the soul in, at, and under the judgment of God ! “ There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.”^o This text can be so fitly applied to none as the Pharisee, and to those that

^o The searching inquiry and exposition of the text in all its bearings must strike every reader, as well as the clear unaffected language of the writer.

tread in the Pharisee's steps, and that are swallowed up with his conceits, and with the glory of their own righteousness.

So again, "There is a way" (a way to heaven) "which seemeth right to a man, but the end thereof are the ways of death;" Prov. xxx. 12; xiv. 12. This also is fulfilled in these kind of men; at the end of their way is death and hell, notwithstanding their confidence in the goodness of their state.

Again, "There is that maketh himself rich, yet hath nothing;" Prov. xiii. 7. What can be more plain from all these texts, than that some men that are out of the way think themselves in it; and that some men think themselves clean, that are yet in their filthiness, and that think themselves rich for the next world, and yet are poor, and miserable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical Pharisee thought of himself, when God threatened to abase him: yea, he thought himself thus, and joyed therein, when indeed he was going down to the chambers of death.

3. By these words, the Pharisee seems to put the goodness of his condition upon the goodness of God. I am not as other men are, and I thank God for it. "God (saith he), I thank thee, that I am not as other men are." He thanked God, when God had done nothing for him. He thanked God, when the way that he was in was not of God's prescribing, but of his own inventing. So the persecutor thanks God that he was put into that way of roguery that the devil had put him into, when he fell to rending and tearing of the church of God; "Their possessors slay them (saith the prophet), and hold themselves not guilty: and they that sell them say, Blessed be the Lord, for I am rich," Zech. xi. 5. I remember that Luther used to say, "In the name of God begins all mischief." All must be fathered upon God: the Pharisee's conversion must be fathered upon God; the right, or rather the villany of the outrageous persecution against God's people, must be fathered upon God. "God, I thank thee," and, "Blessed be God," must be the burthen of the heretic's song. So again, the free-willer, he will ascribe all to God; the Quaker, the Ranter, the Socinian, &c., will ascribe all to God. "God, I thank, thee," is in every man's mouth, and must be entailed to every error, delusion, and damnable doctrine that is in the world: but the name of God, and their doctrine, worship, and way, hangeth together, as the Pharisee's doctrine; that is to say, by nothing at all: for God hath not proposed their prin-

ciples, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the destroyers of the world.

4. We come, in the next place, to the ground of all this, and that is, to what the Pharisee had attained; to wit, that he was no extortioner, no unjust man, no adulterer, nor even as this Publican, and for that he fasted twice a-week, and paid tithes of all that he possessed. So that you see he pretended to a double foundation for his salvation, a moral and a ceremonial one; but both very lean, weak, and feeble: for the first of his foundation, what is it more, if all be true that he saith, but a being removed a few inches from the vilest men in their vilest actions? a very slender matter to build my confidence for heaven upon.

And for the second part of his ground for life, what is it but a couple of ceremonies, if so good? the first is questioned as a thing not founded in God's law; and the second is such, as is of the remotest sort of ceremonies, that teach and preach the Lord Jesus.^p But suppose them to be the best, and his conformity to them the thoroughest, they never were ordained to get to heaven by, and so are become but a sandy foundation. But any thing will serve some men for a foundation and support for their souls, and to build their hopes of heaven upon. I am not a drunkard, says one, nor a liar, nor a swearer, nor a thief, and therefore I thank God, I have hopes of heaven and glory. I am not an extortioner, nor an adulterer; not unjust, nor yet as this Publican; and therefore do hope I shall go to heaven. Alas, poor men; will your being furnished with these things save you from the thundering claps and vehement batteries that the wrath of God will make upon sin and sinners in the day that shall burn like an oven? No, no; nothing at that day can shroud a man from the hot rebukes of that vengeance, but the very righteousness of God, which is not the righteousness of the law, however christened, named, or garnished with all the righteousness of man.

But, O thou blind Pharisee! since thou art so confident that thy state

^p In all ages pretenders to religion have affected to attach vast importance to signs and ceremonies which to an unprejudiced eye must appear of little or no value, if not ridiculous. The truly penitent sinner, regardless of these, will seek aid from above and say, "Thou shalt guide me with thy counsel, and afterwards receive me to glory. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."—*Psalm lxxiii.*, 24—26.

is good, and thy righteousness is that that will stand when it shall be tried with fire (1 Cor. iii. 13), let me now reason with thee of righteousness. My terror shall not make thee afraid; I am not God, but a man as thou art; we both are formed out of the clay.

First, Prithee, when didst thou begin to be righteous? Was it before or after thou hadst been a sinner? Not before, I dare say; but if after, then the sins that thou pollutedst thyself withal before, have made thee incapable of acting legal righteousness: for sin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canst not by after acts of obedience make thyself just in the sight of that God thou pretendest now to stand praying unto. Indeed thou mayest cover thy dirt, and paint thy sepulchre; for that acts of after obedience will do, though sin has gone before. But, Pharisee, God can see through the white of this wall, even to the dirt that is within: God can also see through the paint and garnish of thy beauteous sepulchre, to the dead men's bones that are within; nor can any of thy most holy duties, nor all when put together, blind the eye of the all-seeing Majesty from beholding all the uncleanness of thy soul (Matt. xxiii. 27.) Stand not therefore so stoutly to it, now thou art before God; sin is with thee, and judgment and justice is before him. It becomes thee, therefore, rather to despise and abhor this life, and to count all thy doings but dross and dung, and to be content to be justified with another's righteousness instead of thy own. This is the way to be secured. I say, blind Pharisee, this is the way to be secured from the wrath which is to come.

There is nothing more certain than this, that as to justification from the curse of the law, God has rejected man's righteousness, for the weakness and unprofitableness thereof, and hath accepted in the room of that the glorious righteousness of his Son; because indeed that, and that only, is universal, perfect, and equal with his justice and holiness. This is in a manner the contents of the whole Bible, and therefore must needs be more certainly true. Now then, Mr. Pharisee, methinks, what if thou didst this, and that while thou art at thy prayers, to wit, cast in thy mind what doth God love most? and the resolve will be at hand. The best righteousness, surely the best righteousness; for that thy reason will tell thee: This done, even while thou art at thy devotion, ask thyself again, But who has the best righteousness? and that resolve will be at hand also; to wit, he that in person is equal with God, and that is his Son

Jesus Christ ; he that is separate from sinners, and made higher than the heavens, and that is his Son Jesus Christ ; he that did no sin, nor had any guile found in his mouth ; and there never was any such he in all the world but the Son of God, Jesus Christ.²

Now, Pharisee, when thou hast done this, then, as thou art at thy devotion, ask again, But what is the best righteousness, this righteousness of Christ, to do ? and the answer will be ready. It is to be made by an act of the sovereign grace of God over to the sinner that shall dare to trust thereto for justification from the curse of the law. "He is made unto us of God, righteousness." "He hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him." "For Christ is the end of the law for righteousness to every one that believeth," 1 Cor. i. 30 ; 2 Cor. v. 21 ; Rom. x. 4.

This done, and concluded on, then turn again, Pharisee, and say thus with thyself—Is it most safe for me to trust in this righteousness of God, this righteousness of God-man, this righteousness of Christ ? Certainly it is ; since, by the text, it is counted the best, and that which is best pleaseth God ; since it is that which God hath appointed, that sinners shall be justified withal. For "in the Lord have we righteousness" if we believe : and, "in the Lord we are justified, and do glory," Isa. xlv. 24, 25.

Nay, Pharisee, suppose thine own righteousness should be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteousness of Christ ; yet since God has chosen, by Christ, to reconcile us to himself, canst thou attempt to seek by thy own righteousness to reconcile thyself to God, and not attempt (at least) to confront this righteousness of Christ before God ; yea, to challenge it by acceptance of thy person contrary to God's design ?

Suppose, that when the king has chosen one to be judge in the land, and has determined that he shall be judge in all cases, and that by his

" " Approach my soul the mercy seat
Where Jesus answers prayer,
There humbly fall before his feet,
For none can perish there.
Thy promise is my only plea,
With this I venture nigh,
Thou callest burdened souls to thee,
And such, O Lord am I."—*Newton*.

verdict every man's judgment shall stand ; I say, suppose, after this, another should arise, and of his own head resolve to do his own business himself. Now, though he should be every whit as able, yea, and suppose he should do it as justly and righteously too, yet his making of himself a judge, would be an affront to the king, and an act of rebellion, and so a transgression worthy of punishment.

Why, Pharisee, God hath appointed, that by the righteousness of his Son, and by that righteousness only, men shall be justified in his sight from the curse of the law. Wherefore, take heed, and at thy peril, whatever thy righteousness is, confront not the righteousness of Christ therewith. I say, bring it not in, let it not plead for thee at the bar of God, nor do thou plead for that in his court of justice ; for thou canst not do this and be innocent. If he trust to his righteousness, he hath sinned, says Ezekiel. Mark the text, " When I shall say to the righteous, that he shall surely live ; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered : but for his iniquity that he hath committed, he shall die for it," Ezek. xxxiii. 13.

Observe a few things from this text ; and they are these that follow.

1. Here is a righteous man ; a man with whom we do not hear that the God of heaven finds fault.

2. Here is a promise made to this man, that he shall surely live ; but on this condition, that he trust not to his own righteousness. Whence it is manifest, that the promise of life to this righteous man, is not for the sake of his righteousness, but for the sake of something else ; to wit, the righteousness of Christ.*

1. Not for the sake of his own righteousness. This is evident, because we are permitted, yea, commanded, to trust in the righteousness that saveth us. The righteousness of God is unto us all, and upon all that believe ; that is, trust in it, and trust to it for justification. Now therefore, if thy righteousness, when most perfect, could save thee, thou mightst, yea oughtst, most boldly to trust therein. But since thou art forbidden to trust to it, it is evident it cannot save ; nor is it for the sake of that, that the righteous man is saved ; Rom. iii. 21, 22.

2. But for the sake of something else, to wit, for the sake of the

* " And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory."—*Galatians* v., 24—26.

righteousness of Christ, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus," Rom. iii. 25, 26; see Phil. iii. 6—8.

"If he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed (in trusting to his own righteousness), he shall die for it."

Note hence further,

1. That there is more virtue in one sin to destroy, than in all thy righteousness to save thee alive. If he trust, if he trust ever so little, if he do at all trust to his own righteousness, all his righteousness shall be forgotten; and by, and for, and in, the sin that he hath committed, in trusting to it, he shall die.

2. Take notice also, that there are more damnable sins than those that are against the moral law. By which of the ten commandments is trusting to our own righteousness forbidden? Yet it is a sin: it is a sin therefore forbidden by the gospel, and is included, lurketh close in, yea, is the very root of, unbelief itself; "He that believes not shall be damned." But he that trusteth in his own righteousness doth not believe, neither in the truth, nor sufficiency of the righteousness of Christ to save him, therefore he shall be damned.

But how is it manifest, that he that trusteth to his own righteousness, doth it through a doubt, or unbelief of the truth or sufficiency of the righteousness of Christ?

I answer, because he trusteth to his own. A man will never willingly choose to trust to the worst of helps, when he believes there is a better as near, and to be had as soon, and that too, upon as easy, if not more easy terms. If he that trusteth to his own righteousness for life, did believe that there is indeed such a thing as the righteousness of Christ to justify, and that this righteousness of Christ has in it all-sufficiency to do that blessed work, be sure he would choose that, thereon to lay, lean, and venture his soul, that he saw was the best, and most sufficient to save; especially when he saw also (and see that he must, when he sees the righteousness of Christ), to wit, that that is to be obtained as soon, because as near, and to be had on as easy terms: nay, upon easier than man's own righteousness. I say, he would sooner choose it because

of the weight of salvation, of the worth of salvation, and of the fearful sorrow that to eternity will overtake him that in this thing shall miscarry. It is for heaven, it is to escape hell, wrath, and damnation, saith the soul ; and therefore I will, I must, I dare not but choose that, and that only, that I believe to be the best and most sufficient help in so great a concern as soul-concern is. So then he that trusteth to his own righteousness, does it of unbelief of the sufficiency of the righteousness of Christ to save him.

Wherefore this sin of trusting to his own righteousness is a most high transgression ; because it condemneth the righteousness of Christ, which is the only righteousness that is sufficient to save from the curse of the law. It also disalloweth the designs of heaven, and the excellency of the mystery of the wisdom of God, in designing this way of salvation for man. What shall I say, It also seeketh to rob God of the honour of the salvation of man. It seeketh to take the crown from the head of Christ, and to set it upon the hypocrite's head ; therefore, no marvel that this one sin be of that weight, virtue, and power, as to sink that man and his righteousness into hell, that leaneth thereon, or trusteth unto it.*

But, Pharisee, I need not talk thus unto thee ; for thou art not the man that hath that righteousness that God findeth not fault withal ; nor is it to be found, but with him that is ordained to be the Saviour of mankind ; nor is there any such one besides Jesus, who is called Christ. What madness then has brought thee into the temple, there in an audacious manner to stand and vaunt before God, saying, "God, I thank thee, I am not as other men are?"

Dost thou not know, that he that breaks one, breaks all the commandments of God ; and consequently, that he that keeps not all, keeps none at all of the commandments of God ? Saith not the Scripture the same ? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," Jam. ii. 10. Be confounded then, be confounded.

Dost thou know the God with whom now thou hast to do ? He is a God that cannot (as he is just) accept of an half righteousness for a whole ;

* This is an admonition intended for those self-sufficient persons who presume to decide sacred questions by the light of their reason. They soon get out of their depth, and find themselves lost and bewildered. Nothing is more unreasonable, wrote sir Philip Sydney, than to depend on reason, where things unconnected with worldly reason are in dispute. It is using a hammer where a ladder is wanted.

of a lame righteousness for a sound ; of a sick righteousness for a well and healthy one, Mal. i. 7, 8. And if so, how should he then accept of that which is no righteousness ? I say, how should he accept of that which is none at all, for thine is only such ? And if Christ said, " When you have done all, say, We are unprofitable," how camest thou to say, before thou hadst done one thing well, I am better, more righteous than other men ?

Didst thou believe, when thou saidst it, that God knew thy heart ? Hadst thou said this to the Publican, it had been a high and rampant expression ; but to say this before God, to the face of God, when he knew that thou wert vile, and a sinner from the womb, and from the conception, spoils all. It was spoken to put a check to thy arrogance, when Christ said, " Ye are they that justify yourselves before men ; but God knoweth your hearts," Luke xvi. 15.

Hast thou taken notice of this, that God judgeth the fruit by the heart from whence it comes ? " A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil," Luke vi. 45. Nor can it be otherwise concluded, but that thou art an evil man, and so that all thy supposed good is nought but badness ; for that thou hast made it to stand in the room of Jesus, and hast dared to commend thyself to the living God thereby : for thou hast trusted in thy shadow of righteousness, and committed iniquity. Thy sin hath melted away thy righteousness, and turned it to nothing but dross ; or, if you will, to the early dew, like to which it goeth away, and so can by no means do thee good, when thou shalt stand in need of salvation and eternal life of God.¹

But, further, thou sayest thou art righteous ; but they are but vain words. Knowest thou not that thy zeal, which is the life of thy righteousness, is preposterous in many things ? What else means thy madness, and the rage thereof, against men as good as thyself. True, thy

¹ " Unless thou hold me fast,
I feel, I must, I shall decline,
And prove like them at last.
Yet thou alone hast power I know
To save a wretch like me ;
To whom, or whither could I go,
If I should turn from thee ?"—*Newton.*

being ignorant that they are good, may save thee from the commission of the sin that is unpardonable ; but it will never keep thee from spot in God's sight, but will make both thee and thy righteousness culpable.

Paul, who was once as brave a Pharisee as thou canst be, calleth much of that zeal which he in that estate was possessed with, and lived in the exercise of, madness ; yea, exceeding madness (Acts xxvi. 9—11 ; Phil. iii. 5, 6) ; and of the same sort is much of thine, and it must be so ; for a lawyer, a man for the law, and that resteth in it, must be a persecutor ; yea, a persecutor of righteous men, and that of zeal to God ; because by the law is begotten, through the weakness that it meeteth with in thee, sourness, bitterness of spirit, and anger against him that rightfully condemneth thee of folly, for choosing to trust to thy own righteousness when a better is provided of God to save us, Gal. iv. 28—31. Thy righteousness therefore is deficient ; yea, thy zeal for the law, and the men of the law, has joined madness with thy moral virtues, and made thy righteousness unrighteousness : how then canst thou be upright before the Lord ?

Further, has not the pride of thy spirit in this hot-headed zeal for thy Pharisaical notions run thee upon thinking that thou art able to do more than God hath enjoined thee, and so able to make thyself more righteous than God requireth thou shouldst be ? What else is the cause of thy adding laws to God's laws, precepts to God's precepts, and traditions to God's appointment ? Mark. vii. Nay, hast thou not, by thus doing, condemned the law of want of perfection, and so the God that gave it, of want of wisdom and faithfulness to himself and thee ?

Nay, I say again, hath not thy thus doing charged God with being ignorant of knowing what rules there needed to be imposed on his creatures to make their obedience complete ? And doth not this madness of thine intimate, moreover, that if thou hadst not stepped in with the bundle of thy traditions, righteousness had been imperfect, not through man's weakness, but through impediment in God, or in his ministering rules of righteousness unto us ?

Now, when thou hast thought on these things, fairly answer thyself these few questions. Is not this arrogancy ? Is not this blasphemy ? Is not this to condemn God, that thou mightest be righteous ? And dost thou think, this is indeed the way to be righteous ?

But again, what means thy preferring of thine own rules, laws, statutes,

ordinances, and appointments, before the rules, laws, statutes, and appointments of God? Thinkest thou this to be right? Whither will thy zeal, thy pride, and thy folly carry thee? Is there more reason, more equity, more holiness in thy tradition, than in the holy, and just, and good commandments of God? Rom. vii. 12. Why then, I say, dost thou reject the commandment of God, to keep thine own tradition? Yea, why dost thou rage, and rail, and cry out, when men keep not thy law, or the rule of thine order, and tradition of thine elders, and yet shut thine eyes, or wink with them, when thou thyself shalt live in the breach of the law of God? Yea, why wilt thou condemn men, when they keep not thy law, but study for an excuse, yea, plead for them that live in the breach of God's? Mark vii. 10—13. Will this go for righteousness in the day of God Almighty? Nay, rather, will not this, like a mill-stone about thy neck, drown thee in the deeps of hell? O, the blindness, the madness, the pride, that dwells in the hearts of these pretended righteous men!

Again, What kind of righteousness of thine is this that standeth in a mis-esteeming of God's commands? Some thou settest too high, and some too low; as in the text, thou hast set a ceremony above faith, above love, and above hope in the mercy of God; when as it is evident, the things last mentioned, are the things of the first rate, the weightier matters, Matt. xxiii. 17.

Again, Thou hast preferred the gold above the temple that sanctifieth the gold; and the gift above the altar that sanctifieth the gift, Matt. xxiii. 17.

I say again, What kind of righteousness shall this be called? What back will such a suit of apparel fit, that is set together to what it should be? Nor can other righteousness proceed, where a wrong judgment precedeth it.

This misplacing of God's laws cannot, I say, but produce misplaced obedience. It indeed produceth a monster, an ill-shaped thing, unclean, and an abomination to the Lord. For, "see," saith he (if thou wilt be

* The Pharisees had many observances of their own, which if not objectionable in themselves had no claim to be placed by the side of the ordinances of God. "When they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables."—*Mark vii.*, 2—4.

making), "that thou make all things according to the pattern shewn thee in the mount." Set faith, where faith should stand; a moral, where a moral should stand; and a ceremony, where a ceremony should stand: for this turning of things upside down shall be esteemed as the potter's clay. And wilt thou call this thy righteousness? yea, wilt thou stand in this? wilt thou plead for this? and venture an eternal concern in such a piece of linsey-woolsey as this? O fools, and blind!

But, further, let us come a little closer to the point. O blind Pharisee, thou standest to thy righteousness: what dost thou mean? Wouldst thou have mercy for thy righteousness, or justice for thy righteousness?

If mercy, what mercy? Temporal things God giveth to the unthankful and unholy: nor doth he use to sell the world to man for righteousness. The earth hath he given to the children of men. But this is not the thing: thou wouldst have eternal mercy for thy righteousness; thou wouldst have God think upon what an holy, what a good, what a righteous man thou art and hast been. But Christ died not for the good and righteous, nor did he come to call such to the banquet that grace hath prepared for the world. "I came not,—I am not come (saith Christ) to call the righteous, but sinners to repentance," Mark ii.; Rom. v. Yet this is thy plea; Lord, God, I am a righteous man; therefore grant me mercy, and a share in thy heavenly kingdom. What else dost thou mean when thou sayst, "God I thank thee, that I am not as other men are?" Why dost thou rejoice, why art thou glad that thou art more righteous (if indeed thou art) than thy neighbour, if it is not because thou thinkest that thou hast got the start of thy neighbour, with reference to mercy; and that by thy righteousness thou hast insinuated thyself into God's affections, and procured an interest in his eternal favour? But,

What, what hast thou done by thy righteousness? I say, What hast thou given to God thereby? And what hath he received of thy hand? Perhaps thou wilt say, righteousness pleaseth God: but I answer no, not thine, with respect to justification from the curse of the law, unless it be as perfect as the justice it is yielded to, and as the law that doth command it. But thine is not such a righteousness: no, thine is speckled, thine is spotted, thine makes thee to look like a speckled bird in his eye-sight.

Thy righteousness has added iniquity, because it has kept thee from a belief of thy need of repentance, and because it has emboldened thee to thrust thyself audaciously into the presence of God, and made thee even

before his holy eyes, which are so pure, that they cannot look on iniquity (Hab. i. 13), to vaunt, boast, and brag of thyself, and of thy tottering, ragged, stinking uncleanness ; for all our righteousnesses are as menstruous rags, because they flow from a thing, a heart, a man, that is unclean. But,

Again, Wouldst thou have mercy for thy righteousness ? For whom wouldst thou have it : for another, or for thyself ? If for another (and it is most proper that a righteous man should intercede for another by his righteousness rather than for himself), then thou thrustest Christ out of his place and office, and makest thyself to be a saviour in his stead ; for a mediator there is already, even a mediator between God and man, and he is the man Christ Jesus.

But dost thou plead by thy righteousness for mercy for thyself ? Why, in doing so, thou impliest—

1. That thy righteousness can prevail with God more than can thy sins ; I say, that thy righteousness can prevail with God to preserve thee from death more than thy sins can prevail with him to condemn thee to it. And if so, what follows, but that thy righteousness is more, and has been done in a fuller spirit than ever were thy sins ? But thus to insinuate, is to insinuate a lie ; for there is no man but, while he is a sinner, sinneth with a more full spirit than a good man can act righteousness withal.

A sinner, when he sinneth, he doth it with all his heart, and with all his mind, and with all his soul, and with all his strength ; nor hath he in his ordinary course any thing that bindeth. But with a good man it is not so ; all and every whit of himself, neither is, nor can be, in every good duty that he doth. For when he would do good, evil is present with him.* And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would," Gal. v. 17.

Now, if a good man cannot do good things with that oneness and universalness of mind, as a wicked man doth sin with, then is his sin heavier to weigh him down to hell than is his righteousness to buoy him up to the heavens.

And again, I say, if the righteousness of a good man comes short of his

* "Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin."—*Romans* iii., 19, 20.

sin, both in number, weight, and measure, as it doth (for a good man shrinks and quakes at the thoughts of God's entering into judgment with him, Psalm cxliii.2) ; then is his iniquity more than his righteousness. And I say again, if the sin of one that is truly gracious, and so of one that hath the best of principles, is heavier and mightier to destroy him than is his righteousness to save him, how can it be that the Pharisee, that is not gracious, but a mere carnal man (somewhat reformed and painted over with a few lean and low formalities), should with his empty, partial, hypocritical righteousness, counterpoise his great, mighty, and weighty sins, that have cleaved to him in every state and condition of his, to make him odious in the sight of God ?

2. Dost thou plead by thy righteousness for mercy for thyself? Why in so doing thou impliest, that mercy thou deservest ; and that is next door to, or almost as much as to say, God oweth me what I ask for. The best that can be put upon it is, thou seekest security from the direful curse of God, as it were by the works of the law, Rom. ix. 31—33 ; and to be sure, betwixt Christ and the law, thou wilt drop into hell. For he that seeks for mercy, as it were, and but as it were, by the works of the law, doth not altogether trust thereto. Nor doth he that seeks for that righteousness that should save him as it were by the works of the law, seek it only wholly and solely at the hands of mercy.

So then, to seek for that that should save thee, neither at the hands of the law, nor at the hands of mercy, is to be sure to seek it where it is not to be found ; for there is no medium betwixt the righteousness of the law and the mercy of God. Thou must have it either at the door of the law, or at the door of grace. But sayest thou, I am for having of it at the hands of both. I will trust solely to neither. I love to have two strings to my bow. If one of them, as you think, can help me by itself, my reason tells me that both can help me better. Therefore will I be righteous and good, and will seek by my goodness to be commended to the mercy of God : for surely he that hath something of his own to ingratiate himself into the favour of his prince withal, shall sooner obtain his mercy and favour, than one that comes to him stripped of all good.

I answer, But there are not two ways to heaven ; there is but one new and living way which Christ has consecrated for us through the vail, that is to say, his flesh ; and besides that one, there is no more, Heb. x. 19—24. Why then dost thou talk of two strings to thy bow? What

became of him that had, and would have two stools to sit on? yea, the text says plainly, that therefore they obtained not righteousness, because they sought it not by faith, but as it were by the works of the law. See here, they are disowned by the gospel, because they sought it not by faith, that is, by faith only. Again, the law, and the righteousness thereof, flies from them (nor could they attain it, though they follow after it), because they sought it not by faith.

Mercy then is to be found alone in Jesus Christ. Again, the righteousness of the law is to be obtained only by faith of Jesus Christ; that is, in the Son of God is the righteousness of the law to be found; for he, by his obedience to his Father, is become the end of the law for righteousness. And for the sake of his legal righteousness (which is also called the righteousness of God, because it was God in the flesh of the Lord Jesus that did accomplish it), is mercy and grace from God extended to whoever dependeth by faith upon God by this Jesus and his righteousness for it. And hence it is, that we so often read, that this Jesus is the way to the Father; that God, for Christ's sake, forgiveth us; that by the obedience of one many are made righteous, or justified; and that through this man is preached to us the forgiveness of sins; and that by him all that believe are justified from all things from which they could not be justified by the law of Moses."

Now, though I here do make mention of righteousness and mercy, yet I hold there is but one way, to wit, to eternal life; which way, as I said, is Jesus Christ; for he is the new, the only new and living way to the Father of mercies, for mercy to make me capable of abiding with him in the heavens for ever and ever.

But sayest thou, I will be righteous in myself that I may have wherewith to commend me to God, when I go to him for mercy?

I answer, But thou blind Pharisee, I tell thee thou hast no understanding of God's design by the gospel, which is, not to advance man's right-

" "The mystic mazes of thy will,
The shadows of celestial light,
Are past the power of human skill;
But what the Eternal acts is right.
O teach me in the trying hour
When anguish swells the dewy tear,
To still my sorrows, own thy power,
Thy goodness love, thy justice fear."—*Chatterton*.

eousness, as thou dreamest, but to advance the righteousness of his Son, and his grace by him. Indeed, if God's design by the gospel was to exalt and advance man's righteousness, then that which thou hast said would be to the purpose; for what greater dignity can be put upon man's righteousness, than to admit it?

I say then, for God to admit it, to be an advocate, an intercessor, a mediator; for all these are they which prevail with God to show me mercy. But this God never thought of, much less could he thus design by the gospel; for the text runs flat against it. Not of works, not of works of righteousness, which we have done; "Not of works, lest any man should boast," saying, Well, I may thank my own good life for mercy. It was partly for the sake of my own good deeds that I obtained mercy to be in heaven and glory. Shall this be the burden of the song of heaven? or is this that which is composed by that glittering heavenly host, and which we have read of in the holy book of God? No, no; that song runs upon other feet—standeth in far better strains, being composed of far higher and truly heavenly matter: for God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. i. And it is requisite that the song be framed accordingly; wherefore he saith, that the heavenly song runs thus—"Thou art worthy to take the book, and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth," Rev. v. 9, 10.

He saith not that they have redeemed, or helped to redeem and deliver themselves; but that the Lamb, the Lamb that was slain; the Lamb only was he that redeemed them. Nor, saith he, that they had made themselves kings and priests unto God to offer any oblation, sacrifice, or offering whatsoever, but that the same Lamb had made them such: for they, as is insinuated by the text, were in, among, one with, and no better than the kindreds, tongues, nations, and people of the earth. Better! "No, in no wise," saith Paul (Rom. iii. 9),^x therefore their separation

^x "If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man). God forbid: for then how

from them was of mere mercy, free grace, good will, and distinguishing love ; not for, or because of works of righteousness which any of them have done ; no, they were all alike. But these, because beloved when in their blood (according to Ezek. xvi.), were separated by free grace ; and as another scripture hath it, "redeemed from the earth," and from among men by blood, Rev. xiv. 3, 4. Wherefore deliverance from the ireful wrath of God must not, neither in whole nor in part, be ascribed to the whole law, or to all the righteousness that comes by it, but to this Lamb of God, Jesus, the Saviour of the world ; for it is he that delivered us from the wrath to come, and that according to God's appointment ; "for God hath not appointed us to wrath, but to obtain salvation by (or through) our Lord Jesus Christ," 1 Thess. i. 10 ; v. 9. Let every man, therefore, take heed what he doth, and whereon he layeth the stress of his salvation ; "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 11.

But dost thou plead still as thou didst before, and wilt thou stand thereto ? Why then, thy design must overcome God, or God's design must overcome thee. Thy design is to give thy good life, thy good deeds, a part of the glory of thy justification from the curse. And God's design is to throw all thy righteousness out into the street, into the dirt and dunghill, as to that thou art for glory, and for glorifying here before God ; yea, thou art sharing in the glory of justification when that alone belongeth to God. And he hath said, "My glory will I not give to another." Thou wilt not trust wholly to God's grace in Christ for justification ; and God will not take thy stinking righteousness in as a partner in thy acquitment from sin, death, wrath and hell. Now the question is, Who shall prevail ? God, or the Pharisee ? and whose word shall stand ? his, or the Pharisee's ?

Alas ! the Pharisee here must needs come down, for God is greater than all. Also, he hath said, that no flesh shall glory in his presence ; and that he will have mercy, and not sacrifice. And again, that it is not (or shall be) in him that wills, nor in him that runs, but in God that shall God judge the world ? For if the truth of God hath more abounded through my lie unto his glory : why yet am I also judged as a sinner ? And not rather (as we be slanderously reported, and as some affirm that we say,) let us do evil, that good may come ? whose damnation is just. What then ? are we better than they ? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, there is none righteous, no, not one."—*Romans*, iii., 5—10.

sheweth mercy. What hope, help, stay, or relief, then is there left for the merit-monger? What twig, or straw, or twined thread, is left to be a stay for his soul? This besom will sweep away his cobweb: the house that this spider doth so lean upon, will now be overturned, and he in it, to hell-fire; for nothing less than everlasting damnation is designed by God, and that for this fearful and unbelieving Pharisee: God will prevail against him for ever.

3. But wilt thou yet plead thy righteousness for mercy? Why, in so doing thou takest away from God the power of giving mercy. For if it be thine as wages, it is no longer his to dispose of at pleasure; for that which another man oweth me, is in equity not at his, but at my disposal. Did I say that by this thy plea thou takest away from God the power of giving mercy? I will add, yea, and also of disposing of heaven and life eternal. And then, I pray you, what is left unto God, and what can he call his own? Not mercy, for that by thy good deeds thou hast purchased: not heaven, for that by thy good deeds thou hast purchased: not eternal life, for that by thy good deeds thou hast purchased. Thus, Pharisee (O thou self-righteous man), hast thou set up thyself above grace, mercy, heaven, glory; yea, above even God himself, for the purchaser should in reason be esteemed above the purchase.

Awake, man! What hast thou done? Thou hast blasphemed God; thou hast undervalued the glory of his grace; thou hast, what in thee lieth, opposed the glorious design of heaven; thou hast sought to make thy filthy rags to share in thy justification.⁷

Now, all these are mighty sins; these have made thine iniquity infinite. What wilt thou do? Thou hast created to thyself a world of needless miseries. I call them needless, because thou hadst more than enough before. Thou hast set thyself against God in a way of contending, thou

⁷ The lesson here so anxiously inculcated is humility. That the example of the Saviour, and the language of the prophets concur in setting forth, as the distinguishing mark of the true worshipper of God. Were this universally felt, peace, which is not at present of this world, would be realised. Kings would value their crowns, and bishops their mitres, not for the flattering distinctions they confer, but for the means they offer for serving God and benefiting their fellow-men. To abjure pride, then, is the first important duty of a Christian. To do this would cost a well-constituted mind little pain, yet this the prophet tells us is more acceptable to the Almighty than thousands of rams, or ten thousand of rivers of oil. That which he demands is not much for a pure heart to offer: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—*Micah vi.*, 8.

standeth upon thy points and pantables ; thou wilt not bate God an ace of what thy righteousness is worth, and wilt also make it worth what thyself shalt list : thou wilt be thine own judge, as to the worth of thy righteousness ; thou wilt neither hear what verdict the word has passed about it, nor wilt thou endure that God should throw it out in the matter of thy justification, but quarrelest with the doctrine of free grace, or else dost wrest it out of its place to serve thy Pharisaical designs ; saying, “ God I thank thee, I am not as other men ; ” fathering upon thyself, yea, upon God and thyself, a stark lie ; for thou art as other men are, though not in this, yet in that ; yea, in a far worse condition than the most of men are. Nor will it help thee anything to attribute this thy goodness to the God of heaven ; for that is but a mere toying ; the truth is, the God that thou intendest is nothing but thy righteousness ; and the grace that thou supposest is nothing but thine own good and honest intentions. So that,

4. In all that thou sayest thou dost but play the downright hypocrite : thou pretendest indeed to mercy, but thou intendest nothing but merit : thou seemest to give the glory to God, but at the same time takest it all to thyself : thou despisest others, and criest up thyself, and in conclusion, fatherest all upon God by word, and upon thyself in truth. Nor is there anything more common among this sort of men, than to make God, his grace, and kindness, the stalking-horse to their own praise, saying, “ God, I thank thee,” when they trust to themselves that they are righteous, and have not need of any repentance ; when the truth is, they are the worst sort of men in the world, because they put themselves into such a state as God hath not put them into, and then impute it to God, saying, God, I thank thee, that thou hast done it ; for what greater sin than to make God a liar, or than to father that upon God which he never meant, intended, or did : and all this under a colour to glorify God, when there is nothing else designed, but to take all glory from him, and to wear it on thine own head as a crown, and a diadem, in the face of the whole world.

A self-righteous man, therefore, can come to God for mercy no otherwise than fawningly : for what need of mercy hath a righteous man ? Let him then talk of mercy, of grace, and goodness, and come in an hundred times with his, “ God, I thank thee,” in his mouth, all is but words ; there is no sense, nor savour, nor relish, of mercy and favour ; nor doth

he in truth, from his very heart, understand the nature of mercy, nor what is an object thereof; but when he thanks God, he praises himself: when he pleads for mercy, he means his own merit; and all this is manifest from what doth follow; for, saith he, I am not as this Publican: thence clearly insinuating, that not the good, but the bad, should be rejected of the God of heaven: that not the bad but the good, not the sinner, but the self-righteous, are the most proper objects of God's favour. The same thing is done by others in this our day: favour, mercy, grace, and, "God, I thank thee," is in their mouths; but their own strength, sufficiency, free-will, and the like, they are the things they mean by all such high and glorious expressions.*

But, *secondly*, If thy plea be not for mercy, but for justice, then to speak a little to that. 1. Justice has measures and rules to go by; unto which measures and rules, if thou comest not up, justice can do thee no good. Come then, O thou blind Pharisee, let us pass away a few minutes in some discourse about this. Thou demandest justice, because God hath said, that the man that doth these things shall live in and by them. And again, the doers of the law shall be justified, not in the way of mercy, but in a way of justice: "He shall live by them." But what hast thou done, O blind Pharisee? What hast thou done, that thou art emboldened to venture to stand and fall to the most perfect justice of God? Hast thou fulfilled the whole law, and not offended in one point? Hast thou purged thyself from the pollutions and motions of sin that dwell in thy flesh, and work in thy own members? Is the very being of sin rooted out of thy tabernacle? And art thou now as perfectly innocent as ever was Jesus Christ? Hast thou, by suffering the uttermost punishment that justice could justly lay upon thee for thy sins, made fair and full satisfaction to God, according to the tenor of his law, for thy transgressions? If thou hast done all these things, then thou mayst plead something, and yet but something, for thyself, in a way of justice. Nay, in this I will assert nothing, but will rather inquire: What hast thou gained by all this thy righteousness? (We will now suppose what must not be

* The author had reason to speak thus of not a few of his contemporaries. The dissolute doings of the court fearfully infected the church. The heartless monarch whose conduct was such that it is almost a wonder national disgust did not doom him to meet the awful fate of his father, was apparently an infidel while in health, and professing to be a protestant to the last,—when actually dying, confessed himself a papist

granted :) Was not this thy state when thou wast in thy first parents? Wast thou not innocent, perfectly innocent and righteous? And if thou shouldst be so now, what hast thou gained thereby? Suppose that the man that had, forty years ago, forty pounds of his own, and had spent it all since, should yet be able now to show his forty pounds again; what has he got thereby, or how much richer is he at last than he was when he first set up for himself? Nay, doth not the blot of his ill living betwixt his first and his last, lie as a blemish upon him, unless he should redeem himself also, by works of supererogation, from the scandal that justice may lay at his door for that.

But, I say, suppose, O Pharisee, this should be thy case, yet God is not bound to give thee in justice that eternal life which by his grace he bestoweth upon those that have redemption from sin, by the blood of his Son. In justice, therefore, when all comes to all, thou canst require no more than an endless life in an earthly paradise; for there thou wast set up at first; nor doth it appear from what hath been said, touching all that thou hast done or canst do, that thou deservest a better place.

Did I say, that thou mayst require justly an endless life in an earthly paradise? Why, I must add to that saying this proviso, If thou continuest in the law, and in the righteousness thereof; else not.

But how dost thou know that thou shalt continue therein?^a Thou hast no promise from God's mouth for that; nor is grace or strength ministered to mankind by the covenant that thou art under. So that still thou standest bound to thy good behaviour; and in the day that thou dost give the first, though ever so little a trip, or stumble in thy obedience, thou forfeitest thine interest in paradise (and in justice), as to any benefit there.

But alas! what need is there that we should thus talk of things, when it is manifest that thou hast sinned, not only before thou wast a Pharisee, but when after the most strictest sect of thy religion thou livest also a Pharisee; yea, and now in the temple, in thy prayer there, thou showest thyself to be full of ignorance, pride, self-conceit, and horrible arrogancy, and desire of vain glory, &c., which are none of them the seat or fruits

^a What indeed! what assurance can the proud man have of that—

“ Tell me some God, some guardian angel tell,
What thus infatuates, what enchantment plants,
The phantom of an age 'twixt us and death,
Already at the door.”—*Young*.

of righteousness, but the seat of the devil, and the fruit of his dwelling, even at this time in thy heart.

Could it ever have been imagined, that such audacious impudence could have put itself forth in any mortal man, in his approach unto God by prayer, as has showed itself in thee? "I am not as other men," sayst thou! But is this the way to go to God in prayer? "The prayer of the upright is God's delight." But the upright man glorifies God's justice, by confessing to God the vileness and pollution of his state and condition: he glorifies God's mercy, by acknowledging, that that, and that only, as communicated of God by Christ to sinners, can save and deliver from the curse of the law.

This, I say, is the sum of the prayer of the just and upright man, Job. i, 8; xl. 4; Acts xiii. 22; Psalm xxxviii. ; li. ; Sam. vi. 21, 22; and not as thou most vain-gloriously vauntest with thy, "God, I thank thee, I am not as other men are."

True, when a man is accused by his neighbours, by a brother, by an enemy, and the like, if he be clear (and he may be so, as to what they shall lay to his charge), then let him vindicate, justify, and acquit himself, to the utmost that in justice and truth he can; for his name, the preservation whereof is more to be chosen than silver and gold; also his profession, yea, the name of God too, and religion may now lie at stake, by reason of such false accusations, and perhaps can by no means (as to this man) be covered and vindicated from reproach and scandal, but by his justifying of himself. Wherefore, in such a work, a man serveth God, and saves religion from hurt; yea, as he that is a professor, and has his profession attended with a scandalous life, hurteth religion thereby, so he that has his profession attended with a good life, and shall suffer it notwithstanding to lie under blame by false accusations, when it is in the power of his hand to justify himself, hurteth religion also. But the case of the Pharisee is otherwise. He is not here a-dealing with men, but God; not seeking to stand clear in the sight of the world, but in the sight of heaven itself; and that too, not with respect to what men or angels, but with respect to what God and his law could charge him with, and justly lay at his door.^b

^b The sentence given against pride is not a light one, "Look on every one that is proud, and bring him low; and tread down the wicked in their places. Hide them in the dust together."—*Job* xi., 12, 13.

This therefore mainly altereth the case ; for a man here to stand thus upon his point, it is death ; for he affronteth God, he giveth him the lie, he reproveth the law ; and, in sum, accuseth it of bearing false witness against him ; he doth this, I say, even by saying, " God, I thank thee, I am not as other men are ;" for God hath made none of this difference. The law condemneth all men as sinners ; testifieth that every imagination of the thought of the heart of the sons of men is only evil, and that continually ; wherefore they that do as the Pharisee did, to wit, to seek to justify themselves before God from the curse of the law by their own good doings, though they also, as the Pharisee did, seem to give God the thanks for all ; yet do most horribly sin, even by their so doing, and shall receive a Pharisee's reward at last. Wherefore O thou Pharisee, it is a vain thing for thee either to think of, or to ask for, at God's hand, either mercy or justice. Because mercy thou canst not ask for, from sense of want of mercy, because thy righteousness, which is by the law, hath utterly blinded thine eyes ; and complimenting with God doth nothing : and as for justice, that can do thee no good ; but the more just God is, and the more by that he acteth towards thee, the more miserable and fearful will be thy condition, because of the deficiency of thy so much, by thee, esteemed righteousness.

What a deplorable condition then is a poor Pharisee in ! For mercy he cannot pray ; he cannot pray for it with all his heart, for he seeth indeed no need thereof. True, the Pharisee, though he was impudent enough, yet would not take all from God : he would still count, that there was due to him a tribute of thanks : " God, I thank thee," saith he : but yet not a bit of this for mercy ; but for that he had let him live (for I know not for what he did thank himself), till he had made himself better than other men. But that betterment was a betterment in none other's judgment than that of his own ; and that was none other but such an one as was false. So then the Pharisee is by this time quite of doors : his righteousness is worth nothing, his prayer is worth nothing, his thanks to God are worth nothing ; for that what he had was scanty and imperfect, and it was his pride that made him offer it to God for acceptance ; nor could his fawning thanksgiving better his case, or make his matter at all good before God.

But I will warrant you, the Pharisee was so far off from thinking thus of himself, and of his righteousness, that he thought of nothing so much

as of this, that he was a happy man : yea, happier by far than other his fellow rationals : yea, he plainly declares it, when he saith, " God, I thank thee, I am not as other men are."

O what a fool's paradise was the heart of the Pharisee now in, while he stood in the temple praying to God ! God, I thank thee, said he ; for I am good and holy ; I am a righteous man ; I have been full of good works ; I am no extortioner, unjust, nor adulterer, nor yet as this wretched Publican. I have kept myself strictly to the rule of mine order, and my order is the most strict of all orders now in being : I fast, I pray, I give tithes of all that I possess. Yea, so forward am I to be a religious man, so ready have I been to listen after my duty, that I have asked both of God and man the ordinances of judgment and justice ; I take delight in approaching to God. What less now can be mine than the heavenly kingdom and glory ?^c

Now the Pharisee, like Haman, saith in his heart, To whom would the king delight to do honour more than to myself ? Where is the man that so pleaseth God, and, consequently, that in equity and reason should be beloved of God like me ? Thus like the prodigal's brother, he pleadeth, saying, " Lo, these many years do I serve thee ; neither transgressed I at any time thy commandments," Luke xv. 29.—O brave Pharisee ! but go on in thine oration—" Nor yet as this Publican."

Poor wretch, quoth the Pharisee to the Publican, What comest thou for ? Dost think that such a sinner as thou art shall be heard of God ? God heareth not sinners ; but if any man be a worshipper of God (as I am, as I thank God I am), him he heareth. Thou, for thy part, hast been a rebel all thy days : I abhor to come nigh thee, or to touch thy garments. Stand by thyself, come not near me, for I am more holy than thou ; Isa. lxxv. 5.

Hold, stop there, go no further : fie, Pharisee, fie ! dost thou know before whom thou standest, to whom thou speakest, and of what the matter of thy silly oration is made ? Thou art now before God, thou speakest

^c " Were there ever any of the sons of Adam whom rich mercy hath plucked as firebrands out of the fire, to whom the Lord hath shown his marvellous kindness and love in Christ, that have kept their watch so exactly, that have walked so closely with God, so as never to have the least favour from him ? Were there ever any that lived all their days under a constant lively sense of their interest in divine everlasting love ? If there be they have fared better than Job did ; they enjoyed more than ever Haman or David did. A child of God may oft be in a sad state."—*Janeway*.

now to God, and therefore in justice and honesty thou shouldst make mention of his righteousness, not of thine; of his righteousness, and of his only.

I am sure Abraham, of whom thou sayst he is thy father, never had the face to do as thou hast done, though, it is to be presumed, he had more cause so to do than thou hast, or canst have. Abraham had whereof to glory, but not before God; yea, he was called God's friend, and yet would not glory before him; but humbleth himself, was afraid, and trembled in himself, when he stood before him acknowledging of himself to be but dust and ashes; Gen. xviii. 27, 30, 22; Rom. iv, 1, 2; but thou, as thou hadst quite forgot that thou wast framed of that matter, and after the manner of other men, standest and pleadest thy goodness before him. Be ashamed, Pharisee! dost thou think that God hath eyes of flesh, or that he seeth as man sees? Are not the secrets of thy heart open unto him? Thinkest thou with thyself that thou, with a few of thy defiled ways, canst cover thy rotten walls, that thou hast daubed with untempered mortar, and so hide the dirt thereof from his eyes; or that these fine, smooth, and oily words, that come out of thy mouth, will make him forget that thy throat is an open sepulchre, and that thou within art full of dead men's bones, and all uncleanness? Thy thus cleansing of the outside of the cup and platter, and thy garnishing of the sepulchres of the righteous, is nothing at all in God's eyes, but things that manifest that thou art an hypocrite and blind, because thou takest no notice of that which is within, which yet is that which is most abominable to God. For the fruit, alas! what is the fruit of the tree, or what are the streams of the fountain? Thy fountain is defiled; yea, a defiler, and so that which maketh the whole self, with thy works, unclean in God's sight.

But, Pharisee, how comes it to pass that the poor Publican is now so much a mote in thine eye, that thou canst not forbear, but must accuse him before the judgment-seat of God—for in that thou sayst, that thou art not even as this Publican, thou bringest in an accusation, a charge, a bill, against him? What has he done? Has he concealed any of thy righteousness? or has he secretly informed against thee, that thou art an hypocrite and superstitious? I dare say, the poor wretch has neither meddled nor made with thee in these matters.

But what aileth thee, Pharisee? Doth the poor Publican stand to vex thee? Doth he touch thee with his dirty garments? or doth he annoy

thee with his stinking breath? Doth his posture of standing so like a man condemned offend thee? True, he now standeth with his hand held up at God's bar; he pleads guilty to all that is laid to his charge.^d

He cannot strut, vapour, and swagger as thou dost; but why offended at this? Oh, but he has been a naughty man, and I have been righteous! sayst thou. Well, Pharisee, well his naughtiness shall not be laid to thy charge, if thou hast chosen none of his ways. But since thou wilt yet bear me down that thou art righteous, show now, even now, while thou standest before God with the Publican, some, though they be but small, yea, though but very small, fruits of thy righteousness. Let the Publican alone, since he is speaking for his life before God. Or, if thou canst not let him alone, yet do not speak against him; for thy so doing will but prove that thou rememberest the evil that the man has done unto thee; yea, and that thou bearest him a grudge for it too, and while you stand before God.

But, Pharisee, the righteous man is a merciful man, and while he standeth praying, he forgiveth; yea, and also crieth to God that he will forgive him too; Mark xi. 25, 26; Acts vii. 60. Hitherto then thou hast showed none of the fruits of thy righteousness. Pharisee, righteousness would teach thee to love this Publican, but thou showest that thou hatest him. Love covereth the multitude of sins; but hatred and unfaithfulness revealeth secrets.

Pharisee, thou shouldst have remembered this thy brother in this his day of adversity, and shouldst have showed that thou hadst compassion on thy brother in this his deplorable condition; but thou, like the proud, the cruel, and the arrogant man, hast taken thy neighbour at the advantage, and that when he is even betwixt the straits, and standing upon the pinnacle of difficulty, betwixt the heavens and the hells, and hast done what thou couldst, what on thy part lay, to thrust him down to the deep, saying, "I am not even as this Publican."

^d "Lord when we bend before thy throne

And our confessions pour,

Teach us to feel the sins we own,

And hate what we deplore.

Our broken spirits pitying see,

True penitence impart;

Then let a healing ray from thee

Beam hope on every heart."--*Bathurst.*

What cruelty can be greater, what rage more furious, and what spite and hatred more damnable and implacable, than to follow, or take a man while he is asking of mercy at God's hands, and to put in a caveat against his obtaining of it, by exclaiming against him that he is a sinner? The master of righteousness doth not so: "Do not think (saith he) that I will accuse you to the Father." The scholars of righteousness do not do so. "But as for me (said David), when they (mine enemies) were sick (and the Publican here was sick of the most malignant disease), my clothing was of sackcloth, I humbled my soul with fasting, and my prayer (to wit, that I made for them) returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother;" John v. 45; Psalm xxxv. 13, 14.

Pharisee, dost thou see here how contrary thou art to righteous men? Now then, where shall we find out one to parallel thee, but by finding him out that is called "the dragon;" for he it is that accuseth the poor sinners before God? Zech. iii.; Rev. xii.

"I am not as this Publican." Modesty should have commanded thee to have bit thy tongue as to this. What could the angels think, but that revenge was now in thine heart, and but that thou comest up into the temple rather to boast of thyself and accuse thy neighbour, than to pray to the God of heaven; for what petition is there in all thy prayer, that gives the least intimation that thou hast the knowledge of God or thyself? Nay, what petition of any kind is there in thy vain-glorious oration from first to last? Only an accusation drawn up, and that against one helpless and forlorn; against a poor man, because he is a sinner; drawn up, I say, against him by thee, who canst not make proof of thyself that thou art righteous; but come to proofs of righteousness, and thou art wanting also. What, though thy raiment is better than his, thy skin may be full as black; yea, what if thy skin be whiter than his, thy heart may be yet far blacker. Yea, it is so, for the truth hath spoken it; for within, you are full of excess and all uncleanness; Matt. xxiii.*

Pharisee, there are transgressions against the second table, and the Pub-

* "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves nor suffer others to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers."—*Matthew xxiii.*, 12, 13, 14.

lican shall be guilty of them ; but there are sins also against the first table, and thou thyself art guilty of them.

The Publican, in that he was an extortioner, unjust, and an adulterer, made it thereby manifest that he did not love his neighbour ; and thou by making a god, a saviour, a deliverer, of thy filthy righteousness, dost make it appear, that thou dost not love thy God ; for as he that taketh, or that derogateth from his neighbour in that which is his neighbour's due, sinneth against his neighbour ; so he that taketh or derogateth from God, sinneth against God.

Now, then, though thou hast not, as thou dost imagine, played at that low game as to derogate from thy neighbour ; yet thou hast played at that high game as to derogate from thy God ; for thou hast robbed God of the glory of salvation ; yea, declared, that as to that there is no trust to be put in him. "Lo, this is the man that made not God his strength ; but trusted in the abundance of his riches, and strengthened himself in his wickedness ;" Psalm lii. 7.

What else means this great bundle of thy own righteousness, which thou hast brought with thee into the temple ? yea, what means else thy commending of thyself because of that, and so thy implicit prayer, that thou for that mightst find acceptance with God ?

All this, what does it argue, I say, but thy diffidence of God ? and that thou countest salvation safer in thine own righteousness than in the righteousness of God ? and that thy own love to, and care of thy own soul, is far greater, and so much better, than is the care and love of God ? And is this to keep the first table ; yea, the first branch of that table which saith, "Thou shalt love the Lord thy God ?" for thy thus doing cannot stand with love to God ?

How can that man say, I love God, who from his very heart shrinketh to trust in him ? Or, how can that man say, I would glorify God, who in his very heart refuseth to stand and fall by his mercy ?

Suppose a great man should bid all the poor of the parish to his house to dinner, and should moreover send by the mouth of his servant, saying, My lord hath killed his fatlings, hath furnished his table, and prepared his wine, nor is there want of anything ; come to the banquet : Would it not be counted as an high affront to, great contempt of, and much distrust in, the goodness of the man of the house, if some of these guests should take with them, out of their own poor store, some of their mouldy

crusts, and carry them with them, lay them on their trenchers upon the table before the lord of the feast and the rest of his guests, out of fear that he yet would not provide sufficiently for those he had bidden to the dinner that he had made?

Why, Pharisee, this is the very case; thou hast been called to a banquet, even to the banquet of God's grace, and thou hast been disposed to go; but behold, thou hast not believed that he would of his own cost make thee a feast when thou comest: wherefore of thy own store thou hast brought with thee, and hast laid upon thy trencher on his table thy mouldy crusts in the presence of the angels, and of this poor Publican; yea, and hast vauntingly said upon the whole, "God, I thank thee, I am not as other men are." I am no such needy man; Luke xviii. 11. "I am no extortioner, nor unjust, nor adulterer, nor even as this Publican." I am come indeed to thy feast, for of civility I could do no less; but for thy dainties, I need them not, I have of such things enough of my own; Luke xviii. 12. I thank thee therefore for thy offer of kindness, but I am not as those that have, and stand in need thereof, "Nor yet as this Publican." And thus feeding upon thine own fare, or by making a composition of his and thine together, thou contemnest God, thou countest him insufficient or unfaithful; that is, either one that has not enough, or having it, will not bestow it upon the poor and needy; and, therefore, of mere pretence thou goest to his banquet, but yet trustest to thy own, and to that only.

This is to break the first table; and so to make thyself a sinner of the highest form: for the sins against the first table are sins of an higher nature than are the sins against the second. True, the sins of the second table are also sins against God, because they are sins against the commandments of God: but the sins that are against the first table, are sins not only against the command, but against the very love, strength, holiness, and faithfulness of God: and herein stands thy condition; thou hast not, thou sayst, thou hast not done injury to thy neighbour; but what of that, if thou hast reproached thy Maker?

Pharisee, I will assure thee, thou art beside the saddle; thy state is not good, thy righteousness is so far off from doing any good, that it maketh thee to be a greater sinner, because it signifieth more immediately against the mercy, the love, the grace, and goodness of God, than the sins of other sinners, as to degree, do.

And as they are more odious and abominable in the sight of God (as they needs must, if what is said be true, as it is), so they are more dangerous to the life and soul of man; for that they always appear unto him in whom they dwell, and to him that trusteth in them, not to be sins and transgressions, but virtues and excellent things; not things that set a man further off, but the things that bring a man nearer God, than those that want them are or can be.

This therefore is the dangerous estate of those that go about to establish their own righteousness, that they neither have, nor can, while they are so doing, submit themselves to the righteousness of God; Rom. x. 3. It is far more easy to persuade a poor wretch, whose life is debauched, and sins are written in his forehead, to submit to the righteousness of God (that is, to the righteousness that is of God's providing and giving), than it is to persuade a self-righteous man to do it; for the profane is sooner convinced of the necessity of righteousness to save him, as that he has none of his own, and accepteth of, and submitteth himself to the help and salvation that is in the righteousness and obedience of another.

And upon this account it is that Christ saith the publicans and harlots enter into the kingdom of heaven before the Scribes and Pharisees, Matt. xxi. 31. Poor Pharisee, what a loss art thou at? thou art not only a sinner, but a sinner of the highest form. Not a sinner by such sins (by such sins chiefly) as the second table doth make manifest; but a sinner chiefly in that way as no self-righteous man did ever dream of. For when the righteous man or Pharisee shall hear that he is a sinner, he replieth, "I am not as other men are."

And because the common and more ordinary description of sin is the transgression against the second table, he presently replieth again, "I am not as this publican is;" and so shroudeth himself under his own lame endeavours and ragged partial patches of moral or civil righteousness. Wherefore, when he heareth that his righteousness is condemned, slighted, and accounted nothing worth, then he fretteth and fumeth, and would kill the man that so slighteth and disdaineth his goodly righteousness;

¹ Not in such matters can men with safety rely on their own strength. The penitent must look above for support, and may reasonably hope that he will not look in vain.

"When worn with sickness oft hast thou
With health renewed my face:
And when in sin and sorrow sunk,
Reviv'd my soul with grace."—Addison.

but Christ, and the true gospel-teacher, still go on, and condemn all his righteousness as menstruous rags, as an abomination to God, and nothing but loss and dung.

Now menstruous rags, things that are an abomination and dung, are not fit matter to make a garment of to wear when I come to God for life, much less to be made my friend, my advocate, my mediator and spokesman, when I stand betwixt heaven and hell, Isa. lxiv. 6 ; Luke xvi. 15 ; Phil. iii. 6—8, to plead for me that I might be saved.

Perhaps some will blame me, and count me also worthy thereof, because I do not distinguish betwixt the matter and the manner of the Pharisee's righteousness. And let them condemn me still for saving the holy law, which is neither the matter nor manner of the Pharisee's righteousness, but rather the rules (if he will live thereby) up to which he should completely come in every thing that he doth. And I say again, that the whole of the Pharisee's righteousness is sinful, though not with and to men, yet with and before the God of heaven. Sinful, I say it is, and abominable both in itself, and also in its effects.

1. In itself ; for that it is imperfect, scanty, and short of the rule by which righteousness is enjoined, and even with which every act should be ; for shortness here, even every shortness in these duties, is sin and sinful weakness ; wherefore the curse taketh hold of the man for coming short ; but that it could not justly do, if his coming short was not his sin : Cursed is every one that doth not, and that continueth not to do all things written in the law, Deut. xxvii. 26 ; Gal. iii. 10.

2. It is sinful ; because it is wrought by sinful flesh ; for all legal righteousness is a work of the flesh, Rom. iv. 1, &c. ; Phil. iii. 3—8.

A work, I say, of the flesh ; even of that flesh, who, or which also committeth the greatest enormities ; for the flesh is but one, though its workings are divers : sometimes in a way most notoriously sensual and devilish, causing the soul to wallow in the mire.

But these are not all the works of the flesh ; the flesh sometimes will attempt to be righteous, and set upon doing actions that in their perfection would be very glorious and beautiful to behold. But because the law is only commanding words, and yieldeth no help to the man that attempts to perform it ; and because the flesh is weak, and cannot do of itself that, therefore this most glorious work of the flesh faileth.

But, I say, as it is a work of the flesh it cannot be good, forasmuch as

the hand that worketh it is defiled with sin ; for in a good man, one spiritually good, that is " in his flesh, there dwells no good thing," but consequently that which is bad ; how then can the flesh of a carnal, graceless man (and such a one is every Pharisee and self-righteous man in the world), produce, though it joineth itself to the law, to the righteous law of God, that which is good in his sight.

If any shall think that I pinch too hard, because I call man's righteousness which is of the law, of the righteous law of God, flesh, let them consider that which follows : to wit, That though man by sin is said " to be dead in sin and trespasses," yet not so dead but that he can act still in his own sphere ; that is, to do, and choose to do, either that which by all men is counted base, or that which by some is counted good, though he is not, nor can all the world make him, capable of doing any thing that may please his God.

Man, by nature, as dead as he is, can, and that with the will of his flesh, will his own salvation. Man, by nature, can, and that by the power of the flesh, pursue and follow after his own salvation ; but then he wills it, and pursues or follows after it, not in God's way, but his own ; not by faith in Christ, but by the law of Moses. See Rom. ix. 16, 31 ; x. 3, 7.

Wherefore it is no error to say, that a man naturally has will, and a power to pursue his will, and that as to his own salvation. But it is a damnable error to say, that he hath will and power to pursue it, and that in God's way : for then we must hold that the mysteries of the gospel are natural ; for that natural men, or men by nature, may apprehend and know them, yea, and know them to be the only means by which they must obtain eternal life ; for the understanding must act before the will ; yea, a man must approve of the way to life by Jesus Christ, before his mind will budge, or stir, or move, that way : " But the natural man receiveth not the things of the Spirit of God (of the gospel) ; for they are foolishness to him : neither can he know them, because they are spiritually discerned."

He receiveth not these things ; that is, his mind and will lie cross unto them, for he counts them foolishness ; nor can all the natural wisdom in the world cause that his will should fall in with them, because it cannot discern them.

Nature discerneth the law, and the righteousness thereof ; yea, it

discerneth it, and approveth thereof; that is, that the righteousness of it is the best and only way to life, and therefore the natural will and power of the flesh, as here you see in the Pharisee, do steer their course by that to eternal life, 1 Cor. ii. 14.

The righteousness of the law, therefore, is a work of the flesh, a work of sinful flesh, and therefore must needs be as filth, and dung, and abominable as to that for which this man hath produced it and presented it to the temple before God.

Nor is the Pharisee alone entangled in this mischief; many souls are by these works of the flesh flattered, as also the Pharisee was, into an opinion, that their state is good, when there is nothing in it.* The most that their conversion amounteth to is, the Publican is become a Pharisee; the open sinner is become a self-righteous man. Of the black side of the flesh he hath had enough, now therefore with the white side of the flesh he will recreate himself. And now, most wicked must he needs be that questioneth the goodness of the state of such a man. He, of a drunkard, a swearer, an unclean person, a Sabbath-breaker, a liar, and the like, is become reformed, a lover of righteousness, a strict observer, doer, and trader in the formalities of the law, and a herder with men of his complexion. And now he is become a great exclaimer against sin and sinners, denying to be acquaint with those that once were his companions, saying, "I am not even as this Publican."

To turn therefore from sin to man's righteousness, yea, to rejoice in confidence, that thy state is better than is that of the Publican (I mean, better in the eyes of divine justice, and in the judgment of the law); and yet to be found by the law, not in the spirit, but in the flesh; not in Christ, but under the law; not in a state of salvation, but of damnation, is common among men: for they, and they only, are the right men, "who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Where, by "flesh," must not be meant the horrible transgressions against the law (though they are also called "the works of the flesh," Gal. iv. 29); for they minister no occasion unto men to have confidence in them towards God: but that is that which is insinuated by Paul, where he saith, he had no "confidence in the flesh," though he might have had it; as he said, "though I might also have confidence in

* "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding."—*Proverbs ix. 10.*

the flesh." "If any other man," saith he, "thinketh that he hath whereof he might trust in the flesh, I more," Phil. iii. 3, 4; and then he repeats a twofold privilege that he had by the flesh.

1. That he was one of the seed of Abraham, and of the tribe of Benjamin, an Hebrew of the Hebrews, &c.

2. That he had fallen in with the strictest men of that religion, which was such after the flesh, to wit, to be a Pharisee, and was the son of a Pharisee, had much fleshly zeal for God, and "touching the righteousness which is of the law, blameless," Phil. iii. 3, 5, 6.

But I say still, there is nothing but flesh; fleshly privileges and fleshly righteousness, and so, consequently, a fleshly confidence, and trust for heaven. This is manifest; when the man had his eyes enlightened, he counted all loss and dung that he might be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

And this leads me to another thing, and that is, to tell thee, O thou blind Pharisee, that thou canst not be in a safe condition, because thou hast thy confidence in the flesh, that is, in the righteousness of the flesh. "For all flesh is grass, and all the glory of it as the flower of the field;" and the flesh, and the glory of that being as weak as the grass, which to-day is, and to-morrow is cast into the oven, is but a weak business for a man to venture his eternal salvation upon. Wherefore, as I also hinted before, the godly-wise have been afraid to be found in their righteousness, I mean their own personal righteousness, though that is far better than can be the righteousness of any carnal man: for the godly man's righteousness is wrought by the Spirit and faith of Christ, but the ungodly man's righteousness is of the flesh, and of the law. Yet I say, this godly man is afraid to stand by his righteousness before the tribunal of God, as is manifest in these following particulars.^b

1. He sees sin in his righteousness; for so the prophet intimates, when he saith, "All our righteousnesses are as filthy rags," (Isa. lxiv.); but there is nothing can make one's righteousness filthy but sin. It is not the poor, the low, the mean, the sickly, the beggarly state of man, nor yet his being hated of devils, persecuted of men, broken under necessities,

^b "Alas, that which put our infinite Redeemer, God and man, so hard to it, must needs swallow up and confound thee, poor sinful wretch. It pressed him so far that he cried out, to the amazement of earth and heaven, "My God, my God, why hast thou forsaken me!"—*Adams*.

reproaches, distresses, or any kind of troubles of this nature that can make the godly man's righteousness filthy ; nothing but sin can do it, and that can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, strives, denies himself, and puts his body under what chastisement or hardships he can ; yea, though he also get his spirit and soul hoisted up to the highest peg or pin of sanctity and holy contemplation, and so his lusts to the greatest degree of mortification ; but sin will be with him in the best of his performances : with him, I say, to pollute and defile his duties, and to make his righteousness speckled and spotted, filthy and menstruous.

I will give you two or three instances for this

(1.) Nehemiah was a man (in his day), one that was zealous, very zealous, for God, for his house, for his people, and for his ways ; and so continued, and that from first to last, as they may see that please to read the relation of his actions ; yet when he comes seriously to be concerned with God about his duties, he relinquisheth a standing by them. True, he mentioneth them to God, but confesseth that there are imperfections in them, and prayeth that God will not wipe them away. " Wipe not out my good deeds, O my God, that I have done for the house of my God, and for the offices thereof." And again, " Remember me, O my God, concerning this also (another good deed), and spare me according to the greatness of thy mercy ; and remember me, O my God, for good," Neh. xiii.

I do not think that by these prayers he pleadeth for an acceptance of his person, as touching justification from the curse of the law (as the poor blind Pharisee doth), but that God would accept of his service, as he was a son, and not deny to give him a reward of grace for what he had done, since he was pleased to declare in his testament, that he would reward the labour of love of his saints with an exceeding weight of glory ; and therefore prayeth, that God would not wipe away his good deeds, but remember him for good, according to the greatness of his mercy.

(2.) A second instance is that of David, where he saith, " Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified ; Psalm cxliii. 2. David, as I have hinted before, is said to be a man " after God's own heart," Acts xiii. ; and as here by the Spirit he acknowledges him for his servant ; yet behold how he shrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchsafe so much as not to enter into judgment with him. Lord, saith

he, if thou enterest into judgment with me, I die, because I shall be condemned ; for in thy sight I cannot be justified ; to wit, by my own good deeds. Lord, at the beginning of thy dealings with me, by the law and my works, I die : therefore do not so much as enter into judgment with me, O Lord. Nor is this my case only, but it is the condition of all the world : For in thy sight shall no man living be justified.¹

(3.) A third instance is that general conclusion of the apostle, " But that no man is justified by the law in the sight of God is evident ; for the just shall live by faith." By this saying of St. Paul, as he taketh up the sentence of the prophet Habakkuk, chap. ii. 4, so he taketh up this sentence, yea, and the personal justice of David also. No man, saith he, is justified by the law in the sight of God : no, no just man, no holy man, not the strictest and most righteous man. But why not ? Why, because " the just shall live by faith."

The just man, therefore, must die, if he has not faith in another righteousness than that which is of the law, called his own : I say, he must die, if he has none other righteousness than that which is his own by the law. Thus also Paul confesses of himself : " I (saith he) know nothing by myself," either before conversion or after ; that is, I knew not that I did any thing before conversion, either against the law, or against my conscience ; for I was then, touching the righteousness which is of the law, blameless. Also, since my conversion, I know nothing by myself ; for " I have walked in all good conscience before God unto this day."

A great saying, I promise you. Well, but yet, " I am not hereby justified ;" Phil. iii. 7 ; Acts xxiii. 1 ; 1 Cor. iv. 4. Nor will I dare to venture the eternal salvation of my soul upon mine own justice ; " for he that judgeth me is the Lord ;" that is, though I, through my dim-sightedness, cannot see the imperfections of my righteousness, yet the Lord, who is my judge, and before whose tribunal I must shortly stand, can and will ; and if in his sight there shall be found no more but one spot in my righteousness, I must, if I plead my righteousness, fall for that.

2. That the best of men are afraid to stand before God's tribunal, there to be judged by the law as to life and death, according to the sufficiency

¹ " Have mercy upon me, O God, according to thy lovingkindness ; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions."—*Psalms* li. 1, 2, 3.

or non-sufficiency of their righteousness, is evident ; because by casting away their own (in this matter), they make all the means they can for this ; that is, that his mercy, by an act of grace, be made over to them, and that they in it may stand before God to be judged.

Hence David cries out so often, "Lead me in thy righteousness." "Deliver me in thy righteousness." "Judge me according to thy righteousness." "Quicken me in thy righteousness." "O Lord (says he), give ear to my supplications : in thy faithfulness answer me, and in thy righteousness." "And enter not into judgment with thy servant, O Lord : for in thy sight shall no flesh living be justified." And David, what if God doth thus ? Why, then, saith he, "My tongue shall speak of his righteousness." "My tongue shall sing of thy righteousness." "My mouth shall show forth thy righteousness." "Yea, I will make mention of thy righteousness, even of thine only ;" Psalm lviii. ; xxxi. 1 ; xxxv. 24 ; cxix. 40 ; xxxv. 28 ; li. 14 ; lxxi. 15, 16.^k

Daniel also, when he comes to plead for himself and his people, he first casts away his and their righteousness, saying, "For we do not present our supplications unto thee for our righteousness : " And he pleads God's righteousness, and that he might have a share and interest in that saying, "O Lord, righteousness belongeth to thee ;" to wit, that righteousness, for the sake of which, mercy and forgiveness, and so heaven and happiness, is extended to us.

Righteousness belongeth to thee, and is thine, as nearly as sin, shame, and confusion, are ours, and belongeth to us. Read the 16th and 17th verses of the 9th of Daniel. "O Lord (saith he), according to all thy righteousness, I beseech thee, let thine anger, and thy fury, be turned away from thy city Jerusalem, thy holy mountain ; because for our sins, and for the iniquities of our fathers, Jerusalem, and thy people, are become a reproach to all that are about us. Now, therefore, O our God,

^k "Whate'er thy lot, where'er thou be,
 Confess thy folly, kiss the rod,
 And in thy chastening sorrows see,
 The hand of God.
 A bruised reed he will not break,
 Affliction all his children feel ;
 He wounds them for his mercy's sake,
 He wounds to heal."—*Montgomery*.

hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake :'' For the sake of the Lord Jesus Christ ; for on him Daniel now had his eye, and through him to the Father he made his supplication ; yea, and the answer was according to his prayer, to wit, that God would have mercy on Jerusalem ; and that he would in his time send the Lord, the Messias, to bring them in everlasting righteousness for them.

Paul also, as I have hinted before, disclaims his own righteousness, and layeth fast hold on the righteousness of God ; seeking to be found in that, not having his own righteousness, for he knew that when the rain descends, the winds blow, and the floods come down on all men, they that have but their own righteousness must fall ; Phil. iii.

Now, the earnest desire of the righteous to be found in God's righteousness, ariseth from strong conviction of the imperfections of their own, and the knowledge that was given them of the terror that will attend men at the day of the fiery trial ; to wit, the day of judgment. For although men can now flatter themselves into a fool's paradise, and persuade themselves that all shall be well with them then, for the sake of their own silly and vain-glorious performances, yet when the day comes that shall burn like an oven, and when all that have done wickedly shall be as stubble (and so will all appear to be that are not found in Christ), then will their righteousness vanish like smoke, or be like fuel for that burning flame. And hence the righteousness that the godly seek to be found in, is called, The name of the Lord, a strong tower, a rock, a shield, a fortress, a buckler, a rock of defence, unto which they resort, and into which they run and are safe.

The godly therefore do not, as this Pharisee, bring their own righteousness into the temple, and there buoy up themselves and spirits by that into a conceit, that for the sake of that God will be merciful and good unto them ; but throwing away their own, they make to God for his, because they certainly know, even by the word of God, that in the judgment none can stand the trial but those that are found in the righteousness of God.

3. That the best of men are afraid to stand before God's tribunal by the law, there to be judged to life and death, according to the sufficiency or non-sufficiency of their righteousness, is evident : for they know, that it is a vain thing to seek, by acts of righteousness, to make themselves

righteous men, as is the way of all them that seek to be justified by the deeds of the law.¹

And herein lieth the great difference between the Pharisee and the true Christian man. The Pharisee thinks, by acts of righteousness, he shall make himself a righteous man: therefore he cometh into the presence of God well furnished, as he thinks, with his negative and positive righteousness.

Grace suffereth not a man to boast before God, whatever he saith before men. His soul that is lifted up, is not upright in him; and better is the poor in spirit than the proud in spirit. The Pharisee was a very proud man; a proud, ignorant man; proud of his own righteousness, and ignorant of God's: for had he not, he could not, as he did, have so condemned the Publican, and justified himself.

And I say again, that all this pride and vain-glorious show of the Pharisee did arise from his not being acquainted with this, that a man must be good before he can do good; he must be righteous, before he can do righteousness. This is evident from Paul, who insinuateth this as the reason why none do good, even because, "There is none that is righteous, no, not one." "There is none righteous," saith he, and then follows, "There is none that doeth good;" Rom. iii. 10, 11, 12. For it is not possible for a man that is not first made righteous by the God of heaven, to do anything that in a gospel-sense may be called righteousness. To make himself a righteous man, by his so meddling with them, he may design; but work righteousness, and so by such works of righteousness make himself a righteous man, he cannot.

The righteousness of a carnal man is indeed by God called righteousness; but it must be understood as spoken in the dialect of the world. The world indeed calls it righteousness, and it will do no harm, if it bear that term with reference to worldly matters. Hence worldly civilians are called good and righteous men, and so, such as Christ, under that notion,

¹ What then, it will be asked, is the penitent sinner to do in such a case? One of our author's contemporary fellow-labourers gives an answer to this important question—"Inquire of God as a man that is willing to know the truth, and not be a willing cheater of his own soul. Search the Holy Scripture daily and see whether these things be so or not; try impartially whether it be better to trust heaven than earth, and whether it be better to follow God or man, the spirit or the flesh; and better to learn holiness or sin; and whether an unsanctified state be safe for you to live in one day longer; and when you have found out which is best resolve accordingly, and make your choice without any more ado."—*Baxter*.

neither died for, nor giveth his grace unto ; Rom. v. 7, 8. But we are not now discoursing about any other righteousness, than that which is so accounted either in a law or in a gospel-sense ; and therefore let us a little more touch upon that.

A man then must be righteous in a law-sense, before he can do acts of righteousness, I mean, that are such in a gospel-sense. Hence, first, you have true gospel-righteousness made the fruit of a second birth. "If ye know that Christ is righteous, know ye that every one that doeth righteousness is born of him ;" 1 John ii. 29. Not born of him by virtue of his own righteous actions, but born of him by virtue of Christ's mighty working with his work upon the soul, who afterwards, from a principle of life, acteth and worketh righteousness.

And he saith again, "Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous." Upon this scripture I will a little comment, for the proof of what is urged before : namely, that a man must be righteous in a law-sense, before he can do such things that may be called acts of righteousness in a gospel-sense. And for this, this scripture, 1 John iii. 7, ministereth to us two things to be considered by us.

The first is, That he that doth righteousness is righteous.

The second is, That he that doth righteousness is righteous, as Christ is righteous.

First, He that doth righteousness ; that is, righteousness which the gospel calleth so, is righteous ; that is, precedent to, or before he doth that righteousness. For he doth not say, he shall make his person righteous by acts of righteousness that he shall do ; for then an evil tree may bear good fruit, yea, and may make itself good by doing so ; but he saith, He that doth righteousness is righteous ; as he saith, He that doth righteousness is born of him.

So then, a man must be righteous before he can do righteousness, before he can do righteousness in a gospel-sense.

Our second thing then is to inquire, with what righteousness a man must be righteous, before he can do that which in a gospel-sense is called righteousness.

And, first, I answer, He must be righteous in a law-sense : this is, he must be righteous in the judgment of the law. This is evident : because he saith, "He that doeth righteousness is righteous, as he is righteous."

That is, in a law-sense : for Christ in no sense is righteous in the judgment of charity only ; but in his meanest acts, if it be lawful to make such comparison, he was righteous in a law-sense, or in the judgment of the law. Now the apostle saith, that "He that doeth righteousness is righteous, as he is righteous." They are the words of God, and therefore I cannot err in quoting of them, though I may not so fully as I would make the glory of them shine in speaking to them.^m

But what righteousness is that, with which a man must stand righteous in the judgment of the law, before he shall or can be found to do acts of righteousness, that by the gospel are so called ?

1. I answer, first, It is none of his own which is of the law, you may be sure : for he hath his righteousness before he doth any that can be called his own. "He that doeth righteousness is righteous" already, precedent to, or before he doth that righteousness ; yea, he "is righteous, even as he is righteous."

2. It cannot be his own which is of the gospel ; that is, that which floweth from a principle of grace in the soul : for he is righteous before he doth this righteousness. "He that doeth righteousness is righteous." He doth not say, he that hath done it, but he that doth it ; respecting the act while it is in doing he is righteous. He is righteous even then when he is a-doing of the very first act of righteousness ; but an act, while it is doing, cannot, until it is done, be called an act of righteousness ; yet, saith the text, "he is righteous."

But again, if an act, while it is doing, cannot be called an act of righteousness, to be sure, it cannot have such influences as to make the actor righteous—to make him righteous, as the Son of God is righteous ; and yet the righteousness with which this doer is made righteous, and that before he doth righteousness, is such : for so saith the text, that makes him righteous, as he is righteous.

Besides, it cannot be his own, which is gospel-righteousness, flowing from a principle of grace in the soul ; for that in its greatest perfection in us, while we live in this world, is accompanied with some imperfections ; to wit, our faith, love, and whole course of holiness is wanting, or hath something lacking in it. They neither are apart, nor when put

^m The diffidence as to his own power of explaining what he would interpret is based on Scripture : "Go unto this people and say, hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive."—*Acts*, xxviii., 26.

all together, perfect, as to the degree, the uttermost degree of perfection.

But the righteousness under consideration, with which the man, in that of John, is made righteous, is a perfect righteousness; not only with respect to the nature of it, as a penny is as perfect silver as a shilling; nor yet with respect to a comparative degree, for so a shilling arriveth more toward the perfection of the number twenty, than doth a twopenny or a threepenny piece; but it is a righteousness so perfect, that nothing can be added to, nor can anything be taken from it; for so implieth the words of the text, he is righteous as Christ is righteous; yea, thus righteous before; and in order to his doing of righteousness.

And in this he is like unto the Son of God, who was also righteous before he did acts of righteousness referring to a law of commandment; wherefore it is said, that as he is, so are we in this world. As he is or was righteous, before he did acts of righteousness among men by a law; so are his righteous, before they act righteousness among men by a law. "He that doeth righteousness is righteous, as he is righteous."

Christ was righteous before he did righteousness, with a twofold righteousness. He had a righteousness as he was God; his Godhead was perfectly righteous, yea, it was righteousness itself. His human nature was perfectly righteous, it was naturally spotless and undefiled. Thus his person was righteous, and so qualified to do that righteousness, that because he was born of woman, and made under the law, he was bound by the law to perform.

Now, as he is, so are we; not by way of natural righteousness, but by way of resemblance thereunto. Had Christ, in order to his working of righteousness, a twofold righteousness inherent in himself?—the Christian, in order to his working of righteousness, had belonging to him a twofold righteousness. Did Christ's twofold righteousness qualify him for that work of righteousness that was of God designed for him to do?—why, the Christian's twofold righteousness doth qualify him for that work of righteousness that God hath ordained that he should do and walk in this world."

But you may ask, What is that righteousness with which a Christian is made righteous before he doth righteousness?

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."—*Proverbs* iv., 7.

I answer, it is a twofold righteousness.

1. It is a righteousness put upon him.

2. It is a righteousness put into him.

For the first, It is a righteousness put upon him, with which also he is clothed as with a coat or mantle, Rom. iii. 22, and this is called "the robe of righteousness;" and this is called "the garment of salvation;" Isa. lxi. 10.

This righteousness is none other but the obedience of Christ; the which he performed in the days of his flesh, and can properly be called no man's righteousness, but the righteousness of Christ; because no man had a hand therein, but he completed it himself. And hence it is said, that "by the obedience of one shall many be made righteous;" Rom. v. 19. By the obedience of one, of one man Jesus Christ (as you have it in verse 15); for he came down into the world, to this very end; that is, to make a generation righteous, not by making of them laws, and prescribing unto them rules (for this was the work of Moses, who said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us;" Deut. vi. 25; xxiv. 13); nor yet by taking away by his grace the imperfections of their righteousness, and so making of that perfect by additions of his own; but he makes them righteous by his obedience, not in them, but for them, while he personally subjected himself to his Father's law on our behalf, that he might have a righteousness to bestow upon us. And hence we are said to be made righteous, while we work not; and to be justified, while ungodly (Rom. iv. 5), which can be done by no other righteousness than that which is the righteousness of Christ by performance, the righteousness of God by donation, and our righteousness by imputation. For, I say, the person that wrought this righteousness for us, is Jesus Christ; the person that giveth it to us, is the Father; who hath made Christ to be unto us righteousness, and hath given him to us for this very end, that we might be made the righteousness of God in him; 1 Cor. i. 4; 2 Cor. v. 21. And hence it is often said, "One shall say, Surely in the Lord have I righteousness and strength." And again, "In the Lord shall all the seed of Israel be justified, and shall glory." "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord;" Isa. xlv. 24, 25; liv. 17.

This righteousness is that which justifieth, and which secureth the soul

from the curse of the law ; by hiding, through its perfection, all the sins and imperfections of the soul. Hence it follows, " Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin ;" Rom. iv.*

And this it doth, even while the person, that by grace is made a partaker, is without good works, and so ungodly. This is the righteousness of Christ, Christ's personal performances, which he did when he was in this world ; that is that by which the soul, while naked, is covered, and so hid as to its nakedness, from the divine sentence of the law : " I spread my skirt over thee, and covered thy nakedness ;" Ezek. xvi. 4—9.

Now this obediential righteousness of Christ consisteth of two parts. 1. In a doing of that which the law commanded us to do. 2. In a paying that price for the transgression thereof, which justice hath said shall be required at the hand of man ; and that is the cursed death. " In the day that thou eatest thereof, thou shalt surely die the death ;" to wit, the death that comes by the curse of the law. So then, Christ having brought in that part of obedience for us, which consisteth in a doing of such obediential acts of righteousness which the law commands, he adds thereto the spilling of his blood, to be the price of our redemption from that cursed death, that by sin we had brought upon our bodies and souls. And thus are the Christians perfectly righteous ; they have the whole obedience of Christ made over to them ; to wit, that obedience that standeth in doing the law, and that obedience that standeth in paying of a price for our transgressions. So, then, doth the law call for righteousness ? Here it is. Doth the law call for satisfaction for our sins ? Here it is. And what can the law say any more to the sinner but that which is good, when he findeth in the personal obedience of Christ for him, that which answereth to what it can command, that which it can demand of us ?

Herein, then, standeth a Christian's safety, not in a bundle of actions of his own, but in a righteousness which cometh to him by grace and gift ; for this righteousness is such as comes by gift, by the gift of God. Hence

" O Lord, my God, in mercy turn,
In mercy hear a sinner mourn ;
To thee I call, to thee I cry,
O leave me, leave me not to die."—*Kirk White.*

it is called the gift of righteousness, the gift by grace, the gift of righteousness by grace, which is the righteousness of one, to wit, the obedience of Jesus Christ, Rom. v. 15—19.^p

And this is the righteousness by which he that doth righteousness is righteous as he is righteous; because it is the very self-same righteousness that the Son of God hath accomplished by himself. Nor has he any other or more excellent righteousness, of which the law taketh notice, or that it requireth, than this: for as for the righteousness of his Godhead, the law is not concerned with that; for as he is such, the law is his creature, and servant, and may not meddle with him.

The righteousness also of his human nature, the law hath nothing to do with that; for that is the workmanship of God, and is as good, as pure, as holy, and undefiled, as is the law itself. All then that the law hath to do with, is to exact complete obedience of him that is made under it, and a due satisfaction for the breach thereof; the which, if it hath, then Moses is content.

Now, this is the righteousness with which the Christian, as to justification, is made righteous; to wit, a righteousness that is neither essential to his Godhead, nor to his manhood; but such as standeth in that glorious person (who was such) his obedience to the law. Which righteousness himself had, with reference to himself, no need of at all, for his Godhead, yea, his manhood, was perfectly righteous without it. This righteousness therefore was there, and there only necessary, where Christ was considered as God's servant (and our surety) to bring to God Jacob again, and to restore the preserved of Israel. For though Christ was a Son, yet he became a servant to do, not for himself, for he had no need, but for us, the whole law, and so bring in everlasting righteousness for us.

And hence it is said, that Christ did what he did for us. He became the end of the law for righteousness for us; he suffered for us, he died for us, he laid down his life for us, and he gave himself for us. The righteousness then that Christ did fulfil, when he was in the world, was not for himself simply considered, nor for himself personally considered, for he had no need thereof; but it was for the elect, the members of his body.

^p "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—*Romans* v., 18, 19.

Christ then did not fulfil the law for himself, for he had no need thereof. Christ again did fulfil the law for himself, for he had need of the righteousness thereof; he had need thereof for the covering of his body, and the several members thereof; for they, in a good sense, are himself, members of his body, of his flesh, and of his bones; and he owns them as parts of himself in many places of the holy scriptures; Eph. v. 30; Acts ix. 4, 5; Matt. xxv. 45; x. 40; Mark ix. 37; Luke x. 16; 1 Cor. xii. 12, 27. This righteousness then, even the whole of what Christ did in answer to the law, it was for his; and God hath put it upon them, and they were righteous in it, even righteous as he is righteous. And this they have before they do acts of righteousness.

Secondly, There is righteousness put into them, before they act righteous things. A righteousness, I say, put into them; or I had rather that you should call it a principle of righteousness; for it is a principle of life to righteousness. Before man's conversion, there is in him a principle of death to sin; but when he is converted to Christ, there is put in him a principle of righteousness, that he may bring forth fruit unto God; Rom. vii. 4—6.

Hence they are said to be quickened, to be made alive, to be risen from death to life, to have the Spirit of God dwelling in them; not only to make their souls alive, but to quicken their mortal bodies to that which is good; Rom. viii. 11.

Here, as I hinted before, they that do righteousness are said to be born of him, that is, antecedent to their doing of righteousness, 1 John ii. 29; "born of him," that is, made alive with new, spiritual, and heavenly life. Wherefore the exhortation to them is, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God;" Rom. vi. 13.

Now this principle must also be in men, before they can do that which is spiritual: for whatever seeming good thing any man doth, before he has bestowed upon him this heavenly principle from God, it is accounted nothing, it is accounted sin and abomination in the sight of God; for an evil tree cannot bring forth good fruit: "Men do not gather grapes of thorns; neither of a bramble gather figs." It is not the fruit that makes the tree, but the tree that makes the fruit. A man must be good, before he can do good; and evil before he can do evil.

This is that which is asserted by the Son of God himself; and it lieth so level with reason and the nature of things, that it cannot be contradicted: Matth. vii. 16—18; Luke vi. 43—45. "A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." But notwithstanding all that can be said, it seemeth very strange to the carnal world; for they will not be otherwise persuaded, but that they be good deeds that make good men, and evil ones that make evil men.⁹ And so, by such doltish apprehensions, do what in them lieth to fortify their hearts with the mists of darkness against the clear shining of the word, and conviction of the truth.

And thus it was from the beginning. Abel's first services to God were from this principle of righteousness; but Cain would have been made righteous by his deeds; but his deeds not flowing from the same root of goodness, as did Abel's, notwithstanding he did it with the very best he had, is yet called evil: for he wanted, I say, the principles, to wit, of grace and faith, without which no action can be counted good in a gospel sense.

These two things, then, that man must have that will do righteousness. He must have put upon him the perfect righteousness of Christ: and he must have that dwelling in him, as a fruit of the new birth, a principle of righteousness. Then indeed he is a tree of righteousness, and God is like to be glorified in and by him: but this the Pharisee was utterly ignorant of, and at the remotest distance from.

You may ask me next, But which of these are first bestowed upon the Christian—the perfect righteousness of Christ unto justification, or this gospel-principle of righteousness unto sanctification?

Ans. The perfect righteousness of Christ unto justification must first be made over to him by an act of grace. This is evident,

1. Because he is justified as ungodly; that is, whilst he is ungodly: but it must not be said of them that have this principle of grace in them, that they are ungodly; for they are saints and holy. But this righteousness, by it God justifieth the ungodly, by imputing it to them, when and while they, as to a principle of grace, are graceless.

⁹ "We are impleaded; Paul appeals to Cæsar, we to Christ. The devil accuseth us, we are far remote; behold, our counsellor is in heaven, that will not let our cause fall or be overthrown."—*Adams*.

This is further manifested thus: The person must be accepted before his performance can; "And the Lord had respect unto Abel, and to his offering;" Gen. iv. If he had respect to Abel's person first, yet he must have respect unto it for the sake of some righteousness; but Abel as yet had no righteousness; for that he acted, after God had a respect unto his person. "And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had no respect."

The prophet Ezekiel also shows us this, where, by the similitude of the wretched infant, and of the manner of God's receiving it to mercy, he shows how he received the Jews to favour. "First," saith he, "I spread my skirt over thee, and covered thy nakedness." There is justification; "I covered thy nakedness." But what manner of nakedness was it? Yes, it was then as naked as naked could be, even as naked as in the day that it was born; Ezek. xvi. 4—9. And as thus naked, it was covered, not with any thing but with the skirt of Christ; that is, with his robe of righteousness, with his obedience, that he performed of himself for that very purpose; for by the obedience of one, many are made righteous.

2. Righteousness unto justification must be first; because the first duty that a Christian performeth to God, must be accepted, not for the sake of the principle from which in the heart it flows, nor yet for the sake of the person that acts it, but for the sake of Christ, whose righteousness it is by which the sinner stands just before God. And hence it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain," Heb. xi. By faith he did it; but faith in respect to the righteousness that justifies; for we are justified by faith; not by faith as it is an acting grace, but the righteousness of faith, that is by that righteousness that faith embraceth, layeth hold of, and helpeth the soul to rest and trust to, for justification of life, which is the obedience of Christ. Besides, it is said, by faith he offered; faith then in Christ was precedent to his offering.

Now, since faith was in act before his offer, and since before his offer he had no personal goodness of his own, faith must look out from home; I say to another for righteousness; and finding the righteousness of Christ

"God will keep his own anointed,
Nought shall harm them, none condemn,
All their trials are appointed,
All must work for good to them.
All help them
To their heavenly diadem."—*Lyte*.

to be the righteousness which by God was designed to be performed for the justification of a sinner, it embraces it, and through it offereth to God a more excellent sacrifice than Cain.

Hence it follows, "By which he obtained witness that he was righteous;" by which, no by his offering, but by his faith; for his offering, simply as an offering, could not have made him righteous if he had not been righteous before; for "an evil tree cannot bring forth good fruit." Besides, if this be granted, why had not God respect to Cain's offering as well as to Abel's? For did Abel offer? So did Cain. Did Abel offer his best? So did Cain his. And if with this we shall take notice of the order of their offering, Cain seemed to offer first, and so with the frankest will and forwardest mind; but yet, saith the text, "The Lord had respect to Abel and to his offering." But why to Abel? Why, because his person was made righteous before he offered his gift: "By which he obtained witness that he was righteous;" God testifying of his gifts, that they were good and acceptable because they declared Abel's acceptance of the righteousness of Christ, through the riches of the grace of God.

By faith, then, Abel offered to God a more excellent sacrifice than Cain. He shrouded himself under the righteousness of Christ, and so, of that righteousness, he offered to God. God also looking and finding him there (where he could not have been, as to his own apprehension, no otherwise than by faith), accepted of his gift; by which acceptance (for so you may understand it also) God testifieth that he was righteous; for God receiveth not the gifts and offerings of those that are not righteous, for their sacrifices are an abomination unto him, Prov. xxi. 27.

Abel then was, I say, made righteous, first, as he stood ungodly in himself; God justifieth the ungodly, Rom. iv. Now, being justified, he was righteous; and being righteous, he offered his sacrifice of praise to God, or other offerings which God accepted, because he believed in his Son. But this our Pharisee understandeth not.

3. Righteousness by imputation must be first, because we are made so, to wit, by another—"By the obedience of one shall many be made righteous." Now to be made righteous, implies a passiveness in him that is so made, and the activity of the work to lie in some body else; except he had said, they had made themselves righteous; but that it doth not, nor doth the text leave to any the least countenance so to insinuate; nay, it plainly affirms the contrary, for it saith, by the obedience of one, of one

man, Jesus Christ, many are made righteous ; by the righteousness of one, Rom. v. So then, if they be made righteous by the righteousness of one ; I say if many be made righteous by the righteousness of one, then are they that are so, as to themselves, passive and not active, with reference to the working out of this righteousness. They have no hand in that ; for that is the act of one, the righteousness of one, the obedience of one, the workmanship of one, even of Christ Jesus.

Again, If they are made righteous by this righteousness, then also they are passive as to their first privilege by it ; for they are made righteous by it ; they do not make themselves righteous by it.

Imputation is also the act of God. " Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness." The righteousness then is a work of Christ, his own obedience to his Father's law ; the making of it ours is the act of the Father, and of his infinite grace.* " For of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." " For God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And both these things God showed to our first parents, when he acted in grace towards them after the fall.

There it is said, the Lord God made unto Adam, and unto his wife, coats of skins, and clothed them ; Gen. iii. 21.

Whence note,

(1.) That Adam and his wife were naked, both in God's eye and in their own, verses 10, 11.

(2.) That the Lord God made coats of skins.

(3.) That in his making of them, he had respect to Adam and to his wife, that is, he made them.

(4.) That when he had made them, he also clothed them therewith.

They made not the coats, nor did God bid them make them ; but God did make them himself to cover their nakedness with. Yea, when he had made them, he did not bid them put them on, but he himself did clothe them with them : for thus runs the text ; " Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."

* " Wandering in sin, our souls he found,
And bade us seek his face ;
Gave us to hear the gospel sound,
And taste the gospel grace."—*Doddridge.*

O ! it was the Lord God that made this coat with which a poor sinner is made righteous ! And it is also the Lord God that putteth it upon us. But this our Pharisee understandeth not.

But now, if a man is not righteous before he is made so, before the Lord God has by the righteousness of another made him so ; then whether this righteousness comes first or last, the man is not righteous until it cometh ; and if he be not righteous until it cometh, then what works soever are done before it comes, they are not the works of a righteous man, nor the fruits of a good tree, but of a bad. And so again, this righteousness must first come before a man be righteous, and before a man does righteousness. Make the tree good, and its fruit will be good.

Now, since a man must be made righteous before he can do righteousness, it is manifest his works of righteousness do not make him righteous, no more than the fig makes its own tree a fig-tree, or than the grape doth make its own vine a vine. Hence those acts of righteousness that Christian men do perform, are called the fruits of righteousness, which are by Jesus Christ to the glory and praise of God ; Phil. i. 11.

The fruits of righteousness they are by Jesus Christ, as the fruits of the tree are by the tree itself ; for the truth is, that principle of righteousness, of which mention has been made before, and concerning which I have said it comes in the second place ; it is also originally to be found for us nowhere but in Christ.

Hence it is said to be by Jesus Christ ; and again, " Of his fulness have we all received, and grace for grace ;" John i. 16. A man must then be united to Christ first, and so being united, he partaketh of this benefit, to wit, a principle that is supernatural, spiritual, and heavenly. Now, his being united to Christ, is not of or from himself, but of and from the Father, who, as to this work, is the husbandman ; even as the twig that is grafted into the tree officiateth not, that is, grafteth not itself thereunto, but is grafted in by some other, itself being utterly passive as to that. Now, being united unto Christ, the soul is first made partaker of justification, or of justifying righteousness, and now no longer beareth the name of an ungodly man : for he is made righteous by the obedience of Christ ; he being also united to Christ, partaketh of the root and fatness of Christ ; the root, that is, his divine nature ; the fatness, that is, the fulness of grace that is laid up in him to be communicated unto us, even as the branch that is grafted into the olive-tree partaketh of the

root and fatness of the olive-tree. Now partaking thereof, it quickeneth, it groweth, it buddeth, and yieldeth fruit to the praise and glory of God ; Rom. xi. 17.¹

But these things, as I have often said, the poor Pharisee was ignorant of, when so swaggeringly he, with his "God, I thank thee," came into the temple to pray. And, indeed, in that which hath been said is something of the mystery of God's will in his way with his elect ; and such a mystery it is, that it lieth hid for ever to nature and natural men ; for they think of nothing less than of this, nor of nothing more, when they think of their souls and of salvation, than that something must be done by themselves to reconcile them to God. Yea, if through some common convictions their understandings should be swayed to a consenting to that, that justification is of grace by Christ, and not of works by men ; yet conscience, reason, and the law of nature, not being as yet subdued by the power and glory of grace unto the obedience of Christ, will rise up in rebellion against this doctrine, and will over-rule and bow down the soul again to the law and works thereof, for life.

4. Righteousness by imputation must be first, because, else faith, which is a part, yea, a greater part of that which is called a principle of grace in the soul, will have nothing to fix itself upon, nor a motive to work by. Let this therefore be considered by those that are on the contrary side.

1. Faith, so soon as it has a being in the soul, is like the child that has a being in the mother's lap ; it must have something to feed upon ; not something at a distance, afar off, to be purchased (I speak now as to justification from the curse), but something by promise made over of grace to the soul ; something to feed upon to support from the fears of perishing by the curse for sin. Nor can it rest content with all duties and performances that other graces shall put the soul upon ; nor with any of its own works, until it reaches and takes hold of the righteousness of Christ. Faith is like the dove, which found no rest any where until it returned to Noah into the ark. But this our Pharisee understandeth not.

Perhaps some may object, that from this way of reasoning it is apparent, that sanctification is first ; since the soul may have faith, and so a

¹ This understood, the language of Adams will be present to the mind, "We see that now which was preached to us. Yea, and ten thousand times more than ever could be uttered. You shall say to Christ as the queen of Sheba said to Solomon, 'I hear much of thy glory ; but behold, the one half was not told me.'"—*Heaven Gate.*

principle of grace in it, and yet, as yet it cannot find Christ to feed and refresh the soul withal.

Ans. From this way of reasoning it is not at all apparent that sanctification, or a principle of grace, is in the soul before righteousness is imputed and the soul made perfectly righteous thereby. And for the clearing up of this, let me propose a few things.

1. Justifying righteousness, to wit, the obedience of that one man, Christ, is imputed to the sinner, to justify him in God's sight; for his law calls for perfect righteousness, and before that be come to, and put upon the poor sinner, God cannot bestow other spiritual blessings upon him; because by the law he has pronounced him accursed; by the which curse he is also so holden, until a righteousness shall be found upon the sinner, that the law and divine justice can approve of, and be contented with. So then, as to the justification of the sinner, there must be a righteousness for God; I say, for the sinner, and for God: for the sinner to be clothed with, and for God to look upon, that he may, for the sake thereof in a way of justice, bless the sinner with forgiveness of sins: for forgiveness of sins is the next thing that followeth upon the appearance of the sinner before God in the righteousness of Christ; Rom. iv. 6, 7.^a

Now, upon this forgiveness follows the second blessing. Christ hath redeemed us from the curse of the law, being made a curse for us; and so, consequently, hath obtained for us the forgiveness of sins: for he that is delivered from the curse hath received forgiveness of sins, or rather is made partaker thereof. Now, being made a partaker thereof, the second blessing immediately follows, to wit, the blessing of Abraham, that is, the promise of the spirit through faith; Gal iii. 13, 14. But this our Pharisee understandeth not.

But now, although it be of absolute necessity that imputed righteousness be first, to the soul; that is, that perfect righteousness be found upon the sinner first by God, that he may bestow other blessings in a way of justice.

Let God then put the righteousness of his Son upon me; and by

^a "Through thee, who all our sins hast borne,
Freely and graciously forgiven,

With songs to Zion we return,

Contending for our native heaven:

That palace of our glorious king,

We find it nearer while we sing."—C Wesley.

virtue of that, let the second blessing of God come into me; and by virtue of that, let me be made to see myself a sinner, and Christ's righteousness, and my need of it, in the doctrine of it, as it is revealed in the scriptures of truth. Let me then believe this doctrine to be true, and be brought by my belief to repentance for my sins, to hungering and thirsting vehemently after this righteousness: for this is the kingdom of God, and his righteousness. Yea, let me pray, and cry, and sigh, and groan, day and night, to the God of this righteousness, that he will of grace make me a partaker. And let me thus be prostrate before my God, all the time that in wisdom he shall think fit; and in his own time he shall show me that I am a justified person, a pardoned person, a person in whom the Spirit of God hath dwelt for some time, though I knew it not.

So then, justification before God is one thing, and justification in mine own eyes is another; not that these are two justifications, but the same righteousness by which I stand justified before God, may be seen of God, when I am ignorant of it: yea, for the sake of it I may be received, pardoned, and accounted righteous of him, and yet I may not understand it. Yea, further, he may proceed in the way of blessing to bless me with additional blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? but, Am I so? Doth God find me so, when he seeth that the righteousness of his Son is upon me, being made over to me by an act of his grace? For I am justified freely by his grace, through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: Rom. iii. 24. But this our Pharisee understandeth not.

I am then made righteous first by the righteousness of another; and because I am thus righteous, God accepteth of my person as such, and bestoweth upon me his grace; the which, at first, for want of skill and experience in the word of righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal life; not by faith first and immediately, but by the written word which is called "the word of faith;" which word declareth unto me (to whom grace, and so faith in the seed of it, is given), that I have eternal life, and that I should with boldness, in peace and joy, believe on the Son of God; Heb. v. 13; Rom. xv. 13; 1 John v. 13. But,

Again, I, in the first acts of my faith, when I come at Christ, do not accept of him, because I know I am righteous, either with imputed righteousness, or with that which is inherent. Both these, as to my present privilege in them, may be hidden from mine eyes, and I only put upon taking of encouragement to close with Christ for life and righteousness, as he is set forth to be a propitiation before mine eyes, in the word of the truth of the gospel; to which word I adhere as, or because I find, I want peace with God in my soul, and because I am convinced that the means of peace is not found any where but in Jesus Christ.* Now, by my thus adhering to him, I find stay for my soul, and peace to my conscience, because the word doth ascertain to me, that he that believeth on him hath remission of sins, hath eternal life, and shall be saved from the wrath to come.

But, alas! who knows (the many straits, and as I may say, the stress of weather, I mean) the cold blasts of hell, with which the poor soul is assaulted, betwixt its receiving of grace, and its sensible closing with Jesus Christ? None, I dare say, but it and its fellows. "The heart knows its own bitterness; and a stranger intermeddleth not with his joy;" Prov. xiv. 10. No sooner doth Satan perceive what God is doing with the soul, in a way of grace and mercy, but he endeavoureth what he may to make the renewing thereof bitter and wearisome work to the sinner. O what mists, what mountains, what clouds, what darkness, what objections, what false apprehensions of God, of Christ, of grace, of the word, and of the soul's condition, doth he now lay before it, and haunt it with, whereby he dejecteth, casteth down, daunteth, distresseth, and almost driveth it quite into despair! Now, by the reason of these things, faith (and all the grace that is in the soul) is hard put to it to come at the promise and by the promise of Christ; as it is said, when the tempest and great danger of shipwreck lay upon the vessel in which Paul was, they had

* "Let me give you this one memento. Ask like one that hath to do with a rich king who hates to do anything below himself. Remember it is he that delights to give like a God; widen therefore thy desires as large as heaven; be bold and speak a good word, and I warrant thee thou shalt not be denied. Tell God that seeing in his infinite goodness and condescension he has been pleased to give thee leave to ask without restraint, thou dost humbly request his Son for thy Lord and husband, himself for thy father, God, and friend, his kingdom for thy dowry, the righteousness of his Son for thy ornament, clothing, and beauty; the comforts of his spirit and abundance of his grace to bear thy changes handsomely, till thou comest to his house."—*Janeway*.

“much work to come by the boat ;” Acts xxvii. 16. For Satan’s design is, if he cannot keep the soul from Christ, to make his coming to him, and closing with him, as hard, as difficult and troublesome, as he by his devices can. But faith, true justifying faith, is a grace, is not weary by all that Satan can do ; but meditateth upon the word, and taketh stomach, and courage, fighteth and crieth, and by crying and fighting, by help from heaven, its way is made through all the oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose bosom it putteth the soul, where, for the time, it sweetly resteth, after its marvellous tossings to and fro.

And besides what hath been said, let me yet illustrate this truth unto you by this familiar similitude.

Suppose a man, a traitor, that by the law should die for his sin, is yet such an one that the king has exceeding kindness for ; may not the king pardon this man of his clemency ; yea, order that his pardon should be drawn up and sealed, and so in every sense be made sure ; and yet, for the present, keep all this close enough from the ears or the knowledge of the person therein concerned ? Yea, may not the king after all leave this person, with others under the same transgression, to sue for and obtain this pardon with great expense and difficulty, with many tears and heart-achings, with many fears and dubious cogitations ?

Why, this is the case between God and the soul that he saveth ; he saveth him, pardoneth him and secureth him from the curse and death that is due unto sin, but yet doth not tell him so ; but he ascends in his great suit unto God for it. Only this difference we must make between God and the potentates of this world ; God cannot pardon before the sinner stands before him righteous by the righteousness of Christ ; because he has in judgment, and justice, and righteousness, threatened and concluded, that he that wants righteousness shall die.

And I say again, because this righteousness is God’s and at God’s disposal only, it is God that must make a man righteous before he can forgive him his sins, or bestow upon him of his secondary blessings ; to wit, his Spirit, and the graces thereof. And I say again, it must be this righteousness ; for it can be no other that justifies a sinner from sin in the sight of God, and from the sentence of the law.

Secondly, This is, and must be the way of God with the sinner, that faith may not only have an object to work upon, but a motive to work by.

(1.) Here, as I said, faith hath an object to work upon, and that in the person of Christ, and that personal righteousness of his, which he in the days of his flesh did finish to justify sinners withal. This is, I say, the object of faith for justification, whereunto the soul by it doth continually resort. Hence David saith to Christ, "Be thou my strong habitation (or as you have it in the margin, Be thou to me a rock of habitation) whereunto I may continually resort;" Psalm lxxi. 3. And two things he infers by so saying.

The first is, That the Christian is a man under continual exercises, sometimes one way, and sometimes another; but all his exercises have a tendency in them more or less to spoil him; therefore he is rather for flying to Christ than for grappling with them in and by his own power.

The second is, that Christ is of God our shelter as to this very thing. Hence his name is said to be "a strong tower," and that the righteous run into it, and are safe, Prov. xviii. 10. That also of David in the fifty-sixth Psalm is very pregnant to this purpose; "Mine enemies," saith he, "would daily swallow me up; for they be many that fight against me, O thou Most High." And what then? Why, saith he, "I will trust in thee,"* Thus you see, faith hath an object to work upon to carry the soul unto, and to secure the soul in times of difficulty, and that object is Jesus Christ and his righteousness. But,

(2.) Again, as faith hath an object to work upon, so it hath a motive to work by; and that is the love of God in giving of Christ to the soul for righteousness. Nor is there any profession, religion, or duty and performance, that is at all regarded, where this faith, which by such means can work, is wanting. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (so Gal. v. 6) acteth lovely; or, by faith whose fruit is love (though true faith hath love for its offspring); but faith which worketh by love, that is true, saving, justifying faith, as it beholdeth the righteousness of Christ as made over to the soul for justification; so it beholdeth love, love to be the cause of its so being made over. It beholdeth love in the Father, in

* Here is the great point at which the author labours to teach men to rely on the goodness of God; vain is all beside. The strict observances of the Pharisee will not avail, but the sincere Christian that trusts with unaffected confidence and sincerity in the author of his being, will in the deepest gloom, though surrounded by bitter enemies, find support and consolation like David in the thought that—"God is his refuge"

giving of his Son, and love in the Son, in giving of himself to be made soul-saving righteousness for me. And seeing it worketh by it, that is, it is stirred up to an holy boldness of venturing all eternal concerns upon Christ, and also to an holy, endeared, affecting love of him, for his sweet and blessed redeeming love. Hence the apostle saith, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again," 2 Cor. v. 14, 15.

Thus then is the heart united in affection and love to the Father and the Son, for the love that they have showed to the poor sinner in their thus delivering him from the wrath to come. For by this love faith worketh, in sweet passions and pangs of love, to all that are thus reconciled, as this sinner seeth he is. The motive then, whereby faith worketh, both as to justification and sanctification, the great motive to them, I say, is love, the love of God, and the love of Christ: "We love him, because he first loved us." That is, when our faith hath told us so; for so are the words above, "We have known and believed the love that God hath to us." And then, "We love him because he first loved us." And then, "This commandment have we from him, that he that loveth God, loveth his brother also," 1 John iv. 16—21. But this our poor Pharisee understandeth not. But,

5. Righteousness by imputation must be first, to cut off boasting from the heart, conceit, and lips of men. Wherefore he saith, as before, that we are justified freely by the grace of God, not through, or for the sake of an holy gospel-principle in us; but "through the redemption that is in Jesus Christ," &c. "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." And this is the law of faith, by which we are justified as before; Rom. iii. 27, 28.

Nor can any man propound such an essential way to cut off boasting as this, which is of God's providing: For what has man here to boast of? No righteousness, nor yet of the application of it to his soul. The righteousness is Christ's, not the sinner's. The imputation is God's, not the sinner's. The cause of imputation is God's grace and love, not the sinner's works of righteousness. The time of God's imputing righteousness is when the sinner was a sinner, wrapped up in ignorance, and wallowing in his vanity; not when he was good, or when he was seeking of it; for

his inward gospel-goodness is a fruit of the imputation of justifying righteousness. Where is boasting then? Where is our Pharisee then, with his brags of not being as other men are? It is excluded, and he with it, and the poor Publican taken into favour, that boasting might be cut off. "Not of works, lest any man should boast." There is no trust to be put in men; those that seem most humble, and that to appearance, and farthest off from pride, it is natural to them to boast; yea, now they have no cause to boast; for by grace are we saved through faith, and that not of ourselves, is the gift of God. "Not of works, lest any man should boast."^x

But if man is so prone to boast, when yet there is no ground of boasting in him, nor yet in what he doth; how would he have boasted had he been permitted by the God of heaven to have done something, though that something had been but a very little something, towards his justification? But God has prevented boasting by doing as he has done; Eph. ii. 8, 9. Nay, the apostle addeth further (lest any man should boast), that as to good works, "We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; ver. 10. Can the tree boast, since it was God that made it such? Where is boasting then? "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord;" 1 Cor. i. 30, 31. Where is boasting then? Where is our Pharisee then, with all his works of righteousness, and with his boasts of being better than his neighbours?

It may be said, If we should be justified for the sake of our inherent righteousness, since that righteousness is the gift of God, will it not follow that boasting is, in the occasion thereof, cut off?

Ans. No; for although the principle of inherent righteousness be the gift of God, yet it bringeth forth fruits by man, and through man; and so man having a hand therein, though he should have ever so little, he has an occasion offered him to boast. Yea, if a man should be justified before God by the grace, or the working of the grace of faith in him, he would have ground of occasion to boast; because faith, though it be the gift of God, yet as it acteth in man, takes man along with it in its so acting;

* The Pharisees of Bunyan's time boasted much, but assuredly their posterity has heard little of their good works.

yea, the acting of faith is as often attributed to the man by whom it is acted, and oftener, than to the grace itself. How then can it be, but that man must have a hand therein, and so a ground therein, or thereof to boast?

But now, since justification from the curse of the law before God lieth only and wholly in God's imputing of Christ's righteousness to a man, and that too, while the man to whom it is imputed is in himself wicked and ungodly, there is no room left for boasting before God, for that is the boasting intended; but rather an occasion given to shame and confusion of face, and to stop the mouth for ever, since justification comes in a way so far above him, so vastly without him, his skill, help, or what else soever; Ezek. xvi. 61—63.

6. Righteousness by imputation must be first, that justification may not be of debt, but of mercy and grace. This is evident from reason. It is meet that God should therefore justify us by a righteousness of his own, not of his own prescribing; for that he may do, and yet the righteousness be ours; but of his own providing, that the righteousness may be his. "Now to him that worketh is the reward not reckoned of grace, but of debt;" Rom. iv. 2—4. If I work for justifying righteousness, and that way get righteousness, my justification is not of grace, but of debt. God giveth it not unto me, but he oweth it unto me; so then it is no longer his, but mine: mine, not of grace, but of debt. And if so, then I thank him not for his remission of sins, nor for the kingdom of heaven, nor for eternal life; for if justifying righteousness is of debt, then when I have it, and what dependeth thereon, I have but mine own; that which God oweth to me.

Nor will it help at all to say, But I obtain it by God's grace in me; because that doth not cut off my works, nor prevent my having a hand in my justifying righteousness.⁷

Suppose I give a man materials, even all materials that are necessary to the completing of such or such a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deserveth a reward.

⁷ "There is no changing the decree of God; but change thy nature, and then know thou art not decreed to death. Stony hearts shall be broken to pieces with vengeance; do not strive to alter that doom, but alter thy own stony heart to a heart of flesh, and so prevent it in the particular. Wolves and goats shall not enter into heaven. Thou mayest pull stars out of heaven before thou canst alter this sentence; but do it thus, leave thy nature and become one of Christ's sheep, and then thou art sure to enter."—*Adams*.

Thou savst, God has given thee his Spirit, his grace, and all other things that are necessary for the working up of a complete righteousness. Well, but is thy work required to the finishing of this righteousness? If so, this is not the righteousness that justifieth; because it is such as has thy hand, thy workmanship therein, and so obtains a reward. And observe it, righteousness, justifying righteousness, consisteth not in a principle of righteousness, but in works of righteousness; that is, in good duties, in obedience, in a walking in the law to the pleasing of the law, and the content of the justice of God.

I suppose again, that thou shalt conclude with me, that justifying righteousness, I mean that which justifies from the curse of the law, resideth only in the obedience of the Son of God; and that the principle of grace that is in thee is none of that righteousness, no, not then when thou hast to the utmost walked with God according to thy gift and grace; yet if thou concludest that this principle must be in thee, and these works done by thee, before this justifying righteousness is imputed to thee for justification, thou layest in a caveat against justification by grace; and also concludest, that though thou art not justified by thy righteousness, but by Christ, yet thou art justified by Christ's righteousness for the sake of thine own, and so makest justification to be still a debt. But here the scripture doth also cut thee off: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land" (which was but a type of heaven); and if our righteousness cannot give us, by its excellency, a share in the type, be sure that for it we shall never be sharers in the antitype itself. "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people;" Deut. ix. 5, 6.

Gospel-performances, therefore, are not first; that was first, for the sake of which God did receive these people into favour with himself, and that was a covenant-righteousness; and where could that covenant-righteousness be found, but in the Prince, Mediator, and High Priest of the covenant? For it was he, and he only, that was appointed of God, nor could any but himself bring in everlasting righteousness; Dan. ix. 24, 25. This is evident from these texts last mentioned; it was not for their righteousness that they possessed the land.

Again, As it was not for their righteousness that they were made possessors of the land, so it was not for the sake of their righteousness that

they were made partakers of such a righteousness that did make them possess the land. This is plain to reason; for personal righteousness, when by us performed, is of no worth to obtain of God a justifying righteousness. But if it be of no worth to obtain a justifying righteousness, then, it seems, it is more commodious to both parties than justifying righteousness. First, it is more commodious to him that worketh it; and, secondly, it is more commodious unto him that receiveth it, else why doth he for it give us a due debt, and so put upon us the everlasting justifying righteousness?

Perhaps it will be objected, That God doth all this of grace; but I answer, That these are but fallacious words, spoken by the tongue of the crafty. For we are not now discoursing of what rewards God can give to the operations of his own grace in us, but whether he can in a way of justice (or how he will) bestow any spiritual blessing upon sinful creatures, against whom, for sin, he has pronounced the curse of the law, before he hath found them in a righteousness, that is proved to be as good justice and righteousness, as is the justice and righteousness of the law, with which we have to do.

I assert he cannot, because he cannot lie, because he cannot deny himself: for if he should first threaten the transgression of the law with death, and yet afterwards receive the transgressor to grace, without a plenary satisfaction, what is this but to lie, and to diminish his truth, righteousness, and faithfulness; yea, and also to overthrow the sanction and perfect holiness of his law? His mercy, therefore, must act so towards the sinner that justice may be satisfied, and that can never be without a justifying righteousness.

Now what this justifying righteousness should be, and when imputed, that is the question. I say, it is the righteousness, or obedience of the Son of God in the flesh, which he assumed, and so his own, and the righteousness of nobody else otherwise than by imputation.*

* "Behold a stranger at the door,
He gently knocks, has knocked before.
Has waited long, is waiting still;
You use no other friend so ill.
Rise, touched with gratitude divine,
Turn out his enemy and thine;
Turn out that hateful monster, sin,
And let the heavenly stranger in."—*Gregg.*

I say again, that this righteousness must be imputed first, that the sinner may stand just in God's sight from the curse, that God might deal with him both in a way of justice as well as mercy, and yet do the sinner no harm.

But you may ask, How did God deal with sinners before his righteousness was actually in being?

I answer, He did then deal with sinners even as he dealeth with them now; he justified them by it, by virtue of the suretyship of him that was to bring it in. Christ became surety for us, and by his suretyship laid himself under an obligation for those for whom he became a surety to bring in this everlasting and justifying righteousness, and by virtue of this, those of his elect that came into and went out of the world before he came to perform his work were saved through the forbearance of God. Wherefore, before the Lord came, they were saved for the Lord's sake, and for the sake of his name. And they that were spiritually wise understood it, and pleaded it as their necessities required, and the Lord accepted them; Heb. vii. 22; Rom. iv. 24; Dan. ix. 17; Psalm xxv. 11.

7. Righteousness by imputation must be first, that justification may be certain; "Therefore it is of faith (of the righteousness that faith layeth hold on), that it might be by grace; to the end the promise might be sure to all the seed;" Rom. iv. 16. "That the promise,"—What promise? The promise of remission of sins, &c., might be sure.

Now a promise of remission of sins supposeth a righteousness going before; for there is no forgiveness of sins, nor promise of forgiveness, for the sake of righteousness that shall be by us, but that already found in Christ as head, and so imputed to the elect for their remission. "God for Christ's sake hath forgiven you," Eph. iv. 32: For Christ's sake; that is, for the sake of the righteousness of Christ. Imputed righteousness must be first; yea, it must be before forgiveness, and forgiveness is extended by God then when we lie in our blood, though to us it is manifested afterwards. Therefore it is *of* faith; he saith not *by* it, respecting the act of faith, but *of*, respecting the doctrine or word which presenteth me with this blessed imputed righteousness: they that are of faith are the children of faithful Abraham. They that are of the doctrine of faith, for all the elect are the sons of that doctrine in which is this righteousness of Christ contained; yea, they are begotten by it of God to this inheritance, to their comfortable enjoyment of the comfort of it by faith.

That the promise might be sure to all the seed, to all them wrapped up in the promise, and so begotten and born. That it might be sure, implying that there is no certain way of salvation for the elect but this ; because God can never by other means reconcile us to himself, for his heavenly eyes perceive, yea, they spy faults in the best of our gospel performances ; yea, our faith is faulty, and also imperfect : how then should remission be extended to us for the sake of that ? But now the righteousness of Christ is perfect, perpetual, and stable as the great mountains ; wherefore he is called the rock of our salvation, because a man may as soon tumble the mountains before him, as sin can make invalid the righteousness of Christ, when, and unto whom, God shall impute it for justice ; Psalm xxxvi. In the margin it is said to be like the mountain of God ;^a to wit, called Mount Zion, or that Moriah on which the temple was built, and upon which it stood ; all other bottoms are fickle, all other righteousnesses are so feeble, short, narrow, yea, so full of imperfections ; for what the law could not do in that it was weak through the flesh, Christ did for us in the similitude of sinful flesh. But what could not the law do ? Why, it could not give us righteousness, nor strengthen us to perform it. It could not give us any certain, solid, well-grounded hope of remission of sin and salvation.

Wherefore this righteousness being imputed, justice findeth no fault therewith, but consenteth to the extending to the sinner those blessings that tend to perfect his happiness in the heavens.

8. Righteousness by imputation must be first, that in all things Christ may have the pre-eminence. Christ is head of the church, and therefore let him have the highest honour in the soul ; but how can he have that, if any precede as to justification before his perfect righteousness be imputed ? If it be said, grace may be in the soul, though the soul doth not act it until the moment that justifying righteousness shall be imputed :

I ask, What should it do there before, or to what purpose is it there, if it be not acted ? And again, how came it thither, how got the soul possession of it while it was unjustified ? or, How could God in justice give it to a person, that by the law stood condemned, before they were acquitted from that condemnation ? And I say, nothing can set the soul free from

^a " Thy righteousness is like the great mountains ; thy judgments are a great deep : O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings."—*Psalm xxxvi.* 6, 7.

that curse but the perfect obedience of Christ ; nor that either, if it be not imputed for that end to the sinner by the grace of God.

Imputed, that is, reckoned or accounted to him. And why should it not be accounted to him for righteousness? What did Christ bring it into the world for?—for the righteous or for sinners? No doubt for sinners. And how must it be reckoned to them? Not in circumcision, but in uncircumcision ; not as righteous, but as sinners. And how are they to consider of themselves, even then when they first are apprehensive of their need of this righteousness? Are they to think that they are righteous, or sinners?

And again, How are they to believe concerning themselves, then when they put forth the first act of faith towards this righteousness for justification? Are they to think that they are righteous, or sinners? Sinners, doubtless, they are to reckon themselves, and as such to reckon themselves justified by this righteousness. And this is according to the sentence of God, as appeareth by such sayings.

“ For when we were yet without strength, in due time Christ died for the ungodly.”

“ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

“ For if, while we were enemies, we were reconciled to God by the death of his Son,” &c., Rom. v.

Out of these words I gather these three things.

1. That Christ by God's appointment died for us.
2. That by his death he reconciled us to God.
3. That even then, when the very act of reconciliation was in performing, and also when performed, we were ungodly, sinners, enemies.

Now, the act by which we are said to be reconciled to God, while ungodly, while sinners, and while enemies, was Christ's offering himself a sacrifice for us, which is, in the words above mentioned, called his death. Christ died for the ungodly ; Christ died for us while sinners ; Christ reconciled us to God by his death. And as Christ is said to die for us, so the Father is said to impute righteousness to us ; to wit, as we are without works, as we are ungodly. “ Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” He worketh not, but is ungodly, when this gracious act of God, in imputing the righteousness of Christ to him, is extended ; when he shall

believe, his faith is counted to him for righteousness. And why should we not have the benefit of the righteousness, since it was completed for us while we were yet ungodly? Yea, we have the benefit of it: "For when we were enemies, we were reconciled to God by the death of his Son."^b

When I say the benefit, I mean that benefit that we are capable of, and that is justification before God; for that a man may be capable of while he is in himself ungodly, because this comes to him by the righteousness of another. True, were it to be his own righteousness by which he was to be justified, he could not: but the righteousness is Christ's, and that imputed by God, not as a reward for work, or of debt, but freely by his grace; and therefore may be, and is so, while the person concerned is without works, ungodly, and a sinner.

And he that denieth that we are capable of this benefit while we are sinners and ungodly, may with the like reason deny that we are created beings: for that which is done for a man without him, may be done for him at any time which they that do it shall appoint. While a man is a beggar, may not I make him worth ten thousand a-year, if I can and will: and yet he may not know thereof in that moment that I make him so? yet the revenue of that estate shall really be his from the moment that I make him so, and he shall know it too at the rent-day.

This is the case: we are sinners and ungodly; there is a righteousness wrought out by Jesus Christ, which God hath designed we shall be made righteous by: and by it, if he will impute it to us, we shall be righteous in his sight; even then when we are yet ungodly in ourselves: for he justifies the ungodly.

Now, though it is irregular and blameworthy in man to justify the wicked, because he cannot provide and clothe him with a justifying righteousness, yet it is glorious, and for ever worthy of praise, for God to do it: because it is in his power, not only to forgive, but to make a man righteous, even then when he is a sinner, and to justify him while he is ungodly.

^b But to render this reconciliation perfect, repentance is necessary. "God threatens to break the hairy scalp of him that goes on in sin; yet mayest thou ward this blow from thyself; go no further on in sin. When God comes in judgment to visit the earth, to shatter rocks and break stones in pieces, thou hast a heart of flesh mollified with repentance. Let the earth quake and the rocks tear, thy faith hath saved thee, go in peace."—*The Power of Christ, even dying.*

But it may be yet objected, that though God has received satisfaction for sin, and so sufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us, but upon condition of our becoming good.

Ans. This must not be admitted: For,

1. The scripture saith not so; but that we are reconciled to God by the death of his Son, and justified too, and that while or when we are sinners and ungodly.

2. If this objection carrieth truth in it, then it follows that the Holy Ghost, faith, and so all grace, may be given to us, and we may have it dwelling in us, yea, acting in us, before we stand righteous in the judgment of the law before God (for nothing can make us stand just before God in the judgment of the law, but the obedience of the Son of God without us.) And if the Holy Ghost, faith, and so, consequently, the habit of every grace, may be in us, acting in us, before Christ's righteousness be by God imputed to us, then we are not justified as sinners and ungodly, but as persons inherently holy and righteous before.

But I have shewed you that this cannot be, therefore righteousness for justification must be imputed first. And here let me present the reader with two or three things.

1. That justification before God is one thing, and justification to the understanding and conscience is another. Now, I am treating of justification before God, not of it as to man's understanding and conscience: and I say, a man may be justified before God, even then when himself knoweth nothing thereof; Isa. xl. 2; Mark ii. 5: and while he hath not faith about it, but is ungodly.

2. There is justification by faith, by faith's applying of that righteousness to the understanding and conscience, which God hath of his grace imputed for righteousness to the soul for justification in his sight. And this is that by which we, as to sense and feeling, have peace with God: "Being justified by faith, we have peace with God, through our Lord Jesus Christ;"^c Rom. v. 1. And these two the apostle keepeth distinct

^c "This the Saviour has effected,

By his mighty arm alone;

See the throne for him erected,

'Tis an everlasting throne.

'Tis the great reward he gains,

Glorious fruit of all his pains."—*Kelly*.

in the 10th verse : that "while we were enemies we were reconciled to God by the death of his Son." He addeth, "And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement," verse 11. Here you see, that to be reconciled to God by the death of his Son is one thing, and for us actually to receive by faith this reconciliation is another : and not only so, but we have "received the atonement."

3. Men do not gather their justification from God's single act of imputing of righteousness, that we might stand clear in his sight from the curse and judgment of the law ; but from the word of God, which they understand not till it is brought to their understanding by the light and glory of the Holy Ghost.

We are not, therefore, in the ministry of the word to pronounce any man justified, from a supposition that God has imputed righteousness to him (since that act is not known to us), until the fruits that follow thereupon do break out before our eyes ; to wit, the signs and effects of the Holy Ghost indwelling in our souls. And then we may conclude it, that is, that such a one stands justified before God, yet not for the sake of his inherent righteousness, nor yet for the fruits thereof, and so not for the sake of the act of faith, but for the sake of Jesus Christ, his doing and suffering for us.

Nor will it avail to object, that if at first we stand justified before God by his imputing of Christ's righteousness unto us, though faith be not in us to act, we may always stand justified so ; and so what need of faith ? for therefore are we justified, first, by the imputation of God, as we are ungodly, that thereby we may be made capable of receiving the Holy Ghost and his graces in a way of righteousness and justice. Besides, God will have those that he shall justify by his grace through the redemption that is in Jesus Christ to have the Holy Ghost, and so faith, that they may know and believe the things not only that shall be, but that already are, freely given to us of God. "Now," says Paul, "we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God," 1 Cor. ii. 12. To know, that is, to believe : it is given to you to believe, who believe according to the working of his mighty power ; "And we have known and believed the love that God hath to us," preceding to our believing, John iv. 16. He then that is justified by God's imputation, shall believe by the power

of the Holy Ghost ; for that must come, and work faith, and strengthen the soul to act it, because imputed righteousness has gone before. He then that believeth shall be saved ; for his believing is a sign, not a cause, of his being made righteous before God by imputation ; and he that believeth not shall be damned.

AND THUS MUCH FOR THE PHARISEE, AND FOR HIS INFORMATION. AND NOW I COME TO THAT PART OF THE TEXT WHICH REMAINS, AND WHICH RESPECTETH THE PUBLICAN.

“ And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”^a

What this Publican was, I have showed you, both with respect to nation, office, and disposition. Wherefore I shall not here trouble the reader as to that. We now, therefore, come to his repentance in the whole and in the parts of it ; concerning which I shall take notice of several things, some more remote, and some more near to the matter and life of it.

But, first, let us see how cross the Pharisee and the Publican did lie in the temple one to another, while they both were presenting of their prayers to God.

1. The Pharisee he goes in boldly, fears nothing, but trusteth in himself that his state is good, that God loves him, and that there was no doubt to be made but of his good speed in this his religious enterprise. But, alas ! poor Publican, he sneaks, crawls into the temple, and when he comes there, stands behind, aloof, off, as one not worthy to approach the divine presence.

2. The Pharisee at his approach hath his mouth full of many fine things, whereby he strokes himself over the head, and in effect calls himself one of God’s dear sons, that always kept close to his will, abode with him, or, as the prodigal’s brother said, “ Lo, these many years do I serve thee ; neither transgressed I at any time thy commandment ;” Luke xv. 29. But alas ! poor Publican, thy guilt, as to these pleas, stops thy mouth ; thou hast not one good thing to say of thyself, not one rag of

^a Overwhelmed with the consciousness of his own unworthiness, his feelings carried him to the humility of Job. “ Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth. Once have I spoken ; but I will not answer : yea, twice ; but I will proceed no further.”—*Job* xl. 4, 5.

righteousness ; thy conscience tells thee so ; yea, and if thou shouldst now attempt to set a good face on it, and for thy credit say something after the Pharisee in way of thine own commendations, yet here is God on the one side, the Pharisee on the other, together with thine own heart, to give thee a check, to rebuke thee, to condemn thee, and to lay thee even to the ground for thy insolence.

3. The Pharisee in his approach to God, wipes his fingers of the Publican's enormities, will not come nigh him, lest he should defile himself with his beastly rags : " I am not as other men are, nor yet as this Publican." But the poor Publican, alas for him ! his fingers are not clean, nor can he tell how to make them so ; besides, he meekly and quietly puts up with this reflection of the Pharisee upon him, and by silent behaviour justifies the severe sentence of that self-righteous man, concluding with him, that for his part he is wretched, and miserable, and poor, and blind, and naked, and not worthy to come nigh, or to stand by, so good, so virtuous, so holy, and so deserving a man as our sparkling Pharisee is.

4. The Pharisee, as at feasts and synagogues, chose the chief and first place for his person, and for his prayer, counting that the Publican was not meet, ought not to presume to let his foul breath once come out of his polluted lips in the temple, till *he* had made his holy prayer. And, poor Publican, how dost thou hear and put up this with all other affronts, counting even as the Pharisee counted of thee, that thou wast but a dog in comparison of him, and therefore not fit to go before, but to come as in chains, behind, and forbear to present thy mournful supplication to the holy God, till he had presented his, in his own conceit, brave, gay, and fine oration ?

5. The Pharisee, as he is numerous in his repeating his good deeds, so is he stiff in standing to them, bearing up himself, that he hath now sufficient foundation on which to bear up his soul against all the attempts of the law, the devil, sin, and hell. But, alas, poor Publican ! thou standest naked, nay, worse than naked ; for thou art clothed with filthy garments, thy sins cover thy face with shame : nor hast thou in, or of thyself, any defence from, or shelter against, the attempts, assaults, and censures of thy spiritual enemies, but art now in thine own eyes (though in the temple) cast forth into the open field stark-naked, to the loathing of thy person, as in the day that thou wast born, and there ready

to be devoured and torn in pieces for thy transgressions against thy God.

What wilt thou do, Publican? What wilt thou do? Come let us see; which way wilt thou begin to address thyself to God? Bethink thyself: hast thou any thing to say? speak out, man: the Pharisee by this time has done, and received his sentence: make an "O yes:" let all the world be silent; yea, let the angels of heaven draw near and listen; for the Publican is come to have to do with God! yea, is come from the receipt of custom into the temple to pray to him.

"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." And is this thy way, poor Publican! O cunning sinner! O crafty Publican! thy wisdom has outdone the Pharisee; for it is better to apply ourselves to God's mercy than to trust to ourselves that we are righteous. But that the Publican did hit the mark, yea, got nearer unto, and more in the heart of God and his Son than the Pharisee, the sequel will make manifest.

Take notice then of this profound speech of the Publican, "God be merciful to me a sinner." Yea, the Son of God was so delighted with this prayer, that for the sake of it, he even as a limner draweth out the Publican in his manner of standing, behaviour, gestures, &c., while he makes this prayer to God: wherefore we will take notice both of the one and of the other; for surely his gestures put lustre into his prayer and repentance.

1. His prayer you see is this, "God be merciful to me a sinner."

His gestures in his prayer were in general three.

1. He "stood afar off."
2. He "would not lift up so much as his eyes to heaven."
3. He "smote upon his breast," with his fist, saying, "God be merciful to me a sinner."

To begin first with his prayer. In this prayer we have two things to consider of.

1. His confession: I am a sinner.

* "Consider what a lamentable condition you are in till the hour of your conversion, that you may see it is not a state to be rested in. You are under the guilt of all the sins that ever you committed, and under the wrath of God and the curse of his law."—*Barter*.

2. His imploring of help against this malady : " God be merciful to me a sinner."

In his confession divers things are to be taken notice of. As—

1. The fairness and simplicity of his confession ; " A sinner : " I am a sinner ; " God be merciful to me a sinner." This indeed he was, and this indeed he confesses ; and this, I say, he doth of godly simplicity. For a man to confess himself a sinner, it is to speak all against himself that can be spoken. And man, as degenerate, is too much an hypocrite, and too much a self-flatterer, thus to confess against himself, unless made simple and honest through the power of conviction upon his heart. And it is worth your noting, that he doth not say he was, or had been, but that at that time his state was such, to wit, a sinner. " God be merciful to me a sinner," or who am, and now stand before thee a sinner, in my sins.

Now, a little to show you what it is to be a sinner ; for every one that sinneth may not in a proper sense be called a sinner. Saints, the sanctified in Christ Jesus, do often sin, but it is not proper to call them sinners : but here the Publican calls himself a sinner ; and therefore in effect calls himself an evil tree, one that beareth no good fruit ; one whose body and soul is polluted, whose mind and conscience is defiled ; one who hath walked according to the course of this world, and after the spirit that now worketh in the children of disobedience : they having their minds at enmity against God, and are taken captive by the devil at his will ; a sinner, one whose trade hath been in sin, and the works of Satan all his days.

Thus he waives all pleas, and stoops his neck immediately to the block. Though he was a base man, yet he might have had pleas ; pleas, I say, as well as the Pharisee, though not so many, yet as good. He was of the stock of Abraham, a Jew, an Israelite of the Israelites, and so a privileged man in the religion of the Jews, else what doth he do in the temple ? Yea, why did not the Pharisee, if he was a heathen, lay that to his charge while he stood before God ? But the truth is, he could not ; for the Publican was a Jew as well as the Pharisee, and consequently might, had he been so disposed, have pleaded that before God. But he would not, he could not, for his conscience was under convictions, the awakenings of God were upon him ; wherefore his privileges melt away like grease, and fly from him like the chaff of the summer threshing-floor, which the

wind taketh up and scattereth as the dust ; he therefore lets all privileges fall, and pleads only that he is a sinner.

2. In this confession he judges and condemns himself: For a man to say, I am a sinner, is as much as to say, I am contrary to the holiness of God, a transgressor of the law, and consequently an object of the curse, and an heir of hell. The Publican, therefore, goeth very far in this his confession ; For,

3. In the third place, To confess that there is nothing in him, done or can be done by him, that should allure, or prevail with God to do any thing for him : for a sinner cannot do good ; no, not work up his heart unto one good thought : no, though he should have heaven itself if he could, or was sure to burn in hell-fire for ever and ever if he could not. For sin, where it is in possession, and bears rule, as it doth in every one that we may properly call a sinner, there it hath the mastery of the man, hath bound up his senses in cords and chains, and made nothing so odious to the soul as the things that are of the Spirit of God. Wherefore it is said of such, that they are " Enemies in their minds ;" that " The carnal mind is enmity against God," and that " Wickedness proceedeth of the wicked ;" and that the Ethiopian may as well change his skin, or the leopard his spots, as they that are accustomed to do evil may learn to do well ; Col. i. ; Rom. viii. ; 1 Sam. xxiv. 13 ; Jer. xiii. 23.

4. In this confession he implicitly acknowledgeth that sin is the worst of things, forasmuch as it layeth the soul out of the reach of all remedy that can be found under heaven. Nothing below or short of the mercy of God can deliver a poor soul from this fearful malady. This the Pharisee did not see. Doubtless he did conclude that at some time or other he had sinned ; but he never in all his life did arrive to a sight of what sin was ;^f his knowledge of it was but false and counterfeit, as is manifest by his cure ; to wit, his own righteousness. For take this for a truth undeniable, that he that thinks himself better before God, because of his reformatiions, never yet had the true knowledge of his sin : But the poor Publican he had it, he had it in truth, as is manifest, because it drives him to the only sovereign remedy. For indeed, the right knowledge of sin, in the filth, and guilt, and damning power thereof, makes a

^f Of such we are told, " He hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor understand with their heart, and be converted."—*John* xii., 40.

man to understand, that not any thing but grace and mercy by Christ can secure him from the hellish ruins thereof.

Suppose a man sick of an apoplexy unto death, and should for his remedy make use only of those things that are good against the second ague, would not this demonstrate that this man was not sensible of the nature and danger of this disease? The same may be said of every sinner that shall make use only of those means to justify him before God, that can hardly make him go for a good Christian before judicious men. But the poor Publican, he knew the nature and the danger of his disease ; and knew also, that nothing but mercy, infinite mercy, could cure him thereof.

5. This confession of the Publican declareth, that he himself was borne up now by an almighty though invisible hand. For sin, when seen in its colours, and when appearing in its monstrous shape, frighteth all away from God. This is manifest by Cain, Judas, Saul, and others, who could not stand up before God under the sense and appearance of their sin, but fled before him, one to one fruit of despair, and one to another. But now this Publican, though he apprehends his sin, that himself was one that was a sinner, yet he beareth up, cometh into the temple, approaches the presence of an holy and sin-revenging God, stands before him, and confesses that he is that man that sin had defiled, and that had brought him into the danger of damnation thereby.

This therefore was a mighty act of the Publican. He went against the voice of conscience, against sense and feeling, against the curse and condemning verdict of the law : he went, as I may say, upon hot burning coals to one that to sin and sinners is a consuming fire.

Now then, did the Publican this of his own head, or from his own mind? No, verily : there was some supernatural power within that did secretly prompt him on, and strengthen him to this more noble venture. True, there is nothing more common among wicked men, than to trick and toy, and play with this saying of the Publican, " God be merciful to me a sinner : " not at all being sensible either what sin is, or of their need of mercy. And such sinners shall find their speed in the Publican's prayer far otherwise than the Publican sped himself ; it will happen unto them much as it happened unto the vagabond Jews, exorcists, who took upon them to call over them that had evil spirits, the name of the Lord Jesus ; that were beaten by that spirit, and made fly out of that house

naked and wounded, Acts xix. 13. Poor sinner, thou wilt say the Publican's prayer, and make the Publican's confession, and say, "God be merciful to me a sinner." But hold; dost thou do it with the Publican's heart, sense, dread, and simplicity? If not, thou dost but abuse the Publican and his prayer, and thyself and his God; and shalt find God rejecting of thee and thy prayers, saying, The Publican I know; his prayers, and godly tears I know; but who or what art thou? and will send thee away naked. They are the hungry that he filleth with good things, but the rich (and the senseless) he sendeth empty away.

For my part, I find it one of the hardest things that I can put my soul upon, even to come to God, when warmly sensible that I am a sinner, for a share in grace and mercy. Oh! methinks it seems to me as if the whole face of the heavens were set against me. Yea, the very thought of God strikes me through; I cannot bear up, I cannot stand before him; I cannot but with a thousand tears say, "God be merciful to me a sinner;" Ezra ix. 15.

At another time, when my heart is more hard and stupid, and when his terror doth not make me afraid, then I can come before him, and ask mercy at his hand, and scarce be sensible of sin or grace, or that indeed I am before God. But above all, they are the rare times, when I can go to God as the Publican, sensible of his glorious majesty, sensible of my misery, and bear up, and affectionately cry, "God be merciful to me a sinner."

But again, the Publican, by his confession, sheweth a piece of the highest wisdom that a mortal man can show; because, by so doing, he engageth as well as imploreth the grace and mercy of God to save him. You see by the text he imploreth it; and now I will show you that he engageth it, and makes himself a sharer in it.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." And again, "If we confess our

“ In mercy, not in wrath, rebuke
Thy feeble worm, my God;
My spirit dreads thy angry look,
And trembles at thy rod.
Have mercy, Lord, for I am weak,
Regard my heavy groans,
Oh, let thy voice of comfort speak,
And heal my broken bones.”—*Newton.*

sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness ;” Prov. xxviii. 13 ; 1 John i. 9.

First, In the promise of pardon, “ he shall have mercy ;” he shall have his sins forgiven. As also Solomon prays, that God will forgive them that know their own sores ; and they are indeed such as are sensible of the plague of their own heart, 2 Chron. vi. 29, 30 ; 1 Kings viii. 37, 38. And the reason is, because the sinner is now driven to the farthest point, for confession is the farthest point, and the utmost bound unto which God has appointed the Publican to go, with reference to his work ; as it is said of Saul to David, when he was about to give him Michal his daughter to wife, “ I desire not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king’s enemies.”

So says God in this matter, I desire no sacrifices, nor legal righteousness to make thee acceptable to me : “ Only acknowledge and confess thine iniquity, that thou hast transgressed against me,” 1 Sam. xviii. 25 ; Jer. iii. 12, 13. And though this by some may be thought to be a very easy way to come at, and partake of the mercy of God ; yet let the sensible sinner try it, and he shall find it one of the hardest things in the world. And there are two things to which man is prone, that makes confession hard :

First, There is a great proneness in us to be partial, and not thorough and plain in our confessions. We are apt to make half confessions ; to confess some, and hide some ; or else to make feigned confessions, flattering both ourselves, and also God, while we make confession unto him ; or else to confess sin, as our own fancies apprehend, and not as the word describes them. These things we are very prone to do ; men can confess little sins, while they hide great ones. Men can feign themselves sorry for sin when they are not, or else in their confessions forget to judge of sin by the word. Hence it is said, They turned to God, “ not with their whole hearts, but as it were feignedly.” “ They spake not aright, saying, What have I done ?” “ They flatter him with their mouth, and lie unto him with their tongues,” and do their wickedness in the dark, and sin against him with a high hand, and then come to him and “ cover the altar with their tears.” These things therefore demonstrate the difficulty of sincere confession of sin ; and that to do it as it should, is no such easy thing.

To right confession of sin, several things must go : as,

1. There must be sound conviction for sin upon the spirit: for before a man should be convinced of the nature, aggravation, and evil of sin, how shall he make godly confession of it? Now, to convince the soul of sin, the law must be set home upon the conscience by the Spirit of God: "For by the law is the knowledge of sin." And again, "I had not known lust, unless the law had said, Thou shalt not covet;" Rom. vii. 7.^b This law, now when it effectually ministereth conviction of sin to the conscience, doth it by putting of life, and strength, and terror into sin. By its working on the conscience, it makes sin revive, "and the strength of sin is the law;" Rom. vii.; 1 Cor. xv. It also increaseth and multiplieth sin, both by the revelation of God's anger against the soul, and also by mustering up and calling to view sins committed and forgotten time out of mind. Sin seen in the glass of the law is a terrible thing; no man can behold it and live. "When the commandment came, sin revived, and I died;" when it came from God to my conscience, as managed by an almighty arm, then it slew me. And now is the time to confess sin, because now a soul knows what it is, and sees what it is, both in the nature and consequence of it.

2. To a right confession of sin, there must be sound knowledge of God, especially as to his justice, holiness, righteousness, and purity; wherefore the Publican here begins his confession by calling upon or by the acknowledgment of his Majesty: "God be merciful to me a sinner:" As if he should say, God, O God, O great God, O sin-revenging God, I have sinned against thee, I have broken thy law, I have opposed thy holiness, thy justice, thy law, and thy righteous will. O consuming fire ("for our God is a consuming fire,") I have justly provoked thee to wrath, and to take vengeance on me for my transgressions. But alas! how few that make confession of sin have right apprehension of God, unto whom confession of sins doth belong. Alas! it is easy for men to entertain such apprehensions of God, as shall please their own humours, to bear up under the sense of sin, and that shall make their confession rather facile and fantastical, than solid and heart-breaking. The sight and knowledge of the great God is, to sinful man, the most dreadful

^b In the passage here referred to Paul laments that he sinfully does that which he would not do. His good resolutions are too feeble, it appears from his commentary, successfully to control his evil passions, but eventually when deep despondency is coming over him, he is enabled to thank God through Jesus Christ, to bow in spirit to the law though still exposed to temptation.

thing in the world ; which makes confession of sin so rare. Most men confess their sins behind God's back, but few to his face ; and you know there is oftentimes a vast difference in thus doing among men.

3. To the right confession of sin, there must be a deep conviction of the terribleness of the day of judgment. This John the Baptist inserts, where he insinuates, that the Pharisees' want of (sense of, and) the true confession of sin, was because they had not been warned (or had not taken the alarm) to flee from the wrath to come. What dread, terror, or frightful apprehension can there be, where there is no sense of a day of judgment, and of our giving unto God an account for it? Matt. iii. 7 ; Luke iii. 7.

I say, therefore, to confession of sin, there must be,

(1.) A deep conviction of the certainty of the day of judgment ; namely, that such a day is coming, that such a day shall be. This the apostle insinuates, where he saith, " God commanded all men, every where, to repent : because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead ;" Acts xvii. 30, 31.

This will give a sense of what the soul must expect at that day for sin, and so will drive to an hearty acknowledgment of it, and strong cries for a deliverance from it. For thus will the soul argue that expecteth the judgment-day, and that believes that it must count for all. O my heart ! it is in vain now to dissemble, or to hide, or to lessen transgressions ; for there is a judgment to come, a day in which God will judge the secrets of men by his Son ; and at that day he will bring to light the hidden things of darkness, and will manifest the counsels of the heart. If it must be so then, to what end will it be now to seek to dissemble ? 1 Cor. iv. 5. This also is in the Old Testament urged as an argument to cause youth, and persons of all sizes, to recall themselves to sobriety, and so to confession of their sin to God ; where the Holy Ghost saith ironically, " Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight

¹ It has been denied that the word " ironically " is strictly correct as here used by our author. The admonition which he quotes, may be given with all seriousness. All nature rejoices in youth, and it is not denied to the young man to advance cheerily in life's journey, but he is solemnly warned that for all his doings, he must eventually answer at the bar of God.

of thine eyes: but know thou that for all these things God will bring thee into judgment." So again, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," Eccles. xi. 9; xii. 12, 14.

The certainty of this, I say, must go to the producing of a sincere confession of sin; and this is intimated by the Publican, who with his confession, addeth, "God be merciful to me a sinner." As if he should say, If thou art not merciful to me, thy judgment shall swallow me up: without thy mercy I shall not stand, but fall by the judgment which thou hast appointed.

(2.) As there must be, for the producing of sincere confession of sin, a deep conviction of the certainty, so of the terribleness, of the day of judgment: wherefore the apostle, to put men on repentance, which is sincere confession of sin, saith, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men;" 2 Cor. v. 10, 11. The terror of the Lord, as we see here, he makes use of, to persuade men to confession of sin, and repentance to God for mercy.

And I am persuaded, that one reason that this day doth so swarm with wanton professors is, because they have not sound conviction for, nor go to God with sincere confession of, sin: and one cause of that has been, that they did never seriously fall in with, nor yet sink under either the certainty or terribleness, of the day of judgment.

O the terrors of the Lord! the amazing face that will be put upon all things before the tribunal of God! Yea, the terror that will then be read in the face of God, of Christ, of saints and angels, against the ungodly! Whoso believes and understands it, cannot live without confession of sin to God, and a coming to him for mercy.

"Mountains, fall upon us, and cover us, and hide us from the face of him that sits upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who is able to stand?" This terror is also signified, where it is said, "And I saw a great white throne, and him that sat on it, from whose face the (very) earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were

judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire ;" Rev. xx. Here is terror ; and this is revealed in the word of God, that sinners might hear and consider it, and so come and confess, and implore God's mercy.

The terror of the Lord, how will it appear, when he " shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ !" 2 Thess. i. 7—9.

The terror of the Lord, how will it appear, when his wrath shall burn and flame out like an oven or a fiery furnace before him, while the wicked stand in his sight ! Matt. xiii. 50.

The terror of the Lord, how will it appear, while the angels at his command shall gather the wicked to burn them ! " As the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather together out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, where there shall be wailing and gnashing of teeth ;" Matt. xiii. 40—42.^j Who can conceive this terror ! much more unable are men to express it with tongue or pen ; yet the truly penitent and sin-confessing Publican hath apprehension so far thereof, by the word of the testimony, that it driveth him to God with a confession of sin for an interest in God's mercy. But,

^j The awful pictures here collected of the day of judgment are in the spirit of Luther—

" Great God, what do I see and hear,
The end of things created !
Behold the Judge of man appear,
On clouds of glory seated.
The trumpet sounds ! the graves restore
The dead which they contained before !
Prepare my soul to meet him.
The dead in Christ shall first arise,
At the last trumpet's sounding ;
Caught up to meet him in the skies,
With joy their Lord surrounding :
No gloomy fears their souls dismay,
His presence sheds eternal day
On those prepared to meet him."

4. To right and sincere confession of sin there must be a conviction of a probability of mercy. This also is intimated by the Publican in his confession ; " God (saith he) be merciful to me a sinner." He had some glimmerings of mercy, some conviction of a probability of mercy, or that he might obtain mercy for his pardon, if he went and with unfeigned lips did confess his sins to God.

Despair of mercy shuts up the mouth, makes the heart hard, and drives a man away from God ; as is manifest in the case of Adam and the fallen angels. But the least intimation of mercy, if the heart can but touch, feel, taste, or have the least probability of it, that will open the mouth, tend to soften the heart, and to make a very publican come up to God into the temple, and say, " God be merciful to me a sinner."

There must then be this holy mixture of things in the heart of a truly confessing publican. There must be sound sense of sin, sound knowledge of God, deep conviction of the certainty and terribleness of the day of judgment, as also of the probability of obtaining mercy. But to come to that which remains ; I told you that there were two things that did make unfeigned confession hard. The first I have touched upon.

Secondly, And now the second follows : and that is, some private leaning to some goodness a man shall conceit that he hath done before, or is doing now, or that he purposeth to prevail with God for the pardon of sins. This man, to be sure, knows not sin in the nature and evil of it, only he has some false apprehensions about it. For where the right knowledge of sin is in the heart, that man sees so much evil in the least transgressions, as that it would break the back of all the angels of heaven should the great God impute it to them. And he that sees this is far enough off from thinking of doing to mitigate or assuage the rigour of the law, or to make pardonable his own transgressions thereby. But he that sees not this, cannot confess his transgressions aright ; for true confession consisteth in the general, in a man's taking to himself his transgressions, with the acknowledgment of them to be his, and that he cannot stir from under them, nor do anything to make amends for them, or to palliate the rigour of justice against the soul. And this the Publican did when he cried, " God be merciful to me a sinner."

He made his sins his own ; he stood before God in them, accounting that he was surely undone for ever, if God did not extend forgiveness unto him. And this is to do as the prophet Jeremiah bids ; to wit, only

to acknowledge our iniquities, to acknowledge them at the terrible bar of God's justice, until mercy takes them out of the way ; not by doing, or promising to do, either this or that good work. And the reason of this kind of confession is,

(1.) Because this carrieth in it the true nature of confession ; to confess, and plead for mercy under the crimes confessed, without shifts and evasions, is the only real simple way of confession. " I said, I will confess my transgressions to the Lord ;" and what then ? " and thou forgavest the iniquity of my sin." Mark, nothing comes in betwixt confession and forgiveness of sin, Psalm xxxii. 5 ; nothing of works of righteousness, nothing of legal amendments, nothing but an outcry for mercy ; and that act is so far off from lessening the offence, that it greatly heightens and aggravates it. That is the first reason.

(2.) A second reason is, Because God doth expect that the penitent confessors should not only confess, but bear their shame on them : yea, saith God, " Be thou confounded also, and bear thine own shame : " when God takes away thine iniquity, thou shalt " be confounded, and never open thy mouth more, because of thy shame ; " Ezek. xvi. 52, 54, 62, 63. We count it convenient that men, when their crimes and transgressions are to be manifested, that they be set in some open place with a piece of paper, wherein their transgressions are inserted, that they may not only confess, but bear their own shame. At the penitential confession of sinners God has something to do ; if not before men, yet before angels, that they may behold, and be affected, and rejoice when they shall see, after the revelation of sin, the sinner taken into the favour and abundant mercy of God ;^k Luke xv.

(3.) A third reason is, for that God will, in the forgiveness of sin, magnify the riches of his mercy ; but this cannot be, if God shall suffer, or accept of such confession of sin, as is yet intermixed with those things that will darken the heinousness of the offence.

That God, in the salvation, and so in the confession, of the sinner, designs the magnifying of his mercy, is apparent enough from the whole current of scripture ; and that any of the things now mentioned will, if

^k Often, very often, has this been seen in the case of unhappy persons condemned by human justice to die. Hope no more, all the vanities of life withdrawn, their humiliation complete, their confessions sincere, the most fearful moments of their final passage have been irradiated with beams of divine mercy.

suffered to be done, darken and eclipse this thing, is evident to reason itself.

Suppose a man stand indicted for treason, yet shall so order the matter that it shall ring in the country that his offences are but petty crimes; though the king shall forgive this man, much glory shall not thereby redound to the riches and greatness of his mercy. But let all things lie naked, let nothing lie hid or covered, let sin be seen, shown, and confessed, as it is in the sinner himself, and then there will be in his forgiveness a magnifying of mercy.

(4.) A fourth reason is, for else God cannot be justified in his sayings, nor overcome when he is judged; Psalm li. ; Rom. iii. God's word hath told us what sin is, both as to its nature and evil effects; God's word hath told us, that the best of our righteousness is no better than filthy rags. God's word has also told us, that sin is forgiven us freely by grace, and not for the sake of our amendments: and all this God shows, not only in the acts of his mercy toward, but even in the humiliations and confessions of, the penitent; for God will have his mercy to be displayed even there where the sinner hath taken his first step toward him: "That as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord;" Rom. v. 21.

(5.) A fifth reason is, because God would have by the Publican's conversion others affected with the displays and discoveries of wonderful grace, but not to cloud and cover it with lessening of sin.

For what will such say when sin begins to appear to conscience, and when the law shall follow it with a voice of words, each one like a clap of thunder? I say, what will such say, when they shall read that the Publican did only acknowledge his iniquity, and found grace and favour of God? That God is infinitely merciful to those or to such as in truth stand in need of mercy. Also, that he sheweth mercy of his own good pleasure, nothing moving him thereto.

I say, this is the way to make others be affected with mercy, as he saith, by the apostle Paul, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness to us-ward (or towards

us) through Christ Jesus;" Eph. ii. 4—7. You may also see that 1 Tim. i. 15, 16.¹

(6.) Another reason of this is, because this is the way to heighten the comfort and consolation of the soul, and that both here and hereafter. What tendeth more to this, than for sinners to see, and with guilt and amazement to confess, what sin is, and so to have pardon extended from God to the sinner as such? This fills the heart; it ravishes the soul; puts joy into the thoughts of salvation from sin, and deliverance from wrath to come. Now they "return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" Isa. xxxv. 10. Indeed, the belief of this makes joy and gladness endless.

(7.) Besides, it layeth upon the soul the greatest obligations to holiness. What like the apprehension of free forgiveness (and that apprehension must come in through a sight of the greatness of sin, and of inability to do any thing towards satisfaction), to engage the heart of a rebel to love his prince, and to submit to his laws?

When Elisha had taken the Syrian captives, some were for using severities towards them; but he said, "Set bread and water before them, that they may eat and drink, and go to their master;" and they did so.^m

¹ Abounding mercy is the theme on which our author loves to enlarge. This is that in which Christians of every denomination, however they may differ on minor doctrinal points, can, looking at the whole tenor of the Saviour's course while on earth, agree. To despair is to sin; to plead a justification vain—

"Mercy alone can meet my case,
For mercy Lord I cry;
Jesus Redeemer! show thy face
In mercy, or I die.
Still sure to me thy mercy stands,
And ever must abide;
Behold it written on thy hands
And graven in thy side."
To this then only will I cleave,
Thy word is all my plea;
That word is truth, and I believe,
Have mercy Lord, on me."—*Montgomery.*

^m "The king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master."—2 *Kings* vi., 21—23. Thus the author teaches that the sinner whose offences are most serious, may be saved: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 *Corinthians* v., 18.

And what follows? "So the bands of Syria came no more into the land of Israel,"—he conquered their malice with his compassion. And it is the love of Christ that constraineth to live to him; 2 Kings vi. 13—23; 2 Cor. v. 14.

Many other things might possibly be urged, but at present let these be sufficient.

The SECOND thing that we made mention of in the Publican's prayer, was an imploring of help against this malady: "God be merciful to me a sinner." In which petition I shall take notice of several things.

First, That a man's help against sin doth not so absolutely lie in his personal conquest as in the pardon of them. I suppose a conquest, though there can indeed by man be none so long as he liveth in this world, I mean, a complete conquest and annihilation of sin.

The Publican, and so every graciously awakened sinner, is doubtless for the subduing of sin; but yet he looketh that the chief help against it doth lie in the pardon of it. Suppose a man should stab his neighbour with his knife, and afterwards burn his knife to nothing in the fire, would this give him help against his murder? No, verily; notwithstanding this, his neck is obnoxious to the halter, yea, and his soul to hell-fire. But a pardon gives him absolute help: It is God that justifies; who shall condemn? Rom. viii. Suppose a man should live many days in rebellion against God, and after that leave off to live any longer so rebelliously, would this help him against the guilt which he had contracted before? No, verily; without remission there is no help, but the rebel is undone. Wherefore the first blessedness, yea, and that without which all other things cannot make one blessed, it lies in pardon. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord will not impute sin;" Psalm xxxii.; Rom. iv.

Suppose a man greatly sanctified and made holy; I say, suppose it: yet if the sins before committed by him be not pardoned, he cannot be a blessed man.

Yet again, suppose a man should be caught up to heaven, not having his sins pardoned; heaven itself cannot make him a blessed man. I suppose these things—not that they can be—to illustrate my matter. There can be no blessedness upon any man who yet remaineth unpardoned. You see therefore here, that there was much of the wisdom of the Holy Ghost in this prayer of the Publican. He was directed the

right, the only, the next way to shelter, where blessedness begins, even to mercy for the pardon of his sins. Alas! what would it advantage a traitor to be taken up into the king's coach, to be clothed with the king's royal robe, to have put upon his finger the king's gold ring, and to be made to wear, for the present, a chain of gold about his neck, if after all this the king should say unto him, But I will not pardon thy rebellion; thou shalt die for thy treason? Pardon, then, to him that loves life, is better, and more to be preferred and sought after, than all other things; yea, it is the highest wisdom in any sinner to seek after that first.

This therefore confuteth the blindness of some, and the hypocrisy of others. Some are so silly and so blind as quite to forget and look over the pardon of sin, and to lay their happiness in some external amendments, when, alas! poor wretches as they are, they abide under the wrath of God. Or if they be not quite so foolish as utterly to forget the forgiveness of sin, yet they think of it but in the second place; they are for setting of sanctification before justification, and so seek to confound the order of God; and that which is worse unto them, they by so doing do what they can to keep themselves indeed from being sharers in that great blessing of forgiveness of sins by grace.

But the Publican here was guided by the wisdom of heaven. He comes into the temple, he confesseth himself a sinner, and forthwith, without any delay, before he removeth his foot from where he stands, craves help of pardon; for he knew that all other things, if he remained in guilt, would not help him against that damnation that belonged to a vile and unforgiven sinner.^a

This also confuteth the hypocrites, such as is our Pharisee here in the text, that glory in nothing so much as that they are not as other men, not unjust, no adulterer, no extortioner, nor even as this Publican; and thus miss of the forgiveness of sin; and if they have missed of the beginning good, they shall never, as so standing, receive the second or the third. Justification, sanctification, glorification, they are the three things, but the order of God must not be perverted. Justification must be first, because that comes to man while he is ungodly and a sinner.

Justification cannot be where God has not passed a pardon. A pardon, then, is the first thing to be looked after by the sinner. This the Pharisee

^a "For in thee, O Lord, do I hope: thou wilt hear, O Lord my God."—*Psalm xxxviii.* 15

did not; therefore he went down to his house unjustified; he set the stumbling-block of his iniquity before his face when he went to inquire of the Lord; and as he neglected, slighted, scorned, because he thought that he had no need of pardon, therefore it was given to the poor, needy, and miserable Publican, and he went away with the blessing.

Publicans, since this is so weighty a point, let me exhort you that you do not forget this prayer of your wise and elder brother, to wit, the Publican that went up into the temple to pray. I say, forget it not, neither suffer any vain-glorious or self-conceited hypocrites with arguments to allure you with their silly and deceitful tongues from this wholesome doctrine. Remember that you are sinners as abominable as the Publican, wherefore do you, as you have him for your pattern, go to God, confess, in all simple, honest, and self-abasing, your numerous and abominable sins; and be sure that in the very next place you forget not to ask for pardon, saying, "God be merciful to me a sinner." And remember that none but God can help you against, nor keep you from, the damnation and misery that comes by sin.

Secondly, As the Publican imploreth help, so notwithstanding the sentence of the law that is gone out against him, he saith to God, Be merciful to me: and also in that he concludes himself a sinner. I say, he justifieth, he approveth of the sentence of the law, that was now gone out against him, and by which he now stood condemned in his own conscience before the tribunal of God's justice. He saith not as the hypocrite, Because I am innocent, surely his anger shall turn from me; or, What have we spoken so much against thee? No, he is none of these murmurers or complainers, but fairly falls before the law, witnesses, judge, and jury, and consenteth to the verdict, sentence, and testimony of each of them; Jer. ii. 36; Mal. ii. 13.

To illustrate this a little, suppose a malefactor should be arraigned before a judge, and that after the witnesses, jury, and judge, have all condemned him to death for his fact, the judge again should ask him what he can say for himself why sentence of death should not pass upon him? Now, if he saith, Nothing, but good my lord, mercy; he confesseth the indictment, approveth of the verdict of the jury, and consenteth to the judgment of the judge.

The Publican therefore in crying, Mercy, justifieth the sentence of the law that was gone out against his sins. He wrangleth not with the law,

saying, that was too severe ; though many men do thus, saying, " God forbid ; for then woe be to us." He wrangleth not with the witness, which was his own conscience ; though some will buffet, smite, and stop its mouth, or command it to be silent. He wrangleth not with the jury, which were the prophets and apostles ; though some men cannot abide to hear all that they say. He wrangleth not with the judge, nor showeth himself irreverently before him ; but in all humble gestures that could bespeak him acquiescing with the sentence, he flieth to mercy for relief.*

Nor is this alone the way of the Publican ; but of other godly men before his time. When David was condemned, he justified the sentence and the judge, out of whose mouth it proceeded, and so fled for succour to the mercy of God ; Psalm li. When Shemaiah the prophet pronounced God's judgments against the princes of Judah for their sin, they said, " The Lord is righteous." When the church in the Lamentations had reckoned up several of her grievous afflictions wherewith she had been chastised, she, instead of complaining, doth justify the Lord, and approve of the sentence that was passed upon her, saying, " The Lord is righteous ; for I have rebelled against his commandment." So Daniel, after he had enumerated the evils that befel the church in his day, addeth, " Therefore hath the Lord brought it upon us ; for the Lord our God is righteous in all his works which he doth : for we obeyed not his voice ;" 2 Chron. xii. 6, Lam. i. 18 ; Dan. ix. 14.

And this is the case with our Publican. He has transgressed a law that is holy, just, and good : the witness that accuseth him of this is God and his conscience ; he is also cast by the verdict of holy men ; and all this he knows, and implicitly confesses, even in that he directs his prayer unto his judge for pardon. And it is one of the excellentest sights in the world, to see or understand a sinner thus honestly receiving the sentence of the law that is gone out against him ; to see and hear a Publican thus to justify God. And this God would have men do for these reasons.

1. That it might be conspicuous to all that the Publican has need of mercy. This for the glory of the justice of God, because it vindicates it

* " When the vale of death appears,
Faint and cold, this mortal clay,
Kind forerunner ! sooth my fears,
Light me through the darksome way.
Break the shadows,
Usher in eternal day."—*Mrs. Gilbert.*

in its goings out against the Publican. God loveth to do things in justice and righteousness, when he goeth out against men, though it be but such a going out against them as only tendeth to their conviction and conversion. When he dealt with our father Abraham in this matter, he called him to his foot, as here he doth the Publican. And, sinner, if God counts thee worthy to inherit the throne of glory, he will bring thee hither. But,

2. The Publican, by the power of conviction, stoops to, and falleth under, the righteous sentence gone forth against him, that it might be also manifest, that what afterward he shall receive is of the mere grace and sovereign goodness of God. And indeed there is no way that doth more naturally tend to make this manifest than this. For thus; there is a man proceeded against for life by the law, and the sentence of death is, in conclusion, most justly and righteously passed upon him by the judge. Suppose now, that after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of trust and power, and that by him that he has offended, even by him that did pass the sentence upon him.

What will all say, or what will they conclude, even upon the very first hearing of this story? Will they not say, Well, whoever he was that found himself wrapped up in this strange providence, must thank the mercy of a gracious prince; for all these things bespeak grace and favour. But,

3. As the Publican falleth willingly under the sentence, and justifieth the passing of it upon him; so by his flying to mercy for help, he declareth to all that he cannot deliver himself: he putteth help away from himself, or saith, It is not in me.^p

This, I say, is another thing included in this prayer, and it is a thing

^p Even in the case of a lost sinner our author holds that his humility will save him from extremest punishment in the world to come. "Why," he asks, "should a poor silly ignorant man, though damned, be punished with the same degree of torment than he that has lived a thousand times worse shall be punished with? It cannot be; justice will not admit it; yea, the tormenting of hell itself will not admit it; for if hell fire can kindle upon nothing but sin, and the sinner for the sake of it, and if sin be as oil to that fire, as the Holy Ghost seems to intimate, saying, "Let it come unto his bowels like water, and like oil unto his bones,"—*Psalm* cix. 17, 18,—then as the quantity of oil is, so will the fire burn, and so will the flaming flame ascend, and the smoke of their torment for ever and ever"—*The Greatness of the Soul*.

distinct from that. For it is possible for a man to justify, and fall under, the sentence of the judge, and yet retain that with himself that will certainly deliver him from that sentence when it has done its worst. Many have held up their hand, and cried Guilty, at the bar, and yet have fetched themselves off for all that ; but then they have not pleaded mercy (for he that doth so, puts his life altogether into the hands of another), but privilege or good deeds, either done or to be done by them. But the Publican in our text puts all out of his own hand ; and in effect saith to that God before whom he went up into the temple to pray, Lord, I stand here condemned at the bar of thy justice, and that worthily, for the sentence is good, and hath in righteousness gone out against me : nor can I deliver myself : I heartily and freely confess I cannot ; wherefore I betake myself only to thy mercy, and do pray thee to forgive the transgressions of me, a sinner. O how few be there of such kind of publicans, I mean of publicans thus made sensible, that come unto God for mercy !

MerCy, with most, is rather a compliment, I mean while they plead it with God, than a matter of absolute necessity ; they have not awfully, and in judgment and conscience, fallen under the sentence, nor put themselves out of all plea but the plea of mercy ; indeed, thus to do is the effect of the proof of the vanity and emptiness of all experiments made use of before.

Now there is a twofold proof of experiments ; the one is the result of practice, the other is the result of faith.

The woman with her bloody issue made her proof by practice, when she had spent all that she had upon physicians, and was nothing bettered, but rather grew worse ; Mark v. But our Publican here proves the emptiness and vanity of any other helps, by one cast of faith upon the contents of the Bible, and by another look upon his present state of condemnation ; wherefore he presently, without any more ado, condemneth all other helps, ways, modes, or means of deliverance, and betakes himself only to the mercy of God : saying, " God be merciful to me a sinner."

And herein he sheweth wonderful wisdom. For,

1. By this he thrusts himself under the shelter and blessing of the promise ; and I am sure it is better and safer to do so, than to rely upon the best of excellencies that this world can afford : Hos. xiv. 1—3.

2. He takes the ready way to please God : for God takes more delight in showing of mercy than in any thing that we can do ; Hos. vi. 6 ;

Matt. ix. 13 ; xii. 7. Yea, and that also is the man that pleaseth him, even he that hopes in his mercy ; Psalm cxlvii. 11. The Publican, therefore, whatever the Pharisee might think, stood all this while upon sure ground, and had by far the start of him for heaven. Alas ! his dull head could look no further than to the conceit of the pitiful beauty and splendour of his own filthy righteousness. Nor durst he leave that to trust wholly to the mercy of God ; but the Publican comes out, though in his sins, yet like an awakened, enlightened, resolved man, and first abases himself, then gives God the glory of his justice, and after that glory of his mercy, by saying, " God be merciful to me a sinner ;" and thus in the ears of the angels he did ring the changes of heaven. And,

3. The Publican, in his thus putting himself upon mercy, sheweth, that in his opinion there is more virtue in mercy to save, than there is in the law and sin to condemn. And although this is not counted a great matter to do, while men are far from the law, and while their conscience is asleep within them ; yet when the law comes near, and conscience is awake, who so tries it will find it a laborious work. Cain could not do thus for his heart, no, nor Saul ; nor Judas either. This is another kind of thing than most men think it to be, or shall find it, whenever they shall behold God's angry face, and when they shall hear the words of his law.

However, our Publican did it, and ventured his body, soul, and future condition for ever on this bottom with other the saints and servants of God, leaving the world to swim over the sea of God's wrath (if they will) in their weak and simple vessels of bulrushes, or to lean upon their cobweb-hold, when he shall arise to the judgment that he hath appointed.

In the mean time, pray God awaken us as he did the Publican ; pray God enlighten us as he did the Publican ; pray God grant us boldness to come to him as the Publican did ; and also in that trembling spirit as he did, when he cried in the temple before him, " God be merciful to me a sinner."^a

Thus having passed over his prayer, we come in the next place to his GESTURES ; for in my judgment the right understanding of them will give

^a To this point the richest, the greatest, the proudest of the sons of men must in the end be brought. Man's best, his only rational hope, is in the mercy of his God, " Let my cry come near before thee, O Lord : give me understanding according to thy word. Let my supplication come before thee : deliver me according to thy word."—*Psalm cxix*, 169, 170.

us yet more conviction of the Publican's sense and awakening of spirit under this present action of his.

And I have observed many a poor wretch that hath readily had recourse to the Publican's prayer, that never knew what the Publican's gestures, in the presence of God, while in prayer before him, did mean. Nor must any man be admitted to think, that those gestures of his were a custom, and a formality among the Jews in those days ; for it is evident enough by the carriage of the Pharisee, that it was below them and their mode, when they came into the temple, or when they prayed any where else ; and they in those days were counted for the best of men ; and in religious matters men were to imitate and take their examples at the hands of the best, not at the hands of the worst.

The Publican's gestures then were properly his own ; caused by the guilt of sin, and by that dread of the majesty of God that was upon his spirit. And a comely posture it was, else Christ Jesus, the Son of God, would never have taken that particular notice thereof as he did, nor have smiled upon it so much as to take, and distinctly repeat it, as that which made his prayer the more weighty, also to be taken notice of. Yea, in my opinion, the Lord Jesus committed it to record, for that he liked it, and for that it will pass for some kind of touchstone of prayer that is made in good sense of sin and of God, and of need of his goodness and mercy. For verily, all these postures signify sense, sight of a lost condition, and a heart in good earnest for mercy.

I know that they may be counterfeited, and Christ Jesus knows who doth so too ; but that will not hinder, or make weak or invalid what hath already been spoken about it. But to forbear to make a further prologue, and to come to the handling of particulars :

" And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast," &c.

Three things, as I told you already, we may perceive in these words, by which his publican posture or gestures are set forth.

1. He stands " afar off."
2. He " would not lift up so much as his eyes to heaven."
3. He " smote upon his breast," &c.

For the first of these, He stood afar off. " And the Publican standing afar off." This is, I say, the first thing, the first posture of his with which we are acquainted, and it informeth us of several things.

First, That he came not with senselessness of the majesty of God when he came to pray, as the Pharisee did, and as sinners commonly do. For this standing back, or afar off, declares, that the majesty of God had an awe upon his spirit; he saw whither, to whom, and for what, he was now approaching the temple. It is said in the 20th of Exodus, that when the people saw the thunders and lightnings, and the noise of the trumpet, and the mountain smoking (and all these were signs of God's terrible presence and dreadful majesty), they removed themselves, and "stood afar off;" *Exod. xx. 18.* This behaviour, therefore, of the Publican did well become his present action, especially since, in his own eyes, he was yet an unforgiven sinner. Alas! what is God's majesty to a sinful man but a consuming fire? And what is a sinful man in himself, or in his approach to God, but as stubble fully dry?

How then could the Publican do otherwise (than what he did) than stand afar off, if he either thought of God or himself? Indeed the people afore named, before they saw God in his terrible majesty, could scarcely be kept off from the mount with words and bounds, as it is now the case of many: their blindness gives them boldness; their rudeness gives them confidence; but when they shall see what the Publican saw, and felt, and understood, as he, they will pray and stand afar off, even as these people did. They removed and stood afar off, and then fell to praying of Moses, that this dreadful sight and sound might be taken from them. And what if I should say, he stood afar off for fear of a blow, though he came for mercy, as it is said of them, "They stood afar off for fear of her torments;" *Rev. xviii. 10, 18.*

I know what it is to go to God for mercy, and stand all that while through fear afar off; being possessed with this, will not God now smite me at once to the ground for my sins?" David thought something when he said as he prayed, "Cast me not away from thy presence; and take not thy Holy Spirit from me;" *Psalms li. 11.*

There is none knows, but those that have them, what turns and returns, what coming on and going off, there is in the spirit of a man that indeed is awakened, and that stands awakened before the glorious Majesty in prayer. The prodigal also made his prayer to his Father intentionally, while he was yet a great way off. And so did the lepers too: "And as

* Here the author recalls the awful warnings he received from the monitor within, while he was running a reckless reprobate career, as set forth in his "Grace Abounding."

he entered into a certain village there met him ten men that were lepers, which stood afar off: and they lifted up their voices and said, Jesus, Master, have mercy on us ;” Luke xvii. 12, 13.

See here, it has been the custom of praying men to keep their distance, and not to be rudely bold in rushing into the presence of the holy and heavenly Majesty, especially if they have been sensible of their own vileness and sins, as the prodigal, the lepers, and our poor Publican was. Yea, Peter himself, when upon a time he perceived more than commonly he did of the majesty of Jesus his Lord, what doth he do? “When Simon Peter saw it (says the text), he fell down at Jesus’ knees, saying, Depart from me, for I am a sinful man, O Lord ;” Luke v. 3—8. Oh! when men see God and themselves, it fills them with holy fear of the greatness of the majesty of God, as well as with love to, and desire after, his mercy.

Besides, by his standing afar off, it might be to intimate that he now had in mind, and with great weight upon his conscience, the infinite distance that was betwixt God and him. Men should know that, and tremble in the thoughts of it, when they are about to approach the omnipotent presence.

What is poor sorry man, poor dust and ashes, that he should crowd it up, and go jostlingly into the presence of the great God—especially since it is apparent the disproportion that is betwixt God and him? Esther, when she went to supplicate the king her husband for her people, made use neither of her beauty nor relation, nor the privileges of which she might have had temptation to make use of, especially at such a time, and in such exigencies, as then did compass her about; but, I say, she made not use of them to thrust herself into his presence, but knew, and kept her distance, standing in the inward court of his palace until he held out the golden sceptre to her; then Esther drew near, and touched the top thereof; Esth. v. 1, 2.

Men, also, when they come into the presence of God, should know their distance; yea, and show that they know it too, by such gestures, and carriages, and behaviour, that are seemly. A remarkable saying is that of Solomon, “Keep thy foot,” saith he, “when thou goest into the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.” And as they should keep their foot, so also he adds, “Be not rash with thy mouth, and let not

thine heart be hasty to utter anything before God ; for God is in heaven, and thou upon earth, therefore let thy words be few ;" Eccles. v. 1, 2.

Three things the Holy Ghost exhorteth to in this text.

The one is, That we look to our feet, and not be forward to crowd into God's presence.

Another is, That we should also look well to our tongues, that they be not rash in uttering anything before God.

And the third is, Because of the infinite distance that is betwixt God and us, which is intimated by these words, "For God is in heaven, and thou upon earth."

The Publican therefore showed great wisdom, holy shame, and humility, in this brave gesture of his, namely, in his standing afar off when he went up into the temple to pray. But this not all.

Secondly, The Publican, in standing afar off, left room for an Advocate and High-priest, a Day's-man, to come betwixt, to make peace between God and his poor creature. Moses, the great mediator of the Old Testament, was to go nigher to God than the rest of the elders, or those of the people ; Exod. xx. 21. Yea, the rest of the people were expressly commanded to worship, "standing afar off." No man of the sons of Aaron that had a blemish was to come nigh. "No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire. He shall not come nigh to offer the bread of his God ;" Lev. xxi. 21.

The Publican durst not be his own mediator ; he knew he had a blemish, and was infirm, and therefore he stands back ; for he knew that it was none of him that his God had chosen to come near unto him, to offer "the fat and the blood ;" Ezek. xlv. 13—15. The Publican, therefore, was thus far right ; he took not up the room himself, neither with his person nor his performances, but stood back, and gave place to the High-priest that was to be intercessor.

We read, that when Zacharias went into the temple to burn incense, as at the time his lot was, "The whole multitude of the people were praying without," Luke i. 9, 10. They left him where he was, near to God, be-

* This text many preachers of the present day too frequently overlook. Tedious oration are not necessary when supplication is the object. Vain repetitions and lengthened discourses, exhaust the hearers : serious minds may be overpowered : a prayer should be such as listeners can not only comprehend, but remember ; should be judged of by its fitness, by its well considered object and unaffected humility, and not by its length.

tween God and them, mediating for them ; for the offering of incense by the chief-priest was a figurative making of intercession for the people, and they maintained their distance.

It is a great matter in praying to God, not to go too far, nor come too short, in that duty, I mean in the duty of prayer ; and a man is very apt to do one or the other. The Pharisee went so far ; he was too bold ; he came into the temple making such a ruffle with his own excellencies, that that there was in his thoughts no need of a Mediator. He also went up so nigh to God, that he took up the room and place of the Mediator himself ; but this poor publican, he knows his distance, and keeps it, and leaves room for the High-priest to come and intercede for him with God. He stood afar off : not too far off ; for that is the room and place of unbelievers ; and in that sense this saying is true, " For, lo, they that are far from thee shall perish," Psl. lxxiii. 27 ; that is, they whose unbelief hath set their hearts and affections more upon their idols, and that have been made to cast God behind their backs, to follow and go a-whoring after them.

Hitherto, therefore, it appears, that though the Pharisee had more righteousness than the Publican, yet the Publican had more spiritual righteousness than the Pharisee ; and that though the Publican had a baser and more ugly outside than the Pharisee, yet the Publican knew how to prevail with God for mercy better than he.

As for the Publican's posture of standing in prayer, it is excusable, and that by the very Father of the faithful himself : for Abraham stood praying when he made intercession for Sodom, Gen. xviii. 22, 23. Christ also alloweth it, where he saith, " And when ye stand praying, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses," Mark xi. 25. Indeed there is no stinted order prescribed for our thus behaving of ourselves in prayer, whether kneeling, or standing, or walking, or lying, or sitting ; for all these postures have been used by the godly. Paul " kneeled down and prayed," Acts xx. 36. Abraham and the Publican stood and prayed. David prayed as he walked, 2 Sam. xv. 30, 31. Abraham prayed lying upon his face, Gen. xvii. 17, 18. Moses prayed sitting, Exod. xvii. 12. And indeed prayer, effectual fervent prayer, may be, and often is, made unto God under all these circumstances of behaviour : for God has not tied us up to any of them ; and he that shall tie himself, or his people, to any of these, doth more than he hath warrant for from God : and let such take

care of innovating ; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere.¹

True, which of those soever a man shall choose to himself for the present, to perform this solemn duty in, it is required of him, and God expects it, that he should pray to him in truth, and with desire, affection, and hunger, after those things that with his tongue he maketh mention of before the throne of God. And indeed without this, all is nothing. But alas ! how few be there in the world whose heart and mouth in prayer shall go together ? Dost thou, when thou askest for the Spirit, or faith, or love to God, to holiness, to saints, to the word, and the like, ask for them with love to them, desire of them, hungering after them ? Oh ! this is a mighty thing ! and yet prayer is no more before God, than as it is seasoned with these blessed qualifications. Wherefore it is said, that while men are praying, God is searching of the heart, to see what is the meaning of the Spirit (or whether there be the Spirit and his meaning in all that the mouth hath uttered, either by words, sighs, or groans), because it is by him, and through his help only, that any make prayers according to the will of God, Rom. viii. 26, 27. Whatever thy posture therefore shall be, see that thy prayers be pertinent and fervent, not mocking or thine own soul with words, while thou wantest, and art an utter stranger to, the very vital and living spirit of prayer.

Now, our Publican had and did exercise the very spirit of prayer in prayer. He prayed sensibly, seriously, affectionately, hungering, thirsting, and with longing after that for which with his mouth he implored the God of heaven ; his heart and soul was in his words, and it was that which made his prayer PRAYER ; even because he prayed in PRAYER ; he prayed inwardly as well as outwardly.

David tells us, that God heard the voice of his supplication, the voice of his cry, the voice of his tears, and the voice of his roaring. For indeed all these are acceptable. Affection and fervent desire make them sound well in the ears of God. Tears, supplications, prayers, cries, may be all of them done in formality, hypocrisy, and from other causes, and to other ends, than that which is honest and right in God's sight : for God

¹ Here our author justly reproves by implication the undue importance which in his time was attached to mere forms. These bred awful discord. Archbishop Laud used ceremonies which reflecting Christians could not but condemn, and which provoked others to scoff at things which ought to have been held sacred.

would search and look after the voice of his tears, supplications, roarings, prayers and cries.

And if men had less care to please men, and more to please God, in the matter and manner of praying, the world would be at a better pass than it is. But this is not in man's power to help and to amend. When the Holy Ghost comes upon men with great conviction of their state and condition, and of the use and excellency of the grace of sincerity and humility in prayer, then, and not till then, will the grace of prayer, be more prized, and the specious, flouting, complimentary lips of flatterers, be more laid aside. I have said it already, and will say it again, that there is now-a-days a great deal of wickedness committed in the very duty of prayer; by words of which men have no sense by reaching after such conclusion and clenshes therein, as make their persons be admired; by studying for, and labouring after, such enlargements as the spirit accompanieth not the heart in. O Lord God, make our hearts upright in us, as in all points and parts of our profession, so in this solemn appointment of God! "If I regard iniquity in my heart," said David, "the Lord will not hear my prayer." But if I be truly sincere, he will; and then it is no matter whether I kneel, or stand, or sit, or lie, or walk; for I shall do none of these, nor put up my prayers under any of these circumstances, lightly, foolishly, and idly, but to beautify this gesture with the inward working of my mind and spirit in prayer; that whether I stand or sit, walk or lie down, grace and gravity, humility and sincerity, shall make my prayer profitable, and my outward behaviour comely in his eyes, with whom (in prayer) I now have to do.*

And had not our Publican been inwardly seasoned with these, Christ would have taken but little pleasure in his modes and outward behaviour. but being so honest inwardly, and in the matter of his prayer, his gestures by that were made beauteous also; and therefore it is that our Lord so delightfully dilateth upon them, and draweth them out at length before the eyes of others.

* He does not undervalue prayer, but solemnly impresses on his readers that so it is earnest and sincere, in all imaginable circumstances it may prove acceptable to the Most High—

"Let the sweet work of prayer and praise
Employ our youngest breath;
Thus we're prepared for lengthened days,
Or fit for early death."—*Watts*

I have often observed, that which is natural and so comely in one, looks odiously when imitated by another. I speak as to gestures and actions in preaching and prayer. Many, I doubt not, but will imitate the Publican, and that both in the prayer and gestures of the Publican, whose persons and actions will yet stink in the nostrils of him that is holy and just, and that searcheth the heart and the reins.

Well, the Publican stood and prayed; he stood afar off, and prayed, and his prayers came even to the ears of God.

“And the Publican standing afar off, would not lift up so much as his eyes to heaven,” &c.

We are now come to another of his postures. He would not, says the text, so much as lift up his eyes to heaven. Here, therefore, was another gesture added to that which went before; and a gesture that a great while before had been condemned by the Holy Ghost himself. “Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush?” Isa. lviii. 5.

But why condemned then, and smiled upon now? Why? Because done in hypocrisy then, and in sincerity now. Hypocrisy, and a spirit of error, that he shall take no pleasure in them; but sincerity, and honesty in duties, will make even them comely in the sight of men—may I not say before God? The Rechabites were not commanded of God, but of their father, to do as they did; but, because they were sincere in their obedience thereto, even God himself maketh use of what they did, to condemn the disobedience of the Jews; and, moreover, doth tell the Rechabites at last, that they should not want a man to stand before him for ever. “And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel, because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever.”

He would not lift up his eyes to heaven. Why? Surely because shame had covered his face. Shame will make a man blush and hang his head like a bulrush; shame for sin is a virtue, a comely thing; yea, a beauty-spot in the face of a sinner that cometh to God for mercy.

God complains of the house of Israel, that they could sin, and that without shame; yea, and threateneth them too with sore repeated judg-

ments, because they were not ashamed; it is in Jer. viii. Their crimes in general were, they turned every one to his course, as the horse runneth into the battle. In particular, they were such as rejected God's word; they loved this world, and set themselves against the prophets, crying, "Peace, peace," when they cried, "Judgment, judgment!" And were not ashamed when they had committed abomination; "Nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord;" ver. 12. Oh! to stand, to sit, or lie, or kneel, or walk before God in prayer, with blushing cheeks for sin, is one of the most excellent sights that can be seen in the world.

Wherefore the church taketh some kind of heart to herself in that she could lie down in her shame; yea, and makes that a kind of an argument with God to prove that her prayers did come from her heart, and also that he would hear them; Jer. iii. 22—25.*

Shame for sin argueth sense of sin, yea, a right sense of sin, a godly sense of sin. Ephraim pleads this when under the hand of God: I was (saith he) "ashamed, yea, even confounded, because I did bear the reproach of my youth." But what follows? "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord," Jer. xxxi. 19, 20.

I know that there is a shame that is not the spirit of an honest heart, but that rather floweth from sudden surprisal, when the sinner is unawares taken in the act—in the very manner. And thus sometimes the house of Israel were taken: and then, when they blushed, their shame is compared to the shame of a thief. "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets."

But where were they taken, or about what were they found? Why, they were found "saying to a stock, Thou art my father, and to a stone, thou hast brought me forth." God caught them thus doing; and this made them ashamed, even as the thief is ashamed when the owner doth catch him stealing his horse.

* "We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God."—*Jeremiah* iii. 25.

But this was not the Publican's shame. This shame brings not a man into the temple to pray, to stand willingly, and to take shame before God in prayer. This shame makes one rather to fly from his face, and to count one's self most at ease when farthest off from God, Jer. ii. 26, 27.

The Publican's shame, therefore, which he demonstrated by hanging down his head, was godly and holy, and much like that of the prodigal, when he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," Luke xv. 21. I suppose that his postures were much the same with the Publican's, as were his prayers, for the substance of them. O however grace did work in both to the same end! they were both of them, after a godly manner, ashamed of their sins.

"He would not lift up so much as his eyes to heaven."

He could not, he would not: which yet more fully makes it appear, that it was shame, not guilt only or chiefly, though it is manifest enough that he had guilt, by his crying, "God be merciful to me a sinner." I say, guilt was not the chief cause of hanging down his head, because it saith, he *would* not; for when guilt is the cause of stooping, it lieth not in the will, or in the power thereof, to help one up.

David tells us, that when he was under guilt, his iniquities were gone over his head: as an heavy burthen, they were too heavy for him; and that with them he was bowed down greatly. Or, as he says in another place, "Mine iniquities have taken hold upon me, so that I am not able to look up," Psalm xxxviii; xl. I am not able to do it: guilt disableth the understanding and conscience; shame makes all willingly fall at the feet of Christ.

He would not. He knew what he was, what he had been, and should be, if God had not mercy upon him; yea, he knew also that God knew what he was, had been, and would be, if mercy prevented not; wherefore, thought he, Wherefore should I lift up the head? I am no righteous man, no godly man, I have not served God, but Satan; this I know, this God knows, this angels know, wherefore I will not lift up the head. It is as much as to say, I will not be an hypocrite, like the Pharisee: for lifting up of the head signifies innocency and harmlessness of life, or good con-

* He felt "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—*Hebrews iv.*, 12.

science, and the testimony thereof, under and in the midst of all accusations. Wherefore this was the counsel of Zophar to Job—"If," saith he, "thou prepare thine heart, and stretch out thine hand towards him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear," Job. xi. 13—15.

This was not the Publican's state: he had lived in lewdness and villany all his days; nor had he prepared his heart to seek the Lord God of his fathers; he had not cleansed his heart nor hands from violence, nor done that which was lawful and right. He only had been convinced of his evil ways, and was come to the temple as he was, all foul, and in his filthy garments, and amidst his pollutions; how then could he be innocent, holy, or without spot? and, consequently, how could he lift up his face to God? I remember what Abner said to Asahel, "Turn thee aside (said he) from following me, wherefore should I smite thee to the ground? how then should I hold up my face to Joab, thy brother?" 2 Sam. ii. 22.

As if he had said, If I kill thee, I shall blush, be ashamed, and hang my head like a bulrush the next time I come into the company of thy brother.

This was the Publican's case: he was guilty, he had sinned, he had committed a trespass; and now being come into the temple, into the presence of that God whose laws he had broken, and against whom he had sinned, how could he lift up his head? how could he do it? No, it better became him to take his shame, and to hang his head in token of guilt; and indeed he did, and did it to purpose too, for he would not lift up, no not so much as his eyes to heaven.*

True, some would have done it; the Pharisee did it; though if he had considered that hypocrisy and the leaning to his own righteousness had been a sin, he would have found as little cause to have done it as did the Publican himself. But, I say he did it, and sped therein; he went down to his house, as he came up into the temple, a poor unjustified Pharisee, whose person and prayer were both rejected; because, like the whore of

* "Our faith is feeble we confess,
We faintly trust thy word;
But wilt thou pity us the less?
Be that far from thee, Lord."—*Cowper*.

whom we read in the Proverbs, after he had practised all manner of hypocrisy, he comes into the temple and wipes his mouth, and saith, "I have done no wickedness;" Prov. xxx. 20. He lifts up his head, his face, his eyes to heaven, he struts, he vaunts himself; he swaggers, he vapours, and cries up himself, saying, "God I thank thee that I am not as other men are."

True, had he come and stood before a stock or stone, he might have said thus, and not have been reprehended; for such are gods that see not, nor hear, neither do they understand. But to come before the true God, the living God, the God that fills heaven and earth by his presence, and that knows the things that come into the mind of man, even every one of them; I say, to come into his house, to stand before him, and thus to lift up his head and eyes in such hypocrisy before him, this was abominable, this was to tempt God, and to prove him, yea, to challenge him to know what was in man, if he could, even as those who said, "How doth God (see) know? can he judge through the dark cloud?" Job xxii. 13; Psalm lxxiii. 11.

But the Publican—no—he would not do this; he would not lift up so much as his eyes to heaven. As who should say, O Lord, I have been against thee a traitor and a rebel, and like a traitor and a rebel before thee will I stand. I will bear my shame before thee in the presence of the holy angels; yea, I will prevent thy judging of me by judging myself in thy sight, and will stand as condemned before thee before thou passest sentence upon me.

This is now for a sinner to go to the end of things. For what is God's design in the work of conviction for sin, and in his awakening of the conscience about it? What is his end, I say, but to make the sinner sensible of what he hath done, and that he might unfeignedly judge himself for the same. Now this our Publican doth; his will therefore is now subjected to the word of God, and he justifies him in all his ways and works towards him. Blessed be God for any experience of these things.

"He would not lift up so much as his eyes to heaven." He knew by his deeds and deservings that he had no portion there; nor would he divert his mind from the remembering, and from being affected with the evil of his ways.

Some men, when they are under the guilt and conviction of their evil life, will do what they can to look any way, and that on purpose to divert

their minds, and to call them off from thinking on what they have done ; and by their thus doing, they bring many evils more upon their souls ; for this is a kind of striving with God, and a showing a dislike to his ways. Would not you think, if when you are showing your son or your servant his faults, if he should do what he could to divert and take off his mind from what you are saying, that he striveth against you, and sheweth dislike of your doings ? What else mean the complaints of masters and of fathers in this matter ? “ I have a servant, I have a son, that doth contrary to my will.” “ O but why do you not chide them for it ? ” The answer is, “ So I do ; but they do not regard my words ; they do what they can, even while I am speaking, to divert their minds from my words and counsels.” Why, all men will cry out, “ This is base ; this is worthy of great rebuke ; such a son, such a servant, deserveth to be shut out of doors, and so made to learn better breeding by want and hardship.”

But the Publican would not divert his mind from what at present God was about to make him sensible of, no, not by a look on the choicest object ; he would not lift up so much as his eyes to heaven. They are but bad scholars whose eyes, when their master is teaching of them, are wandering off their books.

God saith unto men, when he is teaching them to know the evil of their ways, as the angel said to the prophet when he came to show him the pattern of the temple, “ Son of man,” says he, “ behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee ; for to the intent that I might show them unto thee art thou brought hither ;” Ezek. xl. 4. So to the intent that God might show to the Publican the evil of his ways, therefore was he brought under the power of convictions, and the terrors of the law ; and he also, like a good learner, gave good heed unto that lesson that now he was learning of God ; for he would not lift up so much as his eyes to heaven.

Looking downwards doth oftentimes bespeak men very ponderous and deep in their cogitations ; also that the matter about which in their minds they are now concerned hath taken great hold of their spirits. The Publican hath now new things, great things, and long-lived things, to concern himself about : his sins, the curse, with death, and hell, began now to stare him in the face : wherefore it was no time now to let his heart, or

’ “ Correct thy son and he shall give thee rest : yea, he shall give delight unto thy soul.”
—*Proverbs* xxix. 17.

his eyes, or his cogitations, wander, but to be fixed, and to be vehemently applying of himself (as a sinner) to the God of heaven for mercy.

Few know the weight of sin. When the guilt thereof takes hold of the conscience, it commands homewards all the faculties of the soul. No man can go out or off now : now he is wind-bound, or, as Paul says, "caught:" now he is made to possess bitter days, bitter nights, bitter hours, bitter thoughts ; nor can he shift them, for his sin is ever before him. As David said, "For I acknowledge my transgressions : and my sin is ever before me,"—in my eye, and sticketh fast in every one of my thoughts ; Psalm li. 3.

"He would not lift up so much as his eyes to heaven, but smote upon his breast." This was the third and last of his gestures ; he "Smote upon his breast," to wit, with his hand, or with his fist. I read of several gestures with the hand and foot, according to the working and passions of the mind. It is said, "Balak smote his hands together," being angry because that Balaam had blessed and not cursed for him the children of Israel.

God says also, that he had smitten his hands together at the sins of the children of Israel. God also bids the prophet stamp with his feet, and smite with his hand upon his thigh (Num. xxiv. 10 ; Ezek. xxii. 13 ; vi. 11 ; xxi. 12), upon sundry occasions, and at several enormities ; but the Publican here is said to smite upon his breast. And,

1. Smiting upon the breast betokeneth sorrow for something done. This is an experiment common among men ; and indeed, therefore (as I take it,) doth our Lord Jesus put him under this gesture in the act and exercise of his repentance, because it is that which doth most lively set it forth.

Suppose a man comes to great damage for some folly that he has wrought, and he be made sorrowful for (being and) doing such folly, there is nothing more common than for such a man (if he may) to walk to and fro in the room where he is, with head hung down, fetching ever and anon a bitter sigh, and smiting himself upon the breast in his dejected condition : "But smote upon his breast, saying, God be merciful to me a sinner."

2. Smiting upon the breast is sometimes a token of indignation and abhorrence of something thought upon. I read in Luke, that when Christ was crucified, those spectators that stood to behold the barbarous usage

that he endured at the hands of his enemies, smote their breasts and returned. "And all the people (says Luke) that came together to that sight, beholding the things which were done, smote their breasts and returned;" Luke xxiii. 48. Smote their breasts; that is, in token of indignation against, and abhorrence of, the cruelty that was used to the Son of God.

Here also we have our Publican smiting upon his breast in token of indignation against and abhorrence of, his former life; and indeed, without indignation against, and abhorrence of, his former life, his repentance had not been good. Wherefore the apostle doth make indignation against sin, and against ourselves, one of the signs of true repentance; 2 Cor. vii. 11; and his indignation against sin in general, and against his former life in particular, was manifested by his smiting upon the breast, even as Ephraim's smiting upon the thigh was a sign and token of his: "Surely (says he), after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth;" Jer. xxxi. 19. Man, when he vehemently dislikes a thing, is very apt to show a dislike to that thing by this or another outward gesture; as in snuffing or snorting at it, or in deriding; or, as some say, in blowing of their noses at it; Ezek. viii. 17; Mal. i. 13. But the Publican here chooseth rather to use this most solemn posture; for smiting upon the breast seems to imply a more serious, solemn, grave way or manner of dislike, than any of those last mentioned do.

3. Smiting upon the breast seems to intimate a quarrel with the heart, for beguiling, deluding, flattering, seducing, and enticing of him to sin; for as conviction for sin begets in man (I mean if it be thorough) a sense of the sore and plague of the heart, so repentance (if it be right) begets in man an outcry against the heart; forasmuch as by that light, by which repentance takes occasion, the sinner is made to see that the heart is the fountain and well-spring of sin. "For from within, out of the heart of men, proceed evil thoughts, adulteries, covetousness," &c.; Mark vii. 21—

* "—— The errors of my prime

O! holy Father, in thy mercy view,

With the mild eye of clemency sublime

My low desires; the evil seed subdue,

And in my soul be pleased thine image to renew."

—*Wiffen—Jerusalem Delivered.*

23. And hence it is that commonly young converts do complain so of their hearts, calling them wicked, treacherous, deceitful, desperate ones.

Indeed, one difference between true and false repentance lieth in this. The man that truly repents crieth out of his heart ; but the other, as Eve, upon the serpent, or something else. And that the Publican perceived his heart to be naught, I conclude, by his smiting upon his breast.

4. Smiting upon the breast seems to intimate one apprehensive of some new, sudden, strange, and amazing thing ; as when a man sees some strange sight in the air, or heareth some sudden or dismal sound in the clouds ; why, as he is struck into a deep damp in his mind, so it is a wonder if he can keep or hold back from smiting upon his breast.

Now, oftentimes a sight of God and sense of sin comes to the sinner like a flash of lightning (not for short continuance, but) for suddenness, and so for surprisal ; so that the sinner is struck, taken and captivated to his own amazement, with what so unexpectedly is come upon him. It is said of Paul at his conversion, that when conviction of his bad life took fast hold of his conscience, he trembled, and was astonished (Acts ix. 6) ; and although we read not of any particular circumstance of his behaviour under his conviction outwardly, yet it is almost impossible but he must have had some, and those of the most solid sort. For there is such a sympathy betwixt the soul and the body, that the one cannot be in distress or comfort, but the other must partake of and also signify the same. If it be comfort, then it is shown by leaping, skipping, cheerfulness of the countenance, or some other outward gesture. If it be sorrow or heaviness of spirit, then that is showed by the body, in weeping, sighing, groaning, shaking of the head, a lowering countenance, stamping, smiting upon the thigh or breast, as here the Publican did.

We must not, therefore, look upon these outward actions or gestures of the Publican to be empty, insignificant things ; but to be such, that in truth did express and show the temper, frame, and complexion of his soul. For Christ, the wisdom of God, hath mentioned them to that very end, that in and by them might be held forth, and that men might see as in a glass, the very emblem of a converted and truly penitent sinner. He “ smote upon his breast.”^a

^a Yet thus bowed down his condition was amiable in comparison with that of the Pharisee, —“ Let the devil and his instruments say what they will to the contrary, I will never believe them ; I have said it before, and I see no reason to reverse my sentence ; Truly God is good ! Though sometimes he may hide his face for a while, yet he doth that in faithfulness and

5. Smiting upon the breast is sometimes to signify a mixture of distrust, joined with hope. And, indeed, in young converts, hope and distrust, or a degree of despair, do work and answer one another, as doth the noise of the balance of the watch in the pocket. Life and death is always the motion of the mind then, and this noise continues until faith is stronger grown, and until the soul is better acquainted with the methods and ways of God with a sinner. Yea, were but a carnal man in a convert's heart, and could see, he could discern these two, to wit, hope and fear, to have continual motion in the soul; wrestling and opposing one another, as doth light and darkness in striving for the victory.

And hence it is that you find such people so fickle and uncertain in their spirits; now on the mount, then in the valleys; now in the sunshine, then in the shade; now warm, then frozen; now bonny and blithe, then in a moment pensive and sad, as thinking of a portion nowhere but in hell. This will cause smiting on the breast; nor can I imagine that the Publican was as yet farther than thus far in the Christian's progress.

6. Smiting upon the breast seems to intimate, that the party so doing is very apprehensive of some great loss that he has sustained, either by negligence, carelessness, foolishness, or the like. And this is the way in which men do lose their souls. Now, to lose a thing, a great thing, the only choice thing that a man has, negligently, carelessly, foolishly, or the like, why, it puts aggravations into the thoughts of the loss that the man has sustained, and aggravations into the thoughts of them go out of the soul, and come in upon a sudden, even as the bailiff, or the king's serjeant-at-arms, and at every appearance of them, makes the soul start; and starting, it smites upon the breast.

I might multiply particulars; but to be brief, we have before us a sensible soul, a sorrowful soul, a penitent soul; one that prays indeed, that prays sensibly, affectionately, effectually; one that sees his loss, that fears and trembles before God in consideration of it,^b and one that knows no love; there is kindness in his very scourges, and love bound up in his rods; he is good to Israel; do but mark it first or last. The true Israelite in whom there is no guile shall be refreshed by this Saviour. The Israelite that wrestles with tears with God, and values his love above the whole world, that will not be put off without his father's blessing, shall bear it with a witness: 'He shall reap in joy, though he may at present sow in tears.'—*Janeway*.

^b Christians most faithful and sincere, most exemplary in themselves, are not exempt from sadness. Glorious visions of eternal bliss are not unfrequently his; but the lady of colonel Gardiner wrote to Dr. Doddridge of her deceased husband, "These divine joys and consolations were not his daily allowance."

way but the right way, to secure himself from perishing, to wit, by having humble and hearty recourse to the God of heaven for mercy.

I should now come to speak something by way of use and application : but before I do that, I will briefly draw up, and present you with a few conclusions that in my judgment do naturally flow from the text ; therefore in this place I will read over the text again.

“ Two men went up into the temple to pray ; the one a Pharisee, the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

From these words I gather these several conclusions, with these inferences.

1. It doth not always follow, that they that pray do know God, or love him, or trust in him. This conclusion is evident by the Pharisee in the text : he prayed, but he knew not God, he loved not God, he trusted not in God ; that is, he knew him not in his Son, nor loved, nor trusted in him. He was, though a praying man, far off from this. Whence it may be inferred, that those that pray not at all cannot be good, cannot know, love, or trust in God. For if the star, though it shine, is not the sun, then surely a clod of dirt cannot be the sun. Why, a praying man doth as far outstrip a non-praying man as a star outstrips a clod of earth. A non-praying man lives like a beast. “ The ox knows his owner, and the ass his master’s crib ; but this man doth not know, but this man doth not consider ;” Isa. i. 3. The prayerless man is therefore of no religion, except he be an Atheist, or an Epicurean. Therefore the non-praying man is numbered among the heathens, and among those that know not God, and is appointed and designed by the sentence of the word to the fearful wrath of God ; Psal. lxxix. 6 ; Jer. x. 25.^c

2. A second conclusion is, That the man that prays, if in his prayer he

^c Occupied with worldly cares or riotous pleasures, the importance of prayer may not be acknowledged, but men seem instinctively to have recourse to it in the hour of danger. The victim of injustice appeals to the great unseen author of his being for consolation and redress. The sufferer then strongly feels that there is a power above him whose goodness it would be to impeach, to suppose the tyranny or cruelty under which he is crushed can eventually escape appropriate punishment.

pleads for acceptance, either in whole or in part, for his own good deeds, is in a miserable state. This also is gathered from the Pharisee here; he prayed, but in this prayer he pleaded his own good deeds for acceptance. that is, of his person, and therefore went down to his house unjustified. And he is in this condition that doth thus. The conclusion is true, forasmuch as the Pharisee mentioned in the parable is not so spoken of for the sake of that sect of men, but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not their rejection of God, and be sent away from his presence unjustified. I do therefore infer from hence, that if he that pleadeth his own good doing for personal acceptance with God be thus miserable, then he that teacheth men so to do is much more miserable.

We always conclude, that a ringleader in an evil way is more blameworthy than those that are led of him. This falls hard upon the leading Socinians and others, who teach that men's works make their persons accepted of God.

True, they say, through Christ; but that is brought in merely to delude the simple with, and is an horrible lie; for we read not in all the word of God as to personal justification in the sight of God from the curse (and that is the question under consideration), that it must be by man's righteousness as made prevalent by Christ's, but contrariwise, by his and his only, without the deeds, works, or righteousness of the law, which is our righteousness. Wherefore, I say, the teachers and leaders of this doctrine have the greater sin.

3. A third conclusion is, They that use high and flaunting language in prayer, their simplicity and godly sincerity is to be questioned as to the doing of that duty sincerely. This still flows from our text; the Pharisee greatly used this: for higher and more flaunting language can hardly be found than in the Pharisee's mouth; nor will ascribing to God by the same mouth laud and praise help the business at all: for to be sure, where the effect is base and rotten, the cause cannot be good.

The Pharisee would hold himself that he was not as other men, and then gives thanks to God for this: but the conclusion was most vilely false, and therefore the praise for it could not but be foolish, vain, and frivolous. Whence I infer, that if to use such language in prayer is dangerous, then to affect the use thereof is yet more dangerous. Prayer must be made with humble hearts and sensible words, and of that we have

treated before ; wherefore high, flaunting, swelling words of vanity, become not a sinner's mouth ; no, not at any time ; much less when he comes to, and presents himself before God in that solemn duty of prayer. But, I say, there are some that so affect the Pharisee's mode, that they cannot be well if in some sort or other they be not in the practice of it, not knowing what they say, nor whereof they affirm ; but these are greatly addicted to hypocrisy and desire of vain-glory, especially if the sound of their words be within the reach of other men's ears.

4. A fourth conclusion is, That reformation and amendment, though good, and before men, are nothing as to justification with God. This is manifest by the condition of our Pharisee : he was a reformed man, a man beyond others for personal righteousness, yet he went out of the temple from God unjustified ; his works came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet stands as fair before God for justification, and so acceptance, as any other man in the world.

5. A fifth conclusion is, It is the sensible sinner, the self-bemoaning sinner, the self-judging sinner, the self-abhorring sinner, and the self-condemning sinner, whose prayers prevail with God for mercy. Hence I infer, that one reason why men make so many prayers, and prevail no more with God is, because their prayers are rather the floatings of Pharisical fancies than the fruits of sound sense of sin, and sincere desires of enjoying God in mercy, and in the fruits of the Holy Ghost.⁴

⁴ But let it not be supposed that prayer is unheard, because it is not answered as the expectant supplicant may wish. Men are but indifferent judges of what they really need—

“ One part, one little part we dimly scan

Through the dark medium of life's feverish dream ;

Yet dare arraign the whole stupendous plan,

If but that little part incongruous seem.

Nor is that part perhaps what mortals deem :

Oft from apparent ills our blessings rise.

O, then renounce that impious self-esteem,

That aims to trace the secrets of the skies ;

For thou art but of dust, be humble and be wise.”—*Beattie*.

COME AND WELCOME TO JESUS CHRIST;

OR,

A PLAIN AND PROFITABLE DISCOURSE ON JOHN VI. 37 :

SHOWING THE CAUSE, TRUTH, AND MANNER OF THE COMING OF A SINNER TO JESUS CHRIST; WITH HIS
HAPPY RECEPTION AND BLESSED ENTERTAINMENT.

" And they shall come which were ready to perish."— *Isaiah* xxvii 13

" All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."—
John, vi. 37



LITTLE before, in this chapter, you may read that the Lord Jesus walked on the sea to go to Capernaum, having sent his disciples before in a ship, but the wind was contrary; by which means the ship was hindered in her passage. Now, about the fourth watch of the night, Jesus came walking upon the sea, and overtook them; at the sight of whom they were afraid.

Note, When providences are black and terrible to God's people, the Lord Jesus shows himself to them in wonderful manner; the which sometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the wind and the water; they were also afraid of their Lord and Saviour, when he appeared to them in that state.

But he said " Be not afraid, it is I."

* Most of the admirers of Bunyan are aware, that " Come and Welcome" is not the least esteemed of his labours. When it first appeared, though it presented not the fascinating interest of the " Pilgrim's Progress," it was received with general approbation, and in a short time became so popular that it went through four large editions between the years 1681 and 1688.

Note, That the end of the appearing of the Lord Jesus unto his people, though the manner of his appearing be never so terrible, is to allay their fears and perplexities.

Then they received him into the ship, and immediately the ship was at land whither it went.

Note, When Christ is absent from his people, they go on but slowly, and with great difficulty ; but when he joineth himself unto them, oh ! how fast they steer their course ! how soon are they at their journey's end !

The people now among whom he last preached, when they saw that both Jesus was gone and his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him, they wonderingly asked him, " Rabbi, when camest thou hither ? " But the Lord Jesus, slighting their compliment, answered, " Verily, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. "

Note, A people may follow Christ far for base ends, as these went after him beyond sea for loaves. A man's belly will carry him a great way in religion ; yea, a man's belly will make him venture far for Christ.

Note again, They are not feigning compliments, but gracious intentions, that crown the work in the eye of Christ ; or thus, it is not the toil and business of professors, but their love to him, that makes him approve of them.

Note again, When men shall look for friendly entertainment at Christ's hand, if their hearts be rotten, even then will they meet with a check and rebuke. " Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. "

Yet observe again, He doth not refuse to give, even to these, good counsel : he bids them labour for the meat that endureth to eternal life. Oh ! how willingly would Jesus Christ have even those professors that come to him with pretences only, come to him sincerely, that they may be saved

The text, you will find, is, after much more discourse with and about

' This was a passage which might well have been expected to fix our author's attention. It was one of those home blows dealt to hypocrisy, which his followers loved to renew. Jesus of Nazareth, with all his humility, enduring patience and resignation, where falsehearted pretenders to piety came in his way, as in the case of the Pharisees who were desirous of putting an erring female to death, visited their pretensions with the keenest satire, if indeed the stinging rebukes he administered, might not claim a higher character.

this people, and it is uttered by the Lord Jesus as the conclusion of the whole, and intimateth that, since they were professors in pretence only, and therefore such as his soul could not delight in, as such, that he would content himself with a remnant that his Father had bestowed upon him. As who should say, I am not like to be honoured in your salvation; but the Father hath bestowed upon me a people, and they shall come to me in truth, and in them will I be satisfied. The text, therefore, may be called "Christ's repose;" in the fulfilling whereof he resteth himself content, after much labour and many sermons spent, as it were, in vain. As he saith by the prophet, "I have laboured in vain, I have spent my strength for naught, and in vain;" Isaiah xlix. 4.

But as there he saith, "My judgment is with the Lord, and my work with my God;" so in the text he saith, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." By these words, therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Chorazin, and Bethsaida: "I thank thee, O Father," said he, "Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight;" Matt. xi. 25; Luke x. 21.

The text, in the general, standeth of TWO PARTS, and hath special respect to the Father and the Son; as also to their joint management of the salvation of the people: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." *The first part of the text*, as is evident, respecteth the Father and his gift; *the other part* the Son and his reception of that gift.

First, For the gift of the Father there is this to be considered, to wit, the gift itself; and that is the gift of certain persons to the Son. The Father giveth, and that gift shall come: "And him that cometh." The gift, then, is of persons; the Father giveth persons to Jesus Christ.

Second, Next you have the Son's reception of this gift, and that sheweth itself in these particulars: 1. In his hearty acknowledgment of it to be a gift: "The Father giveth me." 2. In his taking notice, after a solemn manner, of *all* and every part of the gift: "All that the Father giveth me." 3. In his resolution to bring them to himself: "All

that the Father giveth me shall come to me." 4. And in his determining that not anything shall make him dislike them in their coming: "And him that cometh to me I will in no wise cast out."

These things might be spoken to at large, as they are in this method presented to view: but I shall choose to speak to the words, FIRST BY WAY OF EXPLICATION. SECOND, BY WAY OF OBSERVATION.

First, the Text treated by Way of Explication.

The extent of the gift. "All that the Father giveth me." This word *all*, is often used in Scripture, and is to be taken more largely, or more strictly, even as the truth or argument, for the sake of which it is made use of, will bear. Wherefore, that we may the better understand the mind of Christ in the use of it here, we must consider, that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will "in no wise cast out." Thus, also, the words *all Israel*, are sometimes to be taken, although sometimes taken for the whole family of Jacob. "And so all Israel shall be saved;" Romans xi. 26. By all Israel here, he intendeth not all of Israel, in the largest sense; "for they are not all Israel which are of Israel;" "neither because they are of the seed of Abraham, *are they* all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed;" Romans ix. 6—8.

This word *ALL*, therefore, must be limited and enlarged, as the truth and argument, for the sake of which it is used, will bear; else we shall abuse Scripture, and readers, and ourselves, and all. "And I, if I be lifted up from the earth," said Christ "will draw *ALL men* unto me;" John xii. 32. Can any man imagine, that by *ALL*, in this place, he should mean all and every individual man in the world, and not rather that all that is consonant to the scope of the place? And if, by being "lifted up from the earth," he means, as he should seem, his being taken up into heaven; and if, by "drawing *ALL men* after him," he meant a drawing them unto that place of glory; then must he mean by *ALL men*, those, and only those, that shall in truth be eternally saved from the wrath to come. "For God hath concluded them all in unbelief, that he

might have mercy upon all;" Romans xi. 32. Here again you have all and all, two alls; but yet a greater disparity between the all made mention of in the first place, and that all made mention of the second. Those intended in this text are the Jews, even all of them, by the first all that you find in the words. The second all doth also intend the same people; but yet only so many of them as God will have mercy upon.* "He hath concluded them all in unbelief, that he might have mercy upon all." The all also in the text, is likewise to be limited and restrained to the saved, and to them only. But again:—

The word "giveth," or "hath given," must be restrained, after the same manner, to the same limited number. "All that the Father giveth me." Not all that are given, if you take the gift of the Father to the Son in the largest sense; for in that sense there are many given to him that shall never come unto him; yea, many are given unto him that he will "cast out." I shall, therefore, first show you the truth of this; and then in what sense the gift in the text must be taken.

First, ALL cannot be intended in its largest sense. That ALL that are given to Christ, if you take the gift of the Father to him in the largest sense, cannot be intended in the text, is evident—

1. Because, then, all the men, yea, all the things in the world, must be saved. "All things," saith he, "are delivered unto me of my Father;" Matt. xi. 27. This, I think, no rational man in the world will conclude. Therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

2. It must not be taken for ALL, that in any sense are given by the Father to him, because the Father hath given some, yea, many to him, to be dashed in pieces by him. "Ask of me," said the Father to him, "and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." But what must be done with them? must he save them all? No. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel;" Psalm ii. This method he useth not with them that he saveth by his grace, but with those that himself and saints shall rule over in justice and severity; Rev. ii. 26, 27. Yet, as you see, "they are given to him."

* The Saviour extends his bounty to all who seek him. Having prayed for his disciples, his petition to the Eternal Father proceeds, "Neither pray I for these alone, but for them also which shall believe on me through their word."—*John* xvii. 20.

Therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

In Psalm xviii. he saith plainly, that some are given to him that he might destroy them. "Thou hast given me the necks of mine enemies; that I might destroy them that hate me," verse 40. These, therefore, cannot be of the number of those that are said to be given in the text; for those, even ALL of them, shall come to him, "and he will in no wise cast them out."

3. Some are given to Christ, that he by them might bring about some of his high and deep designs in the world. Thus Judas was given to Christ, to wit, that by him, even as was determined before, he might bring about his death, and so the salvation of his elect by his blood. Yea, and Judas must so manage this business, as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the judgment of his Father, if he had not in that thing done that which was right, even in suffering of Judas so to bring about his Master's death, as that he might, by so doing, bring about his own eternal damnation also.

"Those," said he, "that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled;" John xvii. 12. Let us, then, grant that Judas was given to Christ, but not as others are given to him, not as those made mention of in the text; for then he should have failed to have been so received by Christ, and kept to eternal life. Indeed, he was given to Christ; but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own death, as was before determined, and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the instrument that betrayed him, that he might even fulfil the Scripture in his destruction, as well as in the salvation of the rest. "And none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

Second, Those intended as the gift. The gift, therefore, in the text, must not be taken in the largest sense, but even as the words will bear, to wit, for such a gift as he accepteth, and promiseth to be an effectual means of eternal salvation to. "All that the Father giveth me shall come to me;

and him that cometh to me I will in no wise cast out." Mark! they shall come that are in special given to me; and they shall by no means be rejected. For this is the substance of the text.

Those, therefore, intended as the gift in the text, are those that are given by covenant to the Son; those that in other places are called the elect," "the chosen," "the sheep," and "the children of the promise," &c.

These be they that the Father hath given to Christ to keep them; those that Christ hath promised eternal life unto; those to whom he hath given his word, and that he will have with him in his kingdom to behold his glory.^b

"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day;" John vi. 39. "And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand;" John x. 28. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy word; I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." "Keep through thine own name those whom thou hast given me, that they may be one, as we *are*." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world;" John xvii. 1, 6, 9, 10, 24.

All these sentences are of the same import with the text; and the *alls* and *manies*, those, they, &c., in these several sayings of Christ, are the same with all the given in the text. "All that the Father giveth."

So that, as I said before, the word *ALL*, as also other words, must not

"Oh! to be brought to Jesus' feet,
 Though sorrows fix me there,
 Is still a privilege; and sweet
 The energies of prayer,
 Though sighs and tears its language be,
 If Christ be nigh, and smile on me."—*Conder*.

be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an enlargement or a restriction, according to the true meaning and intent of the text. We must therefore diligently consult the meaning of the text, by comparing it with other the sayings of God; so shall we be better able to find out the mind of the Lord, in the word which he has given us to know it by.

The person giving, the Father. "All that the Father giveth." By this word "Father," Christ describeth the person giving; by which we may learn several useful things.

First, That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the salvation of his people. True, his acts, as to our salvation, are diverse from those of the Son; he was not capable of doing that, or those things for us, as did the Son; he died not, he spilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand, in our salvation too. As Christ saith, "The Father himself loveth you," and his love is manifest in choosing of us, in giving of us to his Son; yea, and in giving his Son also to be a ransom for us. Hence he is called, "The Father of mercies, and the God of all comfort." For here even the Father hath himself found out, and made way for his grace to come to us through the sides and the heart-blood of his well-beloved Son, Col. i. 12—14. The Father, therefore, is to be remembered and adored, as one having a chief hand in the salvation of sinners. We ought to give "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;" Col. i. 12. For "the Father sent the Son to be the Saviour of the world;" John iv. 14. As also we see in the text, the "Father giveth" the sinner to Christ to save him.ⁱ

Second, Christ Jesus the Lord, by this word "Father," would familiarize this giver to us. Naturally the name of God is dreadful to us, especially when he is discovered to us by those names that declare his justice, holiness, power, and glory; but now this word "Father" is a familiar word, it frighteneth not the sinner, but rather inclineth his heart to love, and be pleased with the remembrance of him. Hence Christ also, when he would have us pray with godly boldness, puts this word "Father" into our mouths; saying, "When ye pray, say, Our Father which art in heaven;" concluding thereby, that by the familiarity that by such a word is intimated,

ⁱ To the Father the Son constantly refers, as the source from which all mercy must proceed: as the giver of all good.

the children of God may take more boldness to pray for, and ask great things. I myself have often found, that when I can say but this word Father, it doth me more good than when I call him by any other Scripture name. It is worth your noting, that to call God by his relative title was rare among the saints in Old Testament times. Seldom do you find him called by this name; no, sometimes not in three or four books: but now in New Testament times, he is called by no name so often as this, both by the Lord Jesus himself, and by the apostles afterwards. Indeed, the Lord Jesus was he that first made this name common among the saints, and that taught them, both in their discourses, their prayers, and in their writings, so much to use it; it being more pleasing to, and discovering more plainly our interest in, God, than any other expression; for by this one name we are made to understand that all our mercies are the offspring of God, and that we also that are called are his children by adoption.

Import of the word GIVETH. "All that the Father giveth. This word "giveth" is out of Christ's ordinary dialect, and seemeth to intimate, at the first sound, as if the Father's gift to the Son was not an act that is past, but one that is present and continuing; when, indeed, this gift was bestowed upon Christ when the covenant, the eternal covenant, was made between them before all worlds. Wherefore, in those other places, when this gift is mentioned, it is still spoken of, as an act that is past; as, "All that he hath given me; to as many as thou hast given me; thou gavest them me; and those which thou hast given me." Therefore, of necessity, this must be the first and chief sense of the text; I mean of this word "giveth," otherwise the doctrine of election, and of the eternal covenant which was made between the Father and the Son, in which covenant this gift of the Father is most certainly comprised, will be shaken, or at leastwise questionable, by erroneous and wicked men: for they may say, That the Father gave not all those to Christ that shall be saved before the world was made; for that this act of giving is an act of continuation.

But again, this word "giveth" is not to be rejected, for it hath its proper use, and may signify to us—

1. That though the act of giving among men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time; yet with God it is not so. Things past, or things to come, are always present with God, and with his son Jesus Christ: He "callesh those things which be not," that is, to us, "as though they were;"

Romans iv. 17. And again, "Known unto God are all his works from the beginning of the world." All things to God are present, and so the gift of the Father to the Son, although to us, as is manifest by the word, it is an act that is past, Acts xv. 18.

2. Christ may express himself thus, to show, that the Father hath not only given him this portion in the lump, before the world was, but that those that he had so given, he will give him again ; that is, will bring them to him at the time of their conversion ; for the Father bringeth them to Christ, John vi. 44. As it is said, "She shall be brought unto the king in raiment of needle-work ;" that is, in the righteousness of Christ ; for it is God that imputeth that to those that are saved, Psalm xlv. 14 ; 1 Cor. i.

A man giveth his daughter to such a man, first in order to marriage, and this respects the time past, and he giveth her again at the day appointed in marriage. And in this last sense, perhaps, the text may have a meaning ; that is, that all that the Father hath, before the world was, given to Jesus Christ, he giveth them again to him in the day of their espousals.

Things that are given among men, are oftentimes best at first ; to wit, when they are new ; and the reason is, because all earthly things wax old ; but with Christ it is not so. This gift of the Father is not old and deformed, and unpleasant in his eyes ; and therefore to him it is always new. When the Lord spake of giving the land of Canaan to the Israelites, he saith not, that he had given, or would give it to them, but thus : "The Lord thy God giveth thee this good land ;" Deut. ix. 6. Not but that he had given it to them, while they were in the loins of their fathers, hundreds of years before. Yet he saith now he giveth it to them ; as if they were now also in the very act of taking possession, when as yet they were on the other side Jordan. What then should be the meaning ? Why, I take it to be this. That the land should be to them always as new ; as new as if they were taking possession thereof but now. And so is the gift of the Father, mentioned in the text, to the Son ; it is always new, as if it were always new.

"All that the Father giveth me." In these words you find mention made of two persons, the Father and the Son ; the Father giving, and the Son receiving or accepting of this gift. This, then, in the first place, clearly demonstrateth, that the Father and the Son, though they, with the

Holy Ghost, are one and the same eternal God ; yet, as to their personality, are distinct. The Father is one, the Son is one, the Holy Spirit is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense, in the same act of giving and receiving. He that giveth, giveth not to himself, but to another ; the Father giveth not to the Father, to wit, to himself, but to the Son : the Son receiveth not of the Son, to wit, of himself, but of the Father : so when the Father giveth commandment, he giveth it not to himself, but to another ; as Christ saith, " He gave me a commandment ;" John xii. 49. So again, " I am one that bear witness of myself, and the Father that sent me beareth witness of me ;" John viii. 18.

Further, here is something implied that is not expressed, to wit, that the Father hath not given all men to Christ : that is, in that sense as it is intended in this text, though in a larger, as was said before, he hath given him every one of them ; for then all should be saved : he hath, therefore, disposed of some another way. He gives some up to idolatry ; he gives some up to uncleanness, to vile affections, and to a reprobate mind. Now these he disposeth of in his anger, for their destruction, that they may reap the fruit of their doings, and be filled with the reward of their own ways, Acts vii. 42 ; Rom. i. 24, 26, 28. But neither hath he thus disposed of all men ; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith, " For I will pardon them whom I reserve ;" Jer. l. 20. Now these he hath given to Jesus Christ, by will, as a legacy and portion. Hence the Lord Jesus says, " This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day ;" John vi. 39.

The Father's intent in giving. The Father, therefore, in giving of them to him to save them, must needs declare unto us these following things :—

First, That he is able to answer this design of God, to wit, to save them to the uttermost sin, the uttermost temptation, &c., Heb. vii. 25. Hence he is said to lay " help upon *one that is mighty*," " mighty to save ;" Psalm lxxxix. 19 ; Isa. lxiii. 1. And hence it is again, that God did even of old promise to send his people " a Saviour, a great one ;" Isa. xix. 20. To save is a great work, and calls for almightiness in the undertaker : hence he is called the " Mighty God, the wonderful Counsellor," &c. Sin

is strong, Satan is also strong, death and the grave are strong, and so is the curse of the law ; therefore it follows, that this Jesus must needs be, by God the Father, accounted almighty, in that he hath given his elect to him to save them, and deliver them from these, and that in despite of all their force and power.¹

And he gave us testimony of this his might, when he was employed in that part of our deliverance that called for a declaration of it. He abolished death ; he destroyed him that had the power of death ; he was the destruction of the grave ; he hath finished sin, and made an end of it, as to its damning effects upon the persons that the Father hath given him ; he hath vanquished the curse of the law, nailed it to his cross, triumphed over them upon his cross, and made a show of these things openly ; 2 Tim. i. 10 ; Heb. ii. 14, 15 ; Hos. xiii. 14 ; Dan. ix. 24 ; Gal. iii. 13 ; Col. ii. 14, 15. Yea, and even now, as a sign of his triumph and conquest, he is alive from the dead, and hath the keys of hell and death in his own keeping, Rev. i. 18.

Second, The Father's giving of them to him to save them, declares unto us that he is and will be faithful in his office of Mediator, and that therefore they shall be secured from the fruit and wages of their sins, which is eternal damnation, by his faithful execution of it. And, indeed, it is said, even by the Holy Ghost himself, That he " was faithful to him that appointed him," that is, to this work of saving those that the Father hath given him for that purpose ; as " Moses *was faithful* in all his house." Yea, and more faithful too, for Moses was faithful in God's house but as a servant ; " but Christ as a Son over his own house ;" Heb. iii. And therefore this man is counted worthy of more glory than Moses, even upon this account, because more faithful than he, as well as because of the dignity of his person. Therefore in him, and in his truth and faithfulness, God resteth well pleased, and hath put all the government of this people upon his shoulders. Knowing that nothing shall be wanting in him, that may any way perfect this design. And of this he, to wit, the Son, hath already given a proof. For when the time was come, that his

¹ " When the solemn trump hath sounded,
Heaven and earth shall flee away,
All who hate him most confounded,
Hear the summons of that day :
Come to judgment !
Come to judgment, come away !" — *Oliver.*

blood was, by Divine justice, required for their redemption, washing, and cleansing, he as freely poured it out of his heart, as if it had been water out of a vessel ; not sticking to part with his own life, that the life which was laid up for his people in heaven might not fail to be bestowed upon them. And upon this account, as well as upon any other, it is that God calleth him "my righteous servant;" Isa. liii. 11. For his righteousness could never have been complete, if he had not been to the uttermost faithful to the work he undertook ; it is also, because he is faithful and true, that in righteousness he doth judge and make work for his people's deliverance. He will faithfully perform this trust reposed in him. The Father knows this, and hath therefore given his elect unto him.

Third, The Father's giving of them to him, to save them, declares that he is, and will be gentle, and patient towards them, under all their provocations and miscarriages. It is not to be imagined, the trials and provocations that the Son of God hath all along had with these people that have been given to him that saves them : indeed he is said to be "a tried stone;" for he has been tried, not only by the devil, guilt of sin, death, and the curse of the law, but also by his people's ignorance, unruliness, falls into sin, and declining to errors in life and doctrine. Were we but capable of seeing how this Lord Jesus has been tried even by his people, ever since there was one of them in the world, we should be amazed at his patience and gentle carriages to them. It is said, indeed, "The Lord is very pitiful, slow to anger, and of great mercy." And, indeed, if he had not been so, he could never have endured their manners as he has done from Adam hitherto. Therefore is his pity and bowels towards his church preferred above the pity and bowels of a mother towards her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee," saith the Lord ; Isa. xlix. 15.

God did once give Moses, as Christ's servant, an handful of his people, to carry them in his bosom, but no further than from Egypt to Canaan ; and this Moses, as is said of him by the Holy Ghost, was the meekest man that was then to be found in the earth ; yea, and he loved the people at a very great rate ; yet neither would his meekness nor love hold out in this work ; he failed and grew passionate, even to the provoking his God to anger under this work. "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant?" But what was the affliction? Why, the

Lord had said unto him, "Carry this people in thy bosom as a nursing father beareth the suckling child, unto the land which thou swarest unto their fathers." And how then? Not I, says Moses, "I am not able to bear all this people alone, because *it is* too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness;" Numb. xi. 11—15. God gave them to Moses, that he might carry them in his bosom, that he might show gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work; he could not exercise it, because he had not that sufficiency of patience towards them. But now it is said of the person speaking in the text, "That he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young;" Isa. xl. 11. Intimating, that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to save them.

Fourth, The Father giving of him to save them, declares that he hath a sufficiency of wisdom to wage with all those difficulties that would attend him in his bringing of his sons and daughters unto glory. He made him to us to be wisdom; yea, he is called wisdom itself, 1 Cor. i. 30. And God saith, moreover, That "he shall deal prudently;" Isa. lii. 13. And, indeed, he that shall take upon him to be the Saviour of the people, had need be wise, because their adversaries are subtle above any. Here they are to encounter with the serpent, who for his subtilty outwitted our father and mother, when their wisdom was at highest, Gen. iii. But if we talk of wisdom, our Jesus is wise, wiser than Solomon, wiser than all men, wiser than all angels; he is even the wisdom of God. "Christ is the wisdom of God;" 1 Cor. i. 24. And hence it is that he turneth sin, temptations, persecutions, falls, and all things, for good unto his people, Rom. viii. 28.

Now these things thus concluded on do show us also the great and wonderful love of the Father, in that he should choose out one every way so well prepared for the work of man's salvation.

Herein, indeed, perceive we the love of God. Hiram gathered, that God loved Israel because he had given them such a king as Solomon, 2 Chron. ii. 11. But how much more may we behold the love that God hath bestowed upon us, in that he hath given us to his Son, and also given his Son for us?

The Son's reception of the Gift. "All that the Father giveth me SHALL COME." In these last words there is closely inserted an answer unto the Father's end in giving of his elect to Jesus Christ. The Father's end was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither sin nor Satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to me. "They shall come to me; and him that cometh to me I will in no wise cast out."^k

Here, therefore, the Lord Jesus positively determineth to put forth such a sufficiency of all grace as shall effectually perform this promise. "They shall come;" that is, he will cause them to come, by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil spirit that was sent to persuade Ahab to go and fall at Ramoth-Gilead; Go: "Thou shalt persuade *him*, and prevail also: go forth, and do so;" 1 Kings xxii. 22. So will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very end; it shall persuade them, and shall prevail also; else, as I said, the Father's end would be frustrate; for the Father's will is, that "of all which he hath given him, he should lose nothing, but should raise it up at the last day," John vi. 39; in order next unto himself, Christ the first-fruits, afterwards those that are his at his coming, 1 Cor. xv. But this cannot be done if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. "All that the Father hath given me shall come unto me," &c.

But to speak more distinctly to the words, THEY "SHALL COME," two things I would show you from these words—FIRST, "What it is to come to Christ." SECOND, "What force there is in this promise, to make them come to him."

What is to come to Christ. FIRST I would show you WHAT IS TO COME TO CHRIST. This word *come* must be understood spiritually, not carnally; for many came to him carnally, or bodily, that had no saving advantage

^k They must come to him in prayer; "Let none plead, they cannot pray; for if you are ready to perish with hunger, you could beg and pray for food; and if you see yourselves undone by reason of sin, can you not beg and pray for mercy and grace? Art thou a christian? Never, for shame, say thou canst not pray, for that is as absurd as for a soldier to say, he knows not how to handle a sword or a carpenter an axe."—*Matthew Henry*.

by him. Multitudes did thus come unto him in the days of his flesh ; yea, innumerable companies. There is also at this day a formal customary coming to his ordinances and ways of worship, which availeth not anything ; but with them I shall not now meddle, for they are not intended in the text. The coming, then, intended in the text is to be understood of the coming of the mind to him, even the moving of the heart towards him. I say the moving of the heart towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

This description of coming to Christ divideth itself into two heads : *First*, That coming to Christ is a moving of the mind towards him. *Second*, That it is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

First. To speak to the first, "that it is a moving of the mind towards him." This is evident ; because coming hither or thither, if it be voluntary, is by an act of the mind or will ; so coming to Christ is through the inclining of the will. "Thy people *shall* be willing ;" Psalm cx. 3. This willingness of heart is it which sets the mind a-moving after or towards him. The church expresseth this moving of her mind towards Christ by the moving of her bowels. "My beloved put in his hand by the hole of the door, and my bowels were moved for him ;" Cant. v. 4. "My bowels ;" the passions of my mind and affections ; which passions of the affections are expressed by the yearning and sounding of the bowels, the yearning or passionate working of them, the sounding of them, or their making a noise for him, Gen. xliii. 30 ; 1 Kings iii. 26 ; Isaiah xvi. 11.

This, then, is the coming to Christ, even a moving towards him with the mind. "And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live ;" Ezek. xlvii. 9.

The water in this text is the grace of God in the doctrine of it. The living things are the children of men, to whom the grace of God, by the gospel, is preached. Now, saith he, every living thing which moveth, whithersoever the water shall come, shall live. And see how this word moveth is expounded by Christ himself, in the book of the Revelations : "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will," that is, willing, "let him take the water of life freely ;" Rev. xxii. 17.

So that to move in thy mind and will after Christ, is to be coming to

him. There are many poor souls that are coming to Christ, that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful thing; and, indeed, so it is. But I mean, they overlook the inclination of their will, the moving of their mind, and the sounding of their bowels after him; and count these none of this strange and wonderful thing; when, indeed, it is a work of greatest wonder in this world, to see a man who was sometimes dead in sin possessed of the devil, an enemy to Christ and to all things spiritually good; I say, to see this man moving with his mind after the Lord Jesus Christ, is one of the highest wonders in the world.

Second, It is a moving of the mind towards him, "from a sound sense of the absolute want that a man hath of him for his justification and salvation." Indeed, without this sense of a lost condition without him, there will be no moving of the mind towards him. A moving of their mouth there may be; "With their mouth they show much love;" Ezek. xxxiii. 31. Such a people as this will come as the true people cometh; that is, in show and outward appearance. And they will sit before God's ministers, as his people sit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds. "For with their mouth they show much love, *but* their heart," or mind, "goeth after their covetousness." Now, all this is because they want an effectual sense of the misery of their state by nature; for not till they have that will they, in their mind, move after him.¹ Therefore, thus it is said concerning the true comers, "At that day, the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem;" Isaiah xxvii. 13. They are then, as you see, the outcasts, and those that are ready to perish, that, indeed, have their minds effectually moved to come to Jesus Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailer come, and that, indeed, makes all others come, that come effectually; Acts ii. 8, 18.

Of the true coming to Christ, the four lepers were a famous semblance,

¹ We are like children who have lost our way, "Grant that in due time we may be taken to our loving parent. Surrounded by thousands of precipices, from any one of which we may be lost, O deign to be our guide that we may avoid the danger; lead us lest we lose our way in a crowded world."—*Family Devotions*, vol. ii. p. 251.

of whom you read, 2 Kings vii. 3, &c. The famine in those days was sore in the land, there was no bread for the people ; and as for that sustenance that was, which was asses' flesh and doves' dung, that was only in Samaria, and of these the lepers had no share, for they were thrust without the city. Well, now they sat in the gate of the city, and hunger was, as I may say, making his last meal of them ; and being, therefore, half dead already, what do they think of doing ? Why, first they display the dismal colours of death before each other's faces, and then resolve what to do, saying, " If we say we will enter into the city, then the famine is in the city, and we shall die there : if we sit still here, we die also. Now, therefore, come, let us fall unto the host of the Syrians : if they save us alive, we shall live ; if they kill us, we shall but die." Here, now, was necessity at work, and this necessity drove them to go thither for life, whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ. Death is before them, they see it and feel it ; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ ; and therefore they come, even of necessity, being forced thereto by that sense they have of their being utterly and everlastingly undone, if they find not safety in him. These are they that will come. Indeed, these are they that are invited to come. " Come unto me, all ye that labour and are heavy laden, and I will give you rest ;" Matt. xi. 28.

Take two or three things to make this more plain ; to wit, That coming to Christ floweth from a sound sense of the absolute need that a man hath of him, as afore.

1. " They shall come with weeping, and with supplications will I lead them ; I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble ;" Jer. xxxi. 9. Mind it ; they come with weeping and supplication ; they come with prayers and tears.^m Now prayers and tears are the effects of a right sense of the need of mercy. Thus a senseless sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. " In those days, and in that time the children of Israel shall come ; they and the children of Judah together, going and weeping : they shall go and seek the Lord

^m Humility is the first step pressed on the consideration of the Christian. He is nothing of himself. With the Psalmist he must cry, " Hold up my goings in thy paths, that my footsteps slip not."—*Psalm xvii.* 5.

their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come and let us join ourselves to the Lord in a perpetual covenant *that shall not be forgotten*;" Jer. i. 4, 5.

2. This coming to Christ, it is called a running to him, as *flying* to him; a flying to him from wrath to come. By all which terms is set forth the sense of the man that comes; to wit, That he is affected with the sense of his sin, and the death due thereto; that he is sensible that the avenger of blood pursues him, and that, therefore, he is thus off, if he makes not speed to the Son of God for life, Matt. iii. 7; Psalm cxliii. 9. Flying is the last work of a man in danger; all that are in danger do not fly; no, not all that see themselves in danger; flying is the last work of a man in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation, unless he flies to Christ for life; then he flies, and not till then.

3. That the true coming is from a sense of an absolute need of Jesus Christ to save, &c., is evident by the outcry that is made by them to come, even as they are coming to him, "Lord, save me, or I perish;" "Men *and* brethren, what shall we do?" "Sirs, what must I do to be saved?" and the like, Matt. xiv. 30; Acts ii. 37; xvi. 30. This language doth sufficiently discover that the truly-coming souls are souls sensible of their need of salvation by Jesus Christ; and, moreover, that there is nothing else that can help them but Christ.

4. It is yet further evident by these few things that follow: It is said that such are "pricked in their heart," that is, with the sentence of death by the law; and the least prick in the heart kills a man, Acts ii. 37. Such are said, as I said before, to weep, to tremble, and to be astonished in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ, Acts ix. 16.

5. Coming to Christ is attended with an honest and sincere forsaking of all for him. "If any *man* come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple;" Luke xiv. 26, 27.

By these and the like expressions elsewhere, Christ describeth the true comer, or the man that indeed is coming to him; he is one that casteth

all behind his back ; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the world ; and they are much like to the man you read of in Matt. xxi. 30, that said to his father's bidding, "I go, Sir, and went not." I say, there are a great many such comers to Jesus Christ ; they say, when Christ calls by his gospel, I come, Sir ; but still they abide by their pleasures and carnal delights. They come not at all, only they give him a courtly compliment ; but he takes notice of it, and will not let it pass for any more than a lie. He said, "I go, Sir, and went not ;" he dissembled and lied. Take heed of this, you that flatter yourselves with your own deceivings. Words will not do with Jesus Christ.^a Coming *is* coming, and nothing else will go for coming with him.

Objections that usually lie in the way of coming to Christ.

Before I speak to the other head, I shall answer some objections that usually lie in the way of those that in truth are coming to Jesus Christ.

Objection 1. Though I cannot deny but my mind runs after Christ, and that too as being moved thereto from a sight and consideration of my lost condition, for I see without him I perish ; yet I fear my ends are not right in coming to him. *Quest.* Why, what is thine end in coming to Christ ? *Answ.* My end is, that I might have life, and be saved by Jesus Christ.

This is the objection ; well, let me tell thee, that to come to Christ for life, and to be saved, although at present thou hast no other end, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth life as the only argument to prevail with sinners to come to him, and so also blameth them because they come not to him for life. "And ye will not come to me, that ye might have life ;" John v. 40. Besides, there are many other scriptures whereby he allureth sinners to come to him, in which he propoundeth nothing to them but their safety. As, "Whosoever believeth in him should not perish ;" he that believeth is "passed from death unto life." "He that believeth shall be saved."

^a Something better than words must be offered to him who sees all hearts. Many eloquent professors would do well to remember this.

"He that believeth on him is not condemned." And believing and coming are all one. So that you see, to come to Christ for life, is a lawful coming and good. In that he believeth, that he alone hath made atonement for sin, Romans ii.

And let me add over and above, that for a man to come to Christ for life, though he comes to him for nothing else but life, it is to give much honour to him.

1. He honoureth the word of Christ, and consenteth to the truth of it ; and that in these two general heads. (1.) He consenteth to the truth of all those sayings that testify that sin is most abominable in itself, dishonourable to God, and damnable to the soul of man ; for thus saith the man that cometh to Jesus Christ, Jer. xlv. 4 ; Romans ii. 23 ; vi. 23 ; 2 Thes. ii. 12. (2.) In that he believeth, as the word hath said, that there is in the world's best things, righteousness and all, nothing but death and damnation ; for so also says the man that comes to Jesus Christ for life, Romans vii. 24, 25 ; viii. 2, 3 ; 2 Cor. iii. 6—8.

2. He honoureth Christ's person, in that he believeth that there is life in him, and that he is able to save him from death, hell, the devil, and damnation ; for unless a man believes this, he will not come to Christ for life, Heb. vii. 24, 25.

3. He honoureth him, in that he believeth that he is authorised of the Father to give life to those that come to him for it, John v. 11, 12 ; xvii. 1—3.

4. He honoureth the priesthood of Jesus Christ. (1.) In that he believeth that Christ hath more power to save from sin by the sacrifice that he hath offered for it, than hath all law, devils, death, or sin to condemn. He that believes not this, will not come to Jesus Christ for life, Acts xiii. 38 ; Heb. ii. 14, 15 ; Rev. i. 17, 18. (2.) In that he believeth that Christ, according to his office, will be most faithful and merciful in the discharge of his office. This must be included in the faith of him that comes for life to Jesus Christ, 1 John ii. 1—3 ; Heb. ii. 17, 18.

5. Further, He that cometh to Jesus Christ for life, taketh part with him against sin, and against the ragged and imperfect righteousness of the world ; yea, and against false Christs, and damnable errors, that set themselves against the worthiness of his merits and sufficiency. This is evident, for that such a soul singleth Christ out from them all, as the only one that can save.

6. Therefore as Noah, at God's command, thou preparest this ark, for the saving of thyself, by which also thou condemnest the world, and art become heir of the righteousness which is by faith, Heb. xi. 7. Wherefore, coming sinner, be content ; he that cometh to Jesus Christ, believeth too that he is willing to show mercy to, and have compassion upon him, though unworthy, that comes to him for life. And therefore thy soul lieth not only under a special invitation to come, but under a promise too of being accepted and forgiven, Matt. xi. 28.

All these particular parts and qualities of faith are in that soul that comes to Jesus Christ for life, as is evident to any indifferent judgment. For, will he that believeth not the testimony of Christ concerning the baseness of sin, and the insufficiency of the righteousness of the world, come to Christ for life? No. He that believeth not this testimony of the word, comes not. He that believeth that there is life anywhere else, comes not. He that questions whether the Father hath given Christ power to forgive, comes not. He that thinketh that there is more in sin, in the law, in death, and the devil, to destroy, than there is in Christ to save, comes not. He also that questions his faithful management of his priesthood for the salvation of sinners, comes not.

Thou, then, that art indeed the coming sinner, believest all this. True, perhaps thou dost not believe with that full assurance, nor hast thou leisure to take notice of thy faith as to these distinct acts of it ; but yet all this faith is in him coming to Christ for life. And the faith that thus worketh, is the faith of the best and purest kind ; because this man comes alone as a sinner, and as seeing that life is, and is to be had only in Jesus Christ.*

Before I conclude my answer to this objection, take into thy consideration these two things.

1st. Consider that the cities of refuge were erected for those that were dead in law, and that yet would live by grace ; even for those that were to fly thither for life from the avenger of blood that pursueth after them. And it is worth your noting, that those that were upon their flight thither, are in a peculiar manner called the people of God : " Cast ye up, cast ye

* " May we in faith receive thy word,
In faith present our prayers ;
And in the presence of our Lord,
Unbosom all our cares."—*Newton*.

up," saith God ; " prepare the way ; take up the stumblingblock out of the way of my people ;" Isaiah lvii. 14. This is meant of preparing the way to the city of refuge, that the slayers might escape thither ; which flying slayers are here, by way of speciality, called the people of God ; even those of them that escaped thither for life.

2dly. Consider that of Ahab, when Benhadad sent to him for life, saying, " Thus saith thy servant Benhadad, I pray thee let me live." Though Benhadad had sought the crown, kingdom, yea, and also the life of Ahab, yet how effectually doth Benhadad prevail with him ! Is Benhadad yet alive ? saith Ahab ; He is my brother ; yea, go ye, bring him to me. So he made him ride in his chariot, 1 Kings xx.

Coming sinner, what thinkest thou ? If Jesus Christ had as little goodness in him as Ahab, he might grant an humble Benhadad life ; thou neither beggest of him his crown and dignity ; life, eternal life, will serve thy turn. How much more then shalt thou have it, since thou hast to deal with him who is goodness and mercy itself ! yea, since thou art also called upon, yea, greatly encouraged by a promise of life, to come unto him for life ! Read also these Scriptures, Num. xxxv. 11, 14, 15 ; Jos. xx. 1—6 ; Heb. vi. 16—21.

Object. 2. When I say I only seek myself, I mean I do not find that I do design God's glory in mine own salvation by Christ, and that makes me fear I do not come aright.

Ans. Where doth Christ Jesus require such a qualification of those that are coming to him for life ? Come thou for life, and trouble not thy head with such objections against thyself, and let God and Christ alone to glorify themselves in the salvation of such a worm as thou art. The Father saith to the Son, " Thou art my servant, O Israel, in whom I will be glorified." God propoundeth life to sinners, as the argument to prevail with them to come to him for life ; and Christ says plainly, " I am come that they might have life ;" John x. 10. He hath no need of thy designs, though thou hast need of his. Eternal life, pardon of sin, and deliverance from wrath to come, Christ propounds to thee, and these be the things that thou hast need of : besides, God will be gracious and merciful to worthless, undeserving wretches ; come then as such an one, and lay no stumblingblocks in the way to him, but come to him for life, and live ; John v. 34 ; x. 10 ; iii. 36 ; Matt. i. 21 ; Prov. viii. 35, 36 ; 1 Thess. i. 10 ; John xi. 25, 26.

When the jailer said, "Sirs, What I must do to be saved?" Paul did not so much as once ask him, What is your end in this question? do you design the glory of God, in the salvation of your soul? He had more wit; he knew that such questions as these would have been but fools' babbles about, instead of a sufficient salve to so weighty a question as this. Wherefore, since this poor wretch lacked salvation by Jesus Christ, I mean to be saved from hell and death, which he knew, now, was due to him for the sins that he had committed, Paul bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved;" Acts xvi. 30—32. I know that afterwards thou wilt desire to glorify Christ by walking in the way of his precepts; but at present thou wantest life; the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; well, come now, and obtain life from these; and when thou hast obtained some comfortable persuasion that thou art made partaker of life by Christ, then, and not till then, thou wilt say, "Bless the Lord, O my soul, and all that is within me *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Psalm ciii. 1—4.^p

Object. 3. But I cannot believe that I come to Christ aright, because sometimes I am apt to question his very being and office to save.

Thus to do is horrible; but mayest thou not judge amiss in this matter?

How can I judge amiss, when I judge as I feel? Poor soul! Thou mayest judge amiss for all that. Why, saith the sinner, I think that these questionings come from my heart.

Let me answer. That which comes from thy heart, comes from thy will and affections, from thy understanding, judgment, and conscience, for these must acquiesce in thy questioning, if thy questioning be with thy heart. And how sayest thou, for to name no more, dost thou with thy affection and conscience thus question? *Ans.* No, my conscience

^p "God is my all-sufficient good,
My portion and my choice;
In him my vast desires are filled,
And all my powers rejoice."—*Watts*.

trembles when such thoughts come into my mind ; and my affections are otherwise inclined.

Then I conclude, that these things are either suddenly injected by the devil, or else are the fruits of that body of sin and death that yet dwells within thee, or perhaps from both together.

If they come wholly from the devil, as they seem because thy conscience and affections are against them, or if they come from that body of death that is in thee, and be not thou curious in inquiring from whether of them they come, the safest way is to lay enough at thy own door ; nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.

And before I leave thee, let me a little query with thee about this matter.

1. Dost thou like these wicked blasphemies ? *Answ.* No, no, their presence and working kills me.

2. Dost thou mourn for them, pray against them, and hate thyself because of them ? *Answ.* Yes, yes ; but that which afflicts me is, I do not prevail against them.

3. Dost thou sincerely choose, mightest thou have thy choice, that thy heart might be affected and taken with the things that are best, most heavenly, and holy ? *Answ.* With all my heart, and death the next hour, if it were God's will, rather than thus to sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thyself because of them, with thy sincere choosing of those thoughts for thy delectation that are heavenly and holy, clearly declares, that these things are not countenanced either with thy will, affections, understanding, judgment, or conscience ; and so, that thy heart is not in them, but that rather they come immediately from the devil, or arise from the body of death that is in thy flesh, of which thou oughtest thus to say, " Now, then, it is no more I that do it, but sin that dwelleth in me ;" Romans vii. 17.

I will give thee a pertinent instance. In Deut. xxii., thou mayest read of a betrothed damsel, one betrothed to her beloved, one that had given him her heart and mouth, as thou hast given thyself to Christ ; yet was she met with as she walked in the field, by one that forced her, because he was stronger than she. Well, what judgment now doth God, the righteous judge, pass upon the damsel for this ? " The man only that

lay with her," saith God, "shall die. But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death. For, as when a man riseth against his neighbour, and slayeth him, even so *is* this matter; for he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her;" Deut. xxii. 25—27.

Thou art this damsel. The man that forced thee with these blasphemous thoughts, is the devil; and he lighteth upon thee in a fit place, even in the field, as thou art wandering after Jesus Christ; but thou criest out, and by thy cry did show, that thou abhorrest such wicked lewdness. Well, the Judge of all the earth will do right; he will not lay the sin at thy door, but at his that offered the violence. And for thy comfort take this into consideration, that he came to heal them "that were oppressed of the devil;" Acts x. 38.

Object. 4. But, saith another, I am so heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.

Ans. You know that I told you at first, that coming to Christ is a moving of the heart and affections towards him.

But, saith the soul, my dulness and indifferency in all holy duties, demonstrate my heartlessness in coming; and to come, and not with the heart, signifies nothing at all.

1. The moving of the heart after Christ is not to be discerned, at all times, by thy sensible affectionate performance of duties, but rather by those secret groanings and complaints which thy soul makes to God against that sloth that attends thee in duties.^a

2. But grant it to be even as thou sayest it is, that thou comest so slowly, &c., yet, since Christ bids them come that come not at all, surely they may be accepted that come, though attended with those infirmities which thou at present groanest under. He saith, "And him that cometh;" he saith not, If they come sensible; so fast; but, "And him

^a Worldly cares frequently cause neglect of religious exercises in cases where their importance is not denied. Those who thus slumber on the road ought not to overlook the admonition given in the text. Want of resolution to throw off the fatal indolence, will expose the heedless to awake one day to awful alarm, when conscience upbraids him—

"And calls her furies forth to shake
The sounding scourge and hissing snake;
While her poor victim's hissing throes
Bear witness to his mental woes,
And show what lessons may be read
Beside a sinner's restless bed."—*Sir Walter Scott.*

troublesome to thee, are not, nor can be obstruction to thy salvation ; it is Christ's work and glory to save thee from thy chains, to enlarge thy steps, and set thee at liberty. The blind man, though called, surely could not come apace to Jesus Christ, but Christ could stand still, and stay for him, Mark x. 49. True, " He rideth upon the wings of the wind ;" but yet he is long-suffering, and his long-suffering is salvation to him that cometh to him, 2 Peter iii. 9.

8. Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how hobblingly they came to him, by reason of their infirmities ; and also how friendly, and kindly, and graciously he received them, and gave them the desire of their hearts, thou wouldst not, as thou dost, make such objections against thyself, in thy coming to Jesus Christ.

Object. 5. But, says another, I fear I come too late ; I doubt I have staid too long ; I am afraid the door is shut.

Ans. Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two instances.

1. By the man that came to him at the eleventh hour. This man was idle all the day long. He had a whole gospel day to come in, and he played it all away save only the last hour thereof. But at last, at the eleventh hour, he came, and goes into the vineyard to work with the rest of the labourers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard ? Why, when pay-day came, he had even as much as the rest ; yea, had his money first. True, the others murmured at him ; but what did the Lord Jesus answer them ? " Is thine eye evil, because I am good ? I will give unto this last, even as unto thee ;" Matt. xx. 14, 15.

2. The other instance is, the thief upon the cross. He came late also, even as at an hour before his death ; yea, he stayed from Jesus Christ as long as he had liberty to be a thief, and longer too ; for could he have deluded the judge, and by lying words have escaped his just condemnation, for ought I know, he had not come as yet to his Saviour ; but being convicted, and condemned to die, yea, fastened to the cross, that he might die like a rogue, as he was in his life ; behold the Lord Jesus, when this wicked one, even now, desireth mercy at his hands, tells him, and that without the least reflection upon him, for his former misspent life, " To-day shalt thou be with me in paradise ;" Luke xxiii. 43. Let no

man turn this grace of God into wantonness. My design is now to encourage the coming soul.

Object. But is not the door of mercy shut against some before they die?

Ans. Yea; and God forbids that prayers should be made to him for them, Jer. vi. 16; Jude 22.

Quest. Then, why may not I doubt that I may be one of these?

Ans. By no means, if thou art coming to Jesus Christ; because when God shuts the door upon men, he gives them no heart to come to Jesus Christ. "None come but those to whom it is given of the Father." But thou comest, therefore it is given to thee of the Father.

Be sure, therefore, if the Father hath given thee an heart to come to Jesus Christ, the gate of mercy yet stands open to thee. For it stands not with the wisdom of God to give strength to come to the birth, and yet to shut up the womb, Isa. lxvi. 9; to give grace to come to Jesus Christ, and yet shut up the door of his mercy upon thee. "Incline your ear," saith he, "and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David;" Isa. lv. 3.

Object. But it is said, that some knocked when the door was shut.

Ans. Yes; but the texts in which these knockers are mentioned, are to be referred unto the day of judgment, and not to the coming of the sinner to Christ in this life. See the texts, Matt. xxv. 11; Luke xiii. 24, 25. These, therefore, concern thee nothing at all, that art coming to Jesus Christ, thou art coming *now*! "Now *is* the accepted time; behold, now *is* the day of salvation;" 2 Cor. vi. 2. Now God is upon the mercy-seat; now Christ Jesus sits by, continually pleading the victory of his blood for sinners; and now, even as long as this world lasts, this word of the text shall still be free, and fully fulfilled; "And him that cometh to me I will in no wise cast out."

Sinner, the greater sinner thou art, the greater need of mercy thou hast, and the more will Christ be glorified thereby. Come then, come and try; come, taste and see how good the Lord is to an undeserving sinner!

Object. 6. But, says another, I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently that Christ will not receive me.

Ans. Falls are dangerous, for they dishonour Christ, wound the conscience, and cause the enemies of God to speak reproachfully. But it is

no good argument, I am fallen, therefore I was not coming aright to Jesus Christ. If David, and Solomon, and Peter, had thus objected against themselves, they had added to their griefs; and yet, at least they had as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a temptation that may cause him to fall; Psalm xxxvii. 23, 24. Did not Aaron fall; yea, and Moses himself? What shall we say of Hezekiah and Jehoshaphat? There are, therefore, falls and falls; falls pardonable and falls unpardonable. Falls unpardonable are falls against light, from the faith, to the despising of, and trampling upon Jesus Christ and his blessed undertakings, Heb. vi. 2—5; x. 28, 29. Now, as for such, there remains no more sacrifice for sin. Indeed, they have no heart, no mind, no desire to come to Jesus Christ for life, therefore they must perish.* Nay, says the Holy Ghost, "It is impossible that they should be renewed again unto repentance." Therefore these God had no compassion for, neither ought we; but for other falls though they be dreadful, and God will chastise his people for them, they do not prove thee a graceless man, one not coming to Jesus Christ for life.

It is said of the child in the gospel, that while "he was yet a-coming, the devil threw him down, and tare him," Luke ix. 42. Dejected sinner, it is no wonder that thou hast caught a fall in coming to Jesus Christ. Is it not rather to be wondered at, that thou hast not caught before this a thousand times a thousand falls? considering, 1. What fools we are by nature. 2. What weaknesses are in us. 3. What mighty powers the fallen angels, our implacable enemies, are. 4. Considering also how often the coming man is benighted in his journey; and also what stumbling-blocks do lie in his way. 5. Also his familiars, that were so before, now watch for his halting, and seek by what means they may to cause him to fall by the hand of their strong ones.

* Had Jesus Christ delivered no other declaration than the following, "The hour is coming in the which all that are in the grave shall hear his voice and come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation;" he had pronounced a message of inestimable importance, and well worthy of that splendid apparatus of prophecy and miracles with which his mission was introduced and attested; a message in which the wisest of mankind would rejoice to find an answer to their doubts, and rest to their inquiries. It is idle to say that a future state had been discovered, as the Copernican system was; it was one guess among many. He alone discovers who *proves*; and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God,"—*Paley*.

What then? Must we, because of these temptations, incline to fall? No. Must we not fear falls? Yes. "Let him that thinketh he standeth take heed lest he fall," 1 Cor. x. 12. Yet let him not utterly be cast down; "The Lord upholdeth all that fall, and raiseth up those that are bowed down." Make not light of falls! Yet, hast thou fallen? "Ye have," said Samuel, "done all this wickedness; yet turn not aside from following the Lord," but serve him with a perfect heart, and turn not aside, "for the Lord will not forsake his people," and he counteth the coming sinner one of them, "because it hath pleased the Lord to make you his people;" 1 Sam. xii. 20—22.

What force there is in the promise to make them come to Christ. Second, "Shall come to me." Now we come to show WHAT FORCE THERE IS IN THIS PROMISE TO MAKE THEM COME TO HIM. "All that the Father giveth me shall come to me." I will speak to this promise, *First*, In general. *Second*, In particular.

First, In general. This word SHALL is confined to these ALL that are given to Christ. "All that the Father giveth me shall come to me." Hence I conclude,

1. That coming to Jesus Christ aright is an effect of their being, of God, given to Christ before. Mark, *They* shall come. Who? *Those* that are given. *They come*, then, because they were *given*, "Thine they were, and thou gavest them me." Now, this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come is, because they were given of the Father before to him. Thus, then, may the coming soul reason with himself as he comes. Am I coming, indeed, to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to him, and, therefore, hath now given me a heart to come.

2. This word, *shall come*, maketh thy coming not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a Divine purpose; they show us the heavenly determination of the Son. "The Father hath given them to me, and *they shall*; yea, *they shall* come to me." Christ is as full in his resolution to save those given

¹ Hence the fainting Pilgrim is cheered, as by the reassuring words addressed to Israel, "But thou, Israel, art my servant. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—*Isaiah* xli. 8, 10.

to him as is the Father in giving of them. Christ prizeth the gift of his Father; he will lose nothing of it; he is resolved to save it every whit by his blood, and to raise it up again at the last day; and thus he fulfils his Father's will and accomplisheth his own desires, John vi. 39.

3. These words, *shall come*, make thy coming to be also the effect of an absolute promise; coming sinner, thou art concluded in a promise; thy coming is the fruit of the faithfulness of an absolute promise. It was this promise, by the virtue of which thou at first receivedst strength to come; and this is the promise, by the virtue of which thou shalt be effectually brought to him. It was said to Abraham, "At this time will I come, and Sarah shall have a son." This son was Isaac. Mark! "Sarah shall have a son;" there is the promise. And Sarah had a son; there was the fulfilling of the promise; and, therefore, was Isaac called the child of the promise, Gen. xvii. 19; xviii. 10; Rom. ix. 9.

Sarah shall have a son. But how, if Sarah be past age? Why, still the promise continues to say, Sarah shall have a son. But how, if Sarah be barren? Why, still the promise says, Sarah shall have a son. But Abraham's body is now dead? Why, the promise is still the same, Sarah shall have a son. Thus, you see what virtue there is in an absolute promise; it carrieth enough in its own bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore, this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves, or by our own inducements, do we come to Jesus Christ: for so are the words of the text: "All that the Father giveth me shall come to me."

Therefore is every sincere comer to Jesus Christ called also a child of the promise. "Now we, brethren, as Isaac was, are the children of promise;" Gal. iv. 28; that is, we are the children that God hath promised to Jesus Christ, and given to him; yea, the children that Jesus Christ hath promised shall come to him. "All that the Father giveth me shall come."

4. This word, *shall come*, engageth Christ to communicate all manner of grace to those thus given him to make them effectually to come to him. "They shall come;" that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say, this word, *shall come*, being absolute, hath no dependence upon our own will, or power, or goodness; but it engageth

for us even God himself, Christ himself, the Spirit himself. When God had made that absolute promise to Abraham, that "Sarah should have a son," Abraham did not at all look at any qualification in himself, because the promise looked at none; but as God had, by the promise, absolutely promised him a son; so he considered now not his own body now dead, nor yet the barrenness of Sarah's womb. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform;" Rom. iv. 20, 21. He had promised, and had promised absolutely, Sarah shall have a son. Therefore, Abraham looks that he, to wit, God, must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gave glory to God. The Father, also, hath given to Christ a certain number of souls for him to save; and he himself hath said, "They shall come to him." Let the church of God then live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousandth part of a tittle thereof shall fail. "They SHALL come to me."

Second, In particular. And now, before I go any further, I will more particularly inquire into the nature of an absolute promise.

1. We call that an absolute promise that is made without any condition; or more fully thus: That is an absolute promise of God, or of Christ, which maketh over to this or that man any saving, spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is such an one. Let the best Master of Arts on earth show me, if he can, any condition in this text depending upon any qualification in us, which is not by the same promise concluded, shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, without if or and; that is, it requireth nothing of us, that itself might be accomplished. It saith not, They shall, if they will; but they shall: not, they shall, if they use the means; but they shall. You may say, that a will and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this promise. If they be at all included in the promise, they are included there as the fruit of the absolute promise, not as if it expected the qualification to arise from us. "Thy people shall be willing in the day of thy power;" Psalm cx. 3. That is another

absolute promise. But doth that promise suppose a willingness in us, as a condition of God's making us willing? They shall be willing if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The promise is absolute as to us; all that it engageth for its own accomplishment is, the mighty power of Christ and his faithfulness to accomplish.

3. The difference, therefore, betwixt the absolute and conditional promise is this:

(1.) They differ in their terms. The absolute promises say, I will, and you shall: the other, I will, if you will; or Do this, and thou shalt live, Jer. xxxi. 31—33; Ezek. xxxvi. 24—34; Heb. viii. 7—13; Jer. iv. 1; Ezek. xviii. 30—32; Matt. xix. 21.

(2.) They differ in their way of communicating of good things to men; the absolute ones communicate things freely, only of grace; the other, if there be that qualification in us, that the promise calls for, not else.

(3.) The absolute promises therefore engage God, the other engage us: I mean, God only, us only.

(4.) Absolute promises must be fulfilled; conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God; the other may not, because of the unfaithfulness of men.

(5.) Absolute promises have therefore a sufficiency in themselves to bring about their own fulfilling; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fulness of all desired things for us; and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional.

4. Wherefore, though there be a real, yea, an eternal difference, in these things, with others, betwixt the conditional and absolute promise; yet again, in other respects, there is a blessed harmony betwixt them; as may be seen in these particulars. The conditional promise calls for repentance, the absolute promise gives it, Acts v. 31. The conditional promise calls for faith, the absolute promise gives it, Zeph. iii. 12; Romans xv. 12. The conditional promise calls for a new heart, the absolute promise gives it, Ezek. xxxvi. 25, 26. The conditional promise calleth for holy obedience, the absolute promise giveth it, or causeth it, Ezek. xxxvi. 27.

5. And as they harmoniously agree in this, so again the conditional promise blesseth the man, who by the absolute promise is endued with its fruit. As, for instance, the absolute promise maketh men upright; and then the conditional follows, saying, "Blessed *are* the undefiled in the way, who walk in the law of the Lord;" Psalm cxix. 1. The absolute promise giveth to this man the fear of the Lord; and then the conditional followeth, saying, "Blessed *is* every one that feareth the Lord;" Psalm cxxviii. 1. The absolute promise giveth faith, and then this conditional follows, saying, "Blessed *is* she that believed;" Zeph. iii. 12; Luke i. 45. The absolute promise brings free forgiveness of sins; and then says the conditional, "Blessed *are* they whose iniquities are forgiven, and whose sins are covered;" Romans iv. 7. The absolute promise says, that God's elect shall hold out to the end; then the conditional follows with his blessings, "He that shall endure unto the end, the same shall be saved;" 1 Peter i. 4—6; Matt. xxiv. 13.

Thus do the promises gloriously serve one another and us, in this their harmonious agreement.

Now, the promise under consideration is an absolute promise. "All that the Father giveth me shall come to me.

This promise therefore is, as is said, a big-bellied promise, and hath in itself all those things to bestow upon us that the conditional calleth for at our hands. They shall come! Shall they come? Yes, they shall come. But how, if they want those things, those graces, power, and heart, without which they cannot come? Why *Shall-come* answereth all this, and all things else that may in this manner be objected. And here I will take the liberty to amplify things.

Objections to the absoluteness of this promise (the force of Shall-come) answered.

Object. 1. But they are dead, dead in trespasses and sins, how shall they then come?

" " Here let my faith unshaken dwell,
Immovable the promise stands;
Nor all the powers of earth and hell
Can e'er dissolve the sacred bands."—*Steele*.

Answ. Why, *Shall-come* can raise them from this death. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Thus, therefore, is this impediment by *Shall-come* removed out of the way. They shall heal, they shall live.

Object. 2. But they are Satan's captives; he takes them captive at his will, and he is stronger than they: how then can they come?

Answ. Why, *Shall-come* hath also provided an help for this. Satar. had bound that daughter of Abraham so, that she could by no means lift up herself; but yet *Shall-come* set her free, both in body and soul. Christ will have them turned from the power of Satan to God. But what! Must it be, if they turn themselves, or do something to merit of him to turn them? No, he will do it freely, of his own good will. Alas! Man, whose soul is possessed by the devil, is turned whithersoever that governor listeth, is taken captive by him, notwithstanding its natural powers, at his will; but what will he do? Will he hold him when *Shall-come* puts forth itself, will he then let him, for coming to Jesus Christ? No, that cannot be! His power is but the power of a fallen angel, but *Shall-come* is the Word of God. Therefore *Shall-come* must be fulfilled; "and the gates of hell shall not prevail against it."

There were seven devils in Mary Magdalene, too many for her to get from under the power of; but when the time was come that *Shall-come* was to be fulfilled upon her, they gave place, fly from her, and she comes indeed to Jesus Christ, according as it is written, "All that the Father giveth me shall come to me."

The man that was possessed with a legion, Mark v., was too much by them captivated for him by human force to come; yea, had he had, to boot, all the men under heaven to help him, had he that said, He shall come, withheld his mighty power: but when this promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this *Shall-come* that preserved him from death; when by these evil spirits he was hurled hither and thither; and it was by the virtue of *Shall-come* that at last he was set at liberty from them, and enabled indeed to come to Christ. "All that the Father giveth me shall come to me."

Object. 3. They shall, you say; but how if they will not; and, if so, then what can *Shall-come* do?

Answ. True, there are some men say, "We are lords; we will come no

more unto thee ;" Jer. ii. 31. But as God says in another case, if they are concerned in *Shall-come* to me, they "shall know whose words shall stand, mine or theirs;" Jer. xli. 28. Here, then, is the case; we must now see who will be the liar: he that saith, I will not; or he that saith, He shall come to me. You shall come, says God; I will not come, saith the sinner. Now, as sure as he is concerned in this *Shall-come*, God will make that man eat his own words; for I will not, is the unadvised conclusion of a crazy-headed sinner; but *Shall-come* was spoken by him that is of power to perform his word. "Son, go work to-day in my vineyard," said the Father. But he answered, and said, I will not come. What now? will he be able to stand to his refusal? will he pursue his desperate denial? No, "he afterwards repented and went." But how came he by that repentance? Why, it was wrapped up for him in the absolute promise; and therefore, notwithstanding he said, "I will not, he afterwards repented and went." By this parable Jesus Christ sets forth the obstinacy of the sinners of the world, as touching their coming to him; they will not come, though threatened: yea, though life be offered them upon condition of coming.

But now, when *Shall-come*, the absolute promise of God, comes to be fulfilled upon them, then they come;* because by that promise a cure is provided against the rebellion of their will. "Thy people *shall be* willing in the day of thy power;" Psalm cx. 3. Thy people, what people? Why, the people that thy Father hath given thee. The obstinacy and plague that is in the will of that people, shall be taken away; and they shall be made willing; *Shall-come* will make them willing to come to thee.

He that had seen Paul in the midst of his outrages against Christ, his gospel, and people, would hardly have thought that he would ever have been a follower of Jesus Christ, especially since he went not against his conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what *Shall-come* can do, when it comes to be fulfilled upon the soul of a rebellious sinner: he was a chosen vessel, given by the Father to the Son; and now the time being come that *Shall-come* was to take him in hand, behold, he is over-mastered,

* "Then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—*Mark* xiii. 26. 27.

astonished, and with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call, Acts ix.

And were not they far gone, that you read of, Acts ii., who had their hands and hearts in the murder of the Son of God; and to show their resolvedness never to repent of that horrid fact, said, "His blood *be* on us and on our children?" But must their obstinacy rule? Must they be bound to their own ruin, by the rebellion of their stubborn wills? No, not those of these the Father gave to Christ; wherefore, at the times appointed, *Shall-come* breaks in among them; the absolute promise takes them in hand; and then they come indeed, crying out to Peter, and the rest of the apostles, "Men *and* brethren, what shall we do?" No stubbornness of man's will can stand, when God hath absolutely said the contrary; *Shall-come* can make them come "as doves to their windows," that had afore resolved never to come to him.*

The Lord spake unto Manasseh, and to his people, by the prophets, but would he hear? No, he would not. But shall Manasseh come off thus? No, he *shall not*. Therefore, he being also one of those whom the Father had given to the Son, and so falling within the bounds and reach of *Shall-come*, at last *Shall-come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly, and made supplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him, 2 Chron. xxx. 10.

The thief upon the cross, at first, did rail with his fellow upon Jesus Christ; but he was one that the Father had given to him, and, therefore, *Shall-come* must handle him and his rebellious will. And behold, so soon as he is dealt withal, by virtue of that absolute promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God for mercy; "Lord," saith he, "Remember me when thou comest into thy kingdom;" Matt. xxvii. 44; Luke xxiii. 40—42.

Object. 4. They shall come, say you, but how if they be blind, and see

* Truth brings happiness: "If God lift up the light of his countenance upon us, as it fills us with a holy joy, it puts gladness into the heart more than they have whose corn and wine increase; so it fixes in us a holy rest. I will lay me down and sleep; God is my God, I am pleased, I am satisfied, I look no further, I desire no more. I dwell in safety or in confidence; while I walk in the light of the Lord, as I want no good, nor am sensible of any deficiency, so I fear no evil nor am apprehensive of any danger. The Lord God is to me both a sun and a shield; a sun to enlighten and comfort me, a shield to protect and defend me."—*Matthew*

Henry.

not the way? For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind. Now, if they be blind, how shall they come?

Ans. The question is not, Are they blind? But, Are they within the reach and power of *Shall-come*? If so, that Christ that said, they shall come, will find them eyes, or a guide, or both, to bring them to himself. "Must is for the king." If they shall come, they shall come. No impediment shall hinder.

The Thessalonians' darkness did not hinder them from being the children of light; "I am come," said Christ, "that they which see not might see." And if he saith, See ye "blind that have eyes," who shall hinder it? Eph. v. 8; John ix. 39; Isaiah xxix. 18; xliii. 8.

This promise, therefore, is, as I said, a big-bellied promise, having in the bowels of it, all things that shall occur to the complete fulfilling of itself. *They shall come.* But it is objected, that they are blind. Well, *Shall-come* is still the same, and continueth to say, "They shall come to me." Therefore he saith again, "I will bring the blind by a way *that* they know not, I will lead them in paths *that* they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them;" Isaiah xlii. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will—I will; and therefore "they shall come to me."

Object. 5. But how, if they have exceeded many in sin, and so made themselves far more abominable? They are the ring-leading sinners in the county, the town, or family.

Ans. What then? Shall that hinder the execution of *Shall-come*? It is not transgressions, nor sins, nor all their transgressions in all their sins, if they by the Father are given to Christ to save them, that shall hinder this promise, that it should not be fulfilled upon them. "In those days, and in that time," saith the Lord, "the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found;" Jer. l. 20. Not that they had none, for they abounded in transgression, 2 Chron. xxxiii. 9; Ezek. xvi. 48, but God would pardon, cover, hide, and put them away, by virtue of his absolute promise, by which they are given to Christ to save them. "And I will cleanse them from all their iniquity, whereby they have sinned against me; and

I will pardon all their iniquities, whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it;" Jer. xxxiii. 8, 9.

Object. 6. But how, if they have not faith and repentance? How shall they come then?

Ans. Why, he that saith, *They shall come*, shall he not make it good? If they shall come, they shall come; and he that hath said, they shall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance shall be given to them! for *Shall-come* must be fulfilled on them.

1. Faith shall be given them. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust;" Zeph. iii. 12; Romans xv. 12.

2. They shall have repentance. He is exalted to give repentance. "They shall come weeping, and seeking the Lord their God." And again, "With weeping and supplication will I lead them;" Acts v. 31; Jer. xxxi. 9.

I told you before, that an absolute promise hath all conditional ones in the belly of it, and also provision to answer all those qualifications, that they propound to him that seeketh for their benefit. And it must be so; for if *Shall-come* be an absolute promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by grace, and his absolute will, fulfil it. Besides, since coming and believing is all one, according to John vi. 35, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," then, when he saith they shall come, it is as much as to say, they shall believe, and consequently repent, to the saving of the soul.

So then the present want of faith and repentance cannot make this promise of God of none effect; because that this promise hath in it to give what others call for and expect. I will give them an heart, I will give them my Spirit, I will give them repentance, I will give them faith. Mark these words: "If any man be in Christ, he is a new creature." But how came he to be a "new creature," since none can create but God? Why, God indeed doth make them "new creatures." "Behold," saith

he, "I make all things new." And hence it follows, even after he had said they are "new creatures," "and all things are of God;" that is, all this new creation standeth in the several operations, and special workings of the Spirit of grace, who is God, 2 Cor. v. 17, 18.

Object. 7. But how shall they escape all those dangerous and damnable opinions, that, like rocks and quicksands, are in the way in which they are going?

Ans. Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, must needs escape them, and in conclusion come to him. There are a company of *Shall-comes* in the Bible that doth secure them; not but that they may be assaulted by them; yea, and also for the time entangled and detained by them from the Bishop of their souls, but these *Shall-comes* will break those chains and fetters, that those given to Christ are entangled in, and they *shall come*, because he hath said they shall come to him.

Indeed, errors are like that whore of whom you read in the Proverbs, that sitteth in her seat in the high places of the city, "to call passengers who go right on their ways;" Prov. ix. 13—16. But the persons, as I said, that by the Father are given to the Son to save them, are, at one time or other, secured by "shall come to me."

And therefore of such it is said, God will guide them with his eye, with his counsels, by his Spirit, and that in the way of peace; by the springs of water, and into all truth, Psalm xxxii. 8.; lxxiii. 24; John xvi. 13; Luke i. 79; Isa. xlix. 10. So then he that hath such a guide, and all that the Father giveth to Christ shall have it, he shall escape those dangers, he shall not err in the way; yea, though he be a fool, he shall not err therein, Isa. xxxv. 8, for of every such an one it is said, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left;" Isa. xxx. 21.

There were thieves and robbers before Christ's coming, as there are also now; but, said he, "The sheep did not hear them." And why did they not hear them, but because they were under the power of *Shall-come*, that absolute promise, that had that grace in itself to bestow upon them, as could make them able rightly to distinguish of voices, "My sheep hear my voice." But how came they to hear it? Why, to them it is given to

know and to hear, and that distinguishingly, John x. 8, 16; v. 25; Eph. v. 14.

Further, The very plain sentence of the text makes provision against all these things; for, saith it, "All that the Father giveth me shall come to me;" that is, shall not be stopped, or be allured to take up anywhere short of ME, nor shall they turn aside, to abide with any besides ME.

Import of the words TO ME.—"Shall come TO ME."—*To me.* By these words there is further insinuated, though not expressed, a double cause of their coming to him. *First.* There is in Christ a fulness of all-sufficiency of that, even of all that which is needful to make us happy. *Second.* Those that indeed come to him, do therefore come to him that they may receive it at his hand.

First. For the first of these, there is in Christ a fulness of all-sufficiency of all that, even of all that which is needful to make us happy. Hence it is said, "For it pleased *the Father* that in him should all fulness dwell;" Col. i. 19. And again, "Of his fulness have all we received, and grace for grace;" John i. 16. It is also said of him, that his riches are unsearchable—"the unsearchable riches of Christ;" Eph. iii. 8. Hear what he saith of himself, "Riches and honour *are* with me; *yea*, durable riches and righteousness. My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance. And I will fill their treasures;" Prov. viii. 18—21.

This in general. But, more particularly,

1. There is that light in Christ, that is sufficient to lead them out of, and from all that darkness, in the midst of which all others, but them that come to him, stumble, and fall and perish: "I am the light of the world," saith he, "he that followeth me shall not walk in darkness, but shall have the light of life;" John viii. 12. Man by nature is in darkness, and walketh in darkness, and knows not whither he goes, for darkness hath blinded his eyes; neither can anything but Jesus Christ lead men out of this darkness. Natural conscience cannot do it; the ten commandments, though in the heart of man, cannot do it. This prerogative belongs only to Jesus Christ.

2. There is that life in Christ, that is to be found nowhere else, John v. 40. Life, as a principle in the soul, by which it shall be acted and enabled to do that which through him is pleasing to God. "He that

believeth in," or cometh to, "me," saith he, as the Scripture hath said, "out of his belly shall flow rivers of living water;" John vii. 38. Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own, and other men's esteem. There is no true and eternal life but what is in the ME that speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood. "He that eateth me, even he shall live by me;" John vi. 57. And this is a life against that death that comes by the guilt of sin, and the curse of the law, under which all men are, and for ever must be, unless they eat the ME that speaks in the text. "Whoso findeth ME," saith he, "findeth life;" deliverance from that everlasting death and destruction that, without me, he shall be devoured by, Prov. viii. 35. Nothing is more desirable than life, to him that hath in himself the sentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that saith in the text, "All that the Father hath given me shall come to me;" 1 John v. 10.

3. The person speaking in the text, is he alone by whom poor sinners have admittance to, and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him so to come to the Father: "I am the way," says he, "and the truth, and the life; no man cometh to the Father but by me;" John xiv. 6. All other ways to God are dead and damnable; the destroying cherubim stand with flaming swords, turning every way to keep all others from his presence, Gen. iii. 24. I say, all others but them that come by him. "I am the door; by me," saith he, "if any man enter in, he shall be saved;" John x. 9.

The person speaking in the text is HE, and only HE, that can give stable and everlasting peace; therefore, saith he, "My peace I give unto you." My peace, which is a peace with God, peace of conscience,* and that of an

* How desirable is the possession of this peace—

"When all within is peace,
How nature seems to smile!
Delights that never cease
The live long day beguile.
From morn till dewy eve,
With open hand she showers
Fresh blessings, to deceive
And sooth the silent hours."—*Coroper*.

everlasting duration. My peace, peace that cannot be matched, "not as the world giveth, give I unto you;" for the world's peace is but carnal and transitory, but mine is Divine and eternal. Hence it is called the peace of God, and that passeth all understanding.

4. The person speaking in the text hath enough of all things truly spiritually good, to satisfy the desires of every longing soul. "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." And to him that is athirst, "I will give of the fountain of the water of life freely;" John vii. 37; Rev. xxi. 6.

5. With the person speaking in the text is power to perfect and defend, and deliver those that come to him for safe-guard. "All power," saith he, "is given unto me in heaven and earth;" Matt. xxviii. 18.

Thus might I multiply instances in this nature in abundance. But,

Second. They that in truth do come to him, do therefore come to him that they might receive it at his hand. They come for light, they come for life, they come for reconciliation with God: they also come for peace, they come that their soul may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the filling of their joy to the full, as they also find when they come to him. This is evident,

1. From the plain declaration of those that already are come to him. "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God;" Rom. v. 1, 2.

2. It is evident also, in that while they keep their eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy. "God forbid," saith Paul, "that I should glory, save in the cross of our Lord Jesus Christ." "Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" Phi. iii. 8, 9.

3. It is evident also, by their earnest desires that others might be made partakers of their blessedness. "Brethren," said Paul, "my heart's desire and prayer to God for Israel is, that they might be saved." That

is, that way that he expected to be saved himself. As he saith also to the Galatians, "Brethren," saith he, "I beseech you, be as I *am* ; for I *am* as ye *are* ;" that is, I am a sinner as you are. Now, I beseech you, seek for life, as I am seeking of it ; as who should say, For there is a sufficiency in the Lord Jesus both for me and you.

4. It is evident also, by the triumph that such men make over all their enemies, both bodily and ghostly : " Now thanks *be* unto God," said Paul, " which always causeth us to triumph in Christ." And, " who shall separate us from the love of Christ" our Lord ? and again, " O death, where *is* thy sting ? O grave, where *is* thy victory ? The sting of death *is* sin, and the strength of sin *is* the law ; but thanks *be* to God, which giveth us the victory through our Lord Jesus Christ ;" 2 Cor. ii. 14 ; Rom. viii. 35 ; 1 Cor. xv. 55, 56.

5. It is evident also, for that they are made by the glory of that which they have found in him, to suffer and endure what the devil and hell itself hath or could invent, as a means to separate them from him. Again, " Who shall separate us from the love of Christ ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? as it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord ;" Rom. viii. 35—39.

" Shall come to me." Oh ! the heart-attracting glory that is in Jesus Christ, when he is discovered, to draw those to him that are given to him of the Father ; therefore those that came of old, rendered this as the cause of their coming to him : " And we beheld his glory, as of the only begotten of the Father ;" John i. 14. And the reason why others come not, but perish in their sins, is for want of a sight of his glory : " If our gospel be hid, it is hid to them that are lost : in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them ;" 2 Cor. iv. 3, 4.

There is therefore heart-pulling glory in Jesus Christ, which, when discovered, draws the man to him ; wherefore by *shall come to me*, Christ

may mean, when his glory is discovered, then they must come, then they shall come to me. Therefore, as the true comers come with weeping and relenting, as being sensible of their own vileness, so again it is said, that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." That is, at the sight of the glory of that grace that shows itself to them now in the face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the heavenly tabernacles. Therefore it saith again, "With gladness and rejoicing shall they be brought; they shall enter into the King's palace;" Isa. xxxv. 10; li. 11: Psalm xlv. 15. There is therefore heart-attracting glory in the Lord Jesus Christ, which, when discovered, subjects the heart to the Word, and makes us come to him.⁷

It is said of Abraham, that when he dwelt in Mesopotamia, "the God of glory appeared unto him," saying, "Get thee out of thy country." And what then? Why, away he went from his house and friends, and all the world could not stay him. "Now," as the Psalmist says, "Who is this King of glory?" he answers, "The Lord, mighty in battle;" Psalm xxiv. 8. And who was that, but he that "spoiled principalities and powers," when he did hang upon the tree, triumphing over them thereon? And who was that but Jesus Christ, even the person speaking in the text? Therefore he said of Abraham, "He saw his day." Yea," saith he to the Jews, "your father Abraham rejoiced to see my day, and he saw *it*, and was glad;" Col. ii. 15; Jas. ii. 23; John viii. 56.

Indeed, the carnal man says, at least in his heart, "There is no form or comeliness in Christ; and when we shall see him, *there is* no beauty that we should desire him;" Isa. liii. 2; but he lies. This he speaks, as having never seen him. But they that stand in his house, and look upon him through the glass of his Word, by the help of his Holy Spirit, they will tell you other things. "But we all," say they, "with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;" 2 Cor. iii. 18. They see glory in his person,

⁷ "Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."—*Psalm cxvi.* 5—8.

glory in his undertakings, glory in the merit of his blood, and glory in the perfection of his righteousness ; yea, heart-affecting, heart-sweetening, and heart-changing glory !

Indeed, his glory is veiled, and cannot be seen but as discovered by the Father, Matt. xi. 27. It is veiled with flesh, with meanness of descent from the flesh, and with that ignominy and shame that attended him in the flesh ; but they that can, in God's light, see through these things, they shall see glory in him ; yea, such glory as will draw and pull their hearts unto him.

Moses was the adopted son of Pharaoh's daughter ; and for aught I know, had been king at last, had he now conformed to the present vanities that were there at court ; but he could not, he would not do it. Why ? What was the matter ? Why ! he saw more in the worst of Christ (bear with the expression), than he saw in the best of all the treasures of the land of Egypt. He "refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward. He forsook Egypt, not fearing the wrath of the king." But what emboldened him thus to do ? Why, "he endured ;" for he had a sight of the person speaking in the text. "He endured, as seeing him who is invisible." But I say, would a sight of Jesus have thus taken away Moses' heart from a crown, and a kingdom, &c., had he not by that sight seen more in him than was to be seen in them ? Heb. xi. 24—26.

Therefore when he saith, *shall come to me*, he means, they shall have a discovery of the glory of the grace that is in him ; and the beauty and glory of that is of such virtue, that it constraineth, and forceth, with a blessed violence, the hearts of those that are given to him.

Moses, of whom we spake before, was no child when he was thus taken with the beauteous glory of his Lord. He was forty years old, and so consequently was able, being a man of that wisdom and opportunity as he was, to make the best judgment of the things, and of the goodness of them, that were before him in the land of Egypt. But he, even he it was, that set that low esteem upon the glory of Egypt, as to count it not worth the meddling with, when he had a sight of this Lord Jesus Christ. This wicked world thinks, that the fancies of a heaven, and a happiness

hereafter, may serve well enough to take the heart of such, as either have not the world's good things to delight in ; or that are fools, and know not how to delight themselves therein. But let them know again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jesus, and have left all to follow him. As Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon ; and who not, that had either wit or grace, to savour heavenly things ? Indeed none can stand off from him, nor any longer hold out against him, to whom he reveals the glory of his grace.

The promise to those coming to Christ. "And him that cometh to me I will in no wise cast out."

By these words our Lord Jesus doth set forth yet more amply the great goodness of his nature towards the coming sinner. Before, he said, They shall come ; and here he declareth, That with heart and affections he will receive them. But, by the way, let me speak one word or two to the seeming conditionality of this promise with which now I have to do. "And him that cometh to me I will in no wise cast out." Where it is evident, may some say, that Christ's receiving us to mercy depends upon our coming, and so our salvation by Christ is conditional. If we come, we shall be received ; if not, we shall not ; for that is fully intimated by the words. The promise of reception is only to him that cometh. "And him that cometh." I answer, that the coming in these words mentioned, as a condition of being received to life, is that which is promised, yea, concluded to be effected in us by the promise going before. In those latter words, coming to Christ is implicitly required of us ; and in the words before, that grace that can make us come is positively promised to us. "All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out" thence. We come to Christ, because it is said, *We shall come* ; because it is given to us to *come*. So that the condition which is expressed by Christ in these latter words is absolutely promised in the words before. And, indeed, the coming here intended is nothing else but the effect of "shall come to me. They shall come, and I will not cast them out."

"AND HIM THAT COMETH."

He saith not, and him that is *come*, but him *that cometh*. To speak to these words, *First*, In general. *Second*, More particularly.

First. In general. They suggest unto us these four things :—

1. That Jesus Christ doth build upon it, that since the Father gave his people to him, they shall be enabled to come unto him. "And him that cometh." As who should say, I know that since they are *given to me*, they shall be enabled to *come unto me*. He saith not, if *they come*, or *I suppose* they will *come*; but, "and him that cometh." By these words, therefore, he shows us that he addresseth himself to the receiving of them whom the Father gave to him to save them. I say, he addresseth himself, or prepareth himself to receive them. By which, as I said, he concludeth or buildeth upon it, that they shall indeed *come* to him. He looketh that the Father should bring them into his bosom, and so stands ready to embrace them.

2. Christ also suggesteth by these words, that he very well knoweth who are given to him; not by their coming to him, but by their being given to him. "All that the Father giveth me shall come to me; and him that cometh," &c. This *him* he knoweth to be one of them that the Father hath given him; and therefore, he received him, even because the Father hath given *him* to him, John x. "I know my sheep," saith he. Not only those that already have knowledge of him, but those, too, that yet are ignorant of him. "Other sheep I have," said he, "which are not of this fold;" John x. 16; not of the Jewish church, but those that lie in their sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth, from a supposition that some mischief might befall him there; "Be not afraid," said the Lord Jesus to him, "but speak, and hold not thy peace, for I have much people in this city;" Acts xviii. 9, 10. The people that the Lord here speaks of were not at this time accounted his, by reason of a work of conversion that already had passed upon them, but by virtue of the gift of the Father; for he had given them unto him.* Therefore was Paul to stay here, to speak the word of the Lord to them, that, by his speaking, the Holy Ghost

* "If God be for us, who can be against us?" This security even the heathen looked upon every honest virtuous man to be entitled to—

Integer vitæ, scelerisque purus.

He whose life was upright and free from iniquity often thought that,

Et si fractus illabatur orbis

Impavidum ferient ruinæ.

If the world should fall in pieces about his ears, he needed not fear being lost in the desolation of it. Much more reason have Christians who hold fast their integrity, to lay claim to it; for who is he or what is it, that can harm us if we be following of him that is good in his goodness?"—*Matthew Henry*.

might effectually work over their souls, to the causing them to come to him, who was also ready, with heart and soul, to receive them.

3. Christ, by these words, also suggesteth, that no more come unto him than, indeed, are given him of the Father. For the *him* in this place is one of the *all* that by Christ was mentioned before. "All that the Father giveth me shall come to me; and every *him* of that *all*, "I will in no wise cast out." This the apostle insinuateth, where he saith, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" Eph. iv. 11—13.

Mark, as in the text, so here he speaketh of *all*. "Until we all come." We all! all who? Doubtless, "All that the Father giveth to Christ." This is further insinuated, because he called this *ALL* the body of Christ; the measure of the stature of the fulness of Christ. By which he means the universal number given; to wit, the true elect church, which is said to be his body and fulness, Eph. i. 22, 23.

4. Christ Jesus, by these words, further suggesteth, that he is well content with this gift of the Father to him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." I will heartily, willingly, and with great content of mind, receive him.

They show us, also, that Christ's love in receiving is as large as his Father's love in giving, and no larger. Hence, he thanks him for his gift, and also thanks him for hiding of him and his things from the rest of the wicked, Matt. xi. 25; Luke x. 21. But,

Secondly, and more particularly, "And *HIM* that cometh."

Import of the word HIM. "And him." This word *him*; by it Christ looketh back to the gift of the Father; not only in the lump and whole of the gift, but to the every *him* of that lump. As who should say, I do not only accept of the gift of my Father in the general, but have a special regard to every of them in particular; and will secure not only some, or the greatest part, but every *him*, every dust. Not a hoof of all shall be lost or left behind. And, indeed, in this he consenteth to his Father's will, which is that of all that he hath given him. he should lose nothing, John vi. 39.

"And him." Christ Jesus, also, by his thus dividing the gift of his Father into *hims*, and by his speaking of them in the singular number, shows what a particular work shall be wrought in each one, at the time appointed of the Father. "And it shall come to pass in that day," saith the prophet, "*that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." Here are the *hims*, one by one, to be gathered to him by the Father, Isaiah xxvii. 12.

He shows also hereby that no lineage, kindred, or relation, can at all be profited by any outward or carnal union with the person that the Father hath given to Christ. It is only him, the given HIM, the coming *him*, that he intends absolutely to secure. Men make a great ado with the children of believers; and oh the children of believers! But if the child of the believer is not the *him* concerned in this absolute promise, it is not these men's great cry, nor yet what the parent or child can do, that can interest him in this promise of the Lord Christ, this absolute promise.

AND HIM. There are divers sorts of persons that the Father hath given to Jesus Christ; they are not all of one rank, of one quality; some are high, some are low; some are wise, some fools; some are more civil, and complying with the law; some more profane, and averse to him and his gospel. Now, since those that are given to him are, in some sense, so diverse; and again, since he yet saith, "And him that cometh," &c., he, by that, doth give us to understand that he is not, as men, for picking and choosing, to take a best and leave a worst, but he is for *him* that the Father hath given him, and that cometh to him. "He shall not alter it, nor change it, a good for a bad, or a bad for a good," Lev. xxvii. 10; but will take him as he is, and will save his soul.

There is many a sad wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him. It is said of those that the Father hath given to Christ that they have done worse than the heathen; that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them.* A fit emblem of this sort is that wretched instance mentioned in the 16th of Ezekiel, that was cast out in a stinking condition, to the loathing of its

* Hence the greatest transgressors may indulge a hope that by penitence mercy may yet be found—

"For while the lamp holds out to burn
The vilest sinner may return."—*Hatts.*

person, in the day that it was born ; a creature in such a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compassion upon it ; no eye but his that speaketh in the text.

AND HIM. Let him be as red as blood, let him be as red as crimson. Some men are blood-red sinners, crimson-sinners, sinners of a double die ; dipped and dipped again, before they come to Jesus Christ. Art thou that readest these lines such an one ? Speak out, man ! Art thou such an one ? and art thou now coming to Jesus Christ for the mercy of justification, that thou mightest be made white in his blood, and be covered with his righteousness ? Fear not ; forasmuch as this thy coming betokeneth that thou art of the number of them that the Father hath given to Christ ; for he will in no wise cast thee out. " Come now," saith Christ, " and let us reason together ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool ;" Isaiah i. 18.

AND HIM. There was many a strange HIM came to Jesus Christ, in the days of his flesh ; but he received them all, without turning any away ; speaking unto them " of the kingdom of God, and healed them that had need of healing ;" Luke ix. 11 ; iv. 40. These words, AND HIM, are therefore words to be wondered at. That not one of them who, by virtue of the Father's gift, and drawing, are coming to Jesus Christ, I say, that not one of them, whatever they have been, whatever they have done, should be rejected or set by, but admitted to a share in his saving grace. It is said in Luke, that the people " wondered at the gracious words which proceeded out of his mouth ;" iv. 22. Now this is one of his gracious words ; these words are like drops of honey, as it is said, " Pleasant words are as an honey-comb, sweet to the soul, and health to the bones ;" Prov. xvi. 24. These are gracious words indeed, even as full as a faithful and merciful High-priest could speak them. Luther saith, " When Christ speaketh, he hath a mouth as wide as heaven and earth." That is, to speak fully to the encouragement of every sinful *him* that is coming to Jesus Christ. And that his word is certain, hear how himself confirms it : " Heaven and earth," saith he, " shall pass away ; but my words shall not pass away ;" Isaiah li. 6 ; Matt. xxiv. 35.

It is also confirmed by testimony of the four evangelists, who gave faithful relation of his loving reception of all sorts of coming sinners,

whether they were publicans, harlots, thieves, possessed of devils, bedlams, and what not, Luke xix. 1—10; Matt. xxi. 31; Luke xv. ; xxiii. 43; Mark xvi. 9; v. 1—9.

This, then, shows us, 1. "The greatness of the merits of Christ."
2. The willingness of his heart to impute them for life to the great, if coming, sinners.

1. *This shows us the greatness of the merits of Christ*; for it must not be supposed, that his words are bigger than his worthiness. He is strong to execute his word. He can do, as well as speak. He can do exceeding abundantly more than we ask or think, even to the uttermost, and outside of his word, Eph. iii. 20. Now, then, since he concludeth any coming HIM; it must be concluded, that he can save to the uttermost sin, any coming HIM.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in righteousness, and therefore by his word we are to judge how mighty he is to save, Isaiah lxiii. 1. He speaketh in righteousness, in very faithfulness, when he began to build this blessed gospel-fabric, the text; it was for that he had first sat down, and counted the cost; and for that, he knew he was able to finish it! What, Lord, *any him? any him* that cometh to thee? This is a Christ *worth* looking after, this is a Christ *worth coming* to!

This then, should learn us diligently to consider the natural force of every word of God; and to judge of Christ's ability to save, not by our sins, or by our shallow apprehensions of his grace; but by his word, which is the true measure of grace. And if we do not judge thus, we shall dishonour his grace, lose the benefit of his word, and needlessly fright ourselves into many discouragements though coming to Jesus Christ. *Him, any him* that cometh, hath sufficient from this word of Christ, to feed himself with hopes of salvation. As thou art therefore coming, O thou coming sinner, judge thou, whether Christ can save thee by the true sense of his words: judge, coming sinner, of the efficacy of his blood, of the perfection of his righteousness, and of the prevalence of his intercession, by his word. "And him," saith he, "that cometh to me I will in no wise cast out." "In no wise," that is, for no sin. Judge, therefore by his word, how able he is to save thee. It is said of God's sayings to the children of Israel, "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to

pass ;" Jos. xxi. 45. And again, "Not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to pass unto you ; *and* not one thing hath failed thereof ;" Jos. xxiii. 14.

Coming sinner, what promise thou findest in the word of Christ, strain it whither thou canst, so thou dost not corrupt it, and his blood and merits will answer all ; what the word saith, or any true consequence that is drawn therefrom, that we may boldly venture upon. As here in the text he saith, "And *him* that cometh," indefinitely, without the least intimation of the rejection of any, though never so great, if he be a coming sinner.^b Take it then for granted, that thou, whoever thou art, if coming, art intended in these words ; neither shall it injure Christ at all, if, as Benhadad's servants served Ahab, thou shalt catch him at his word. "Now," saith the text, "the man did diligently observe whether *any-thing would come* from him, to wit, any word of grace ; "and did hastily catch it. And it happened that Ahab had called Benhadad his brother. The man replied, therefore, "Thy brother Benhadad !" 1 Kings xx. 33, catching him at his word. Sinner, coming sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he in his argument called the Canaanitish woman dog, she caught him at it, and said, "Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table." I say, she caught him thus in his words, and he took it kindly, saying, "O woman, great is thy faith ; be it unto thee even as thou wilt ;" Matt. xv. 28. Catch him, coming sinner, catch him in his words, surely he will take it kindly, and will not be offended at thee.

2. The other thing that I told you is showed from these words, is this : The willingness of Christ's heart to impute his merits for life to the great, if coming sinner. "And him that cometh to me I will in no wise cast out."

The awakened coming sinner doth not so easily question the power of Christ, as his willingness to save him. Lord, "if thou wilt, thou canst," said one, Mark i. 40. He did not put the *if* upon his power, but upon his will. He concluded he could, but he was not as fully of persuasion that he would. But we have the same ground to believe he will, as we have to believe he can ; and, indeed, ground for both is the Word of God. If he was not willing, why did he promise ? Why did he say he would

^b "The great God that formed all things both rewardeth the fool, and rewardeth transgressors."—*Proverbs* xxvi. 10.

receive the coming sinner? Coming sinner, take notice of this; we use to plead practices with men, and why not with God likewise? I am sure we have no more ground for the one than the other; for we have to plead the promise of a faithful God. Jacob took him there: "Thou saidst," said he, "I will surely do thee good;" Gen. xxxii. 12. For, from this promise he concluded, that it followed in reason, "He must be willing."

The text also gives some ground for us to draw the same conclusion. "And him that cometh to me I will in no wise cast out." Here is his willingness asserted, as well as his power suggested. It is worth your observation, that Abraham's faith considered rather God's power than his willingness; that is, he drew his conclusion, "I shall have a child," from the power that was in God to fulfil the promise to him. For he concluded he was willing to give him one, else he would not have promised one. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform;" Rom. iv. 20, 21. But was not his faith exercised, or tried, about his willingness too? No, there was no show of reason for that, because he had promised it. Indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a son was demonstrated in his promising him a son. These words, therefore, are sufficient ground to encourage any coming sinner that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. "And him that cometh." He saith not, and him that is come; but, and him that cometh; that is, and him whose heart begins to move after me, who is leaving all for my sake; *him* who is looking out, who is on his journey to me. We must, therefore, distinguish betwixt coming, and being come to Jesus Christ. He that is come to him has attained of him more sensibly what he felt before that he wanted, than he has that but yet is coming to him.

Advantages to the man that is come to Christ. A man that is come to Christ hath the advantage of him that is but coming to him; and that in seven things.

1. He that is come to Christ is nearer to him than he that is but

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Advantages to the man that is come to Christ. A man that is come to Christ hath the advantage of him that is but coming to him; and that in seven things.

1. He that is come to Christ is nearer to him than he that is but

coming to him ; for he that is but coming to him is yet, in some sense, at a distance from him ; as it is said of the coming prodigal, " And while he was yet a great way off ;" Luke xv. 20. Now he that is nearer to him hath the best sight of him ; and so is able to make the best judgment of his wonderful grace and beauty, as God saith, " Let them come near, then let them speak ;" Isaiah xli. 1. And as the apostle John saith, " And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world ;" 1 John iv. 14. He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgment of the worth and glory of the grace of Christ, as he is that is to come to him, and hath seen and beheld it. Therefore, sinner, suspend thy judgment till thou art come nearer.

2. He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burden ; for he that is but coming is not eased of his burden, Matt. xi. 28. He that is come has cast his burden upon the Lord. By faith he hath seen himself released thereof ; but he that is but coming hath it yet, as to sense and feeling, upon his own shoulders.^c " Come unto me, all ye that labour and are heavy laden," implies, that their burden, though they are coming, is yet upon them, and so will be till indeed they are come to him.

3. He that is come to Christ has the advantage of him that is but coming in this also, namely, he hath drank of the sweet and soul-refreshing water of life ; but he that is but coming hath not. " If any man thirst, let him come unto me and drink ;" John vii. 37.

Mark, He must come to him before he drinks : according to that of the prophet, " Ho ! every one that thirsteth, come ye to the waters." He drinketh not as he cometh, but when he is come to the waters, Isaiah lv. 1.

4. He that is come to Christ hath the advantage of him that as yet is but coming in this also, to wit, he is not so terrified with the noise, and,

^c " Welcome, welcome ! sinner, hear !
 Hang not back through shame or fear
 Doubt not nor distrust thy call,
 Mercy is proclaimed to all.
 Welcome to the offered peace,
 Welcome prisoner to release ;
 Burst thy bonds ; be saved, be free,
 Rise and come ; He calleth thee."—*Conder.*

as I may call it, hue and cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the slayer was on his flight to the city of his refuge, he had the noise or fear of the avenger of blood at his heels ; but when he was come to the city, and was entered thereinto, that noise ceased. Even so it is with him that is but coming to Jesus Christ, he heareth many a dreadful sound in his ear ; sounds of death and damnation, which he that is come is at present freed from. Therefore he saith, "Come, and I will give you rest." And so he saith again, "We that have believed, do enter into rest," as he said, &c. Heb. iv.

5. He, therefore, that is come to Christ, is not so subject to those dejections, and castings down, by reason of the rage and assaults of the evil one, as is the man that is but coming to Jesus Christ, though he has temptations too. "And as he was yet a-coming, the devil threw him down, and tare him ;" Luke ix. 42. For he has, though Satan still roareth upon him, those experimental comforts and refreshments, to wit, in his treasury, to present himself with, in times of temptation and conflict ; which he that is but coming has not.

6. He that is come to Christ has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the wedding-garment, &c., but he that is coming has not. The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly ; but when he was come, the best robe is brought out, also the gold ring, and the shoes, yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him ; the music was struck up to make him merry ; and thus also the Father himself sang of him, 'This my son was dead, and is alive again ; was lost and is found ;' Luke xv. 18, 19, &c.

7. In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises ; for that he hath now received the atonement, and the earnest of his inheritance ; but he that is but yet a-coming, hath not those praises nor songs of deliverance with him ; nor has he as yet received the atonement and earnest of his inheritance, which is, the sealing testimony of the Holy Ghost, through the sprinkling of the blood of Christ upon his conscience, for he is not come, Rom. v. 11 ; Eph. i. 13 ; Heb. xii. 22—24.

Import of the word COMETH. "And him that COMETH." There is further to be gathered from this word *cometh*, these following particulars :—

1. That Jesus Christ hath his eye upon, and takes notice of, the first moving of the heart of a sinner after himself. Coming sinner, thou canst not move with desires after Christ, but he sees the working of those desires in thy heart. "All my desire," said David, "*is before thee; and my groaning is not hid from thee;*" Psalm xxxviii. 9. This he spake, as he was coming, after he had blackslidden, to the Lord Jesus Christ. It is said of the prodigal, that while he was yet a great way off, his father saw him, had his eye upon him, and upon the going out of his heart after him, Luke xv. 20.

When Nathanael was come to Jesus Christ, the Lord said to them that stood before him, "Behold an Israelite indeed, in whom is no guile." But Nathanael answered him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." There, I suppose, Nathanael was pouring out of his soul to God for mercy, or that he would give him good understanding about the Messias to come; and Jesus saw all the workings of his honest heart at that time, John i. 47, 48.

Zaccheus also had some secret movings of heart, such as they were, towards Jesus Christ, when he ran before, and climbed up the tree to see him; and the Lord Jesus Christ had his eye upon him: therefore, when he was come to the place, he looked up to him, bids him come down, "For to-day," said he, "I must abide at thy house;" to wit, in order to the further completing the work of grace in his soul, Luke xix. 1—9. Remember this, coming sinner.

2. As Jesus Christ hath his eye upon, so he hath his heart open to receive, the coming sinner. This is verified by the text: "And him that cometh to me I will in no wise cast out." This is also discovered by his preparing of the way, in his making of it easy (as may be) to the coming sinner; which preparation is manifest by those blessed words, "I will in no wise cast;" of which more when we come to the place. And while "he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him;" Luke xv. 20. All these expressions do strongly prove that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ has his eye upon, and his heart open to receive, so he hath resolved already that nothing shall alienate his heart from receiving the coming sinner. No sins of the coming sinner, nor the length of

the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus!

4. These words therefore are dropped from his blessed mouth, on purpose that the coming sinner might take encouragement to continue on his journey, until he be come indeed to Jesus Christ. It was doubtless a great encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, "Jesus, *thou* Son of David, have mercy on me;" therefore, it is said, he cast away his garment, "rose, and came to Jesus;" Mark x. 46, &c. Now, if a call to come hath such encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me; and surely since he calls me, he will grant me my desire. Ah! but coming sinner, thou hast no need to go so far about as to draw (in this matter) consequences, because thou hast plain promises: "And him that cometh to me I will in no wise cast out."^a Here is full, plain, yea, what encouragement one can desire; for, suppose thou wast admitted to make a promise thyself, and Christ should attest that he would fulfil it upon the sinner that cometh to him, Couldst thou make a better promise? Couldst thou invent a more full, free, or larger promise? a promise that looks at the first moving of the heart after Jesus Christ? a promise that declares, yea, that engageth Christ Jesus to open his heart to receive the coming sinner? yea, further, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject, the soul of the coming sinner! For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needst not make use of far-fetched consequences, nor strain thy wits, to force encouraging arguments from the text. Coming sinner, the words are plain: "And him that cometh to me I will in no wise cast out."

Two sort of sinners coming to Christ. "And him that COMETH." There are two sorts of sinners that are coming to Jesus Christ. *First*, Him that hath never, while of late, at all began to come. *Second*, Him that came

^a But though "come and welcome" is the word, our author carefully instructs Christians that devout humility must attend their coming, and their prayer before him—

"Teach us Lord to walk with thee,
Teach us to adorn thy cause,
Let us live in unity,
Hating pride and self-applause."—*Kelly*.

formerly, and after that went back ; but hath since bethought himself, and is now coming again. Both these sorts of sinners are intended by the *HIM* in the text, as is evident ; because both are now the coming sinners. "And him that cometh."

First. [The newly-awakened comer.]—For the first of these : the sinner that hath never, while of late, began to come, his way is more easy ; I do not say, more plain and open to come to Christ than is the other—those last not having the clog of a guilty conscience, for the sin of backsliding, hanging at their heels. But all the encouragement of the gospel, with what invitations are therein contained to coming sinners, are as free and as open to the one as to the other ; so that they may with the same freedom and liberty, as from the Word, both alike claim interest in the promise. "All things are ready ;" all things for the coming backsliders, as well as for the others : "Come to the wedding." "And let him that is athirst come ;" Matt. xxii. 1—4 ; Rev. xxii. 17.

Second. [The returning backslider.]—But having spoke to the first of these already, I shall here pass it by ; and shall speak a word or two to him that is coming, after backsliding, to Jesus Christ for life. Thy way, O thou sinner of a double dye, thy way is open to come to Jesus Christ. I mean thee, whose heart, after long backsliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of comers ; as appears by what follows :—

1. Because the text makes no exception against thee. It doth not say, And any *him* but a backslider ; any *him* but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming soul, without the least exception ; therefore thou mayest come. And take heed that thou shut not that door against thy soul by unbelief, which God has opened by his grace.

2. Nay, the text is so far from excepting against thy coming, that it strongly suggesteth that thou art one of the souls intended, O thou coming backslider ; else what need that clause have been so inserted, "I will in no wise cast out ?" As who should say, Though those that come now are such as have formerly backslidden, I will in "no wise" cast away the fornicator, the covetous, the railer, the drunkard, or other common sinners, nor yet the backslider neither.

3. That the backslider is intended is evident,

(1.) For that he is sent to by name, "Go, tell his disciples and Peter ;"

Mark xvi. 7. But Peter was a godly man. True, but he was also a backslider, yea, a desperate backslider: he had denied his Master once twice, thrice, cursing and swearing that he knew him not. If this was not backsliding, if this was not an high and eminent backsliding, yea, a higher backsliding than thou art capable of, I have thought amiss.

Again, when David had backslidden, and had committed adultery and murder in his backsliding, he must be sent to by name: "And," saith the text, "the Lord sent Nathan unto David." And he sent him to tell him, after he had brought him to unfeigned acknowledgment, "The Lord hath also put away, or forgiven thy sin;" 2 Sam. xii. 1, 13.

This man also was far gone: he took a man's wife, and killed her husband, and endeavoured to cover all with wicked dissimulation. He did this, I say, after God had exalted him, and showed him great favour; wherefore his transgression was greatened also by the prophet with mighty aggravations; yet he was accepted, and that with gladness, at the first step he took in his returning to Christ. For the first step of the backslider's return is to say, sensibly and unfeignedly, "I have sinned;" but he had no sooner said thus, but a pardon was produced, yea, thrust into his bosom: "And Nathan said unto David, The Lord hath also put away thy sin."*

(2.) As the person of the backslider is mentioned by name, so also is his sin, that, if possible, thy objections against thy returning to Christ may be taken out of thy way; I say, thy sin also is mentioned by name, and mixed, as mentioned, with words of grace and favour: "I will heal their backsliding, I will love them freely;" Hosea xiv. 4. What sayest thou now, backslider?

(3.) Nay, further, thou art not only mentioned by name, and thy sin by the nature of it, but thou thyself, who art a returning backslider, put, (a) Amongst God's Israel, "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep *anger* for ever;" Jer. iii. 12. (b) Thou art put among his children; among his children to whom he is married. "Turn, O backsliding children, for I am married unto you;"

* Sincere repentance and deep humiliation on the part of David was necessary. When he had sinfully numbered the people, we read this was his petition, "I have sinned greatly in that I have done: and now I beseech thee, O Lord, take away the iniquity of thy servant for I have done very foolishly."—*Kings* xxiv. 10.

ver. 14. (c) Yea, after all this, as if his heart was so full of grace for them, that he was pressed until he had uttered it before them, he adds, "Return, ye backsliding children, *and* I will heal your backslidings;" ver. 22.

(4.) Nay, further, the Lord hath considered, that the shame of thy sin hath stopped thy mouth, and made thee almost a prayerless man; and therefore he saith unto thee, "Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously." See his grace, that himself should put words of encouragement into the heart of a backslider; as he saith in another place, "I taught Ephraim to go, taking him by the arms." This is teaching him to go indeed, to hold him up by the arms; by the chin, as we say, Hosea xiv. 2; xi. 3.

From what has been said, I conclude, even as I said before, that the *him* in the text, and *him that cometh*, includeth both these sorts of sinners, and therefore both should freely come.

Quest. 1. But where doth Jesus Christ, in all the word of the New Testament, expressly speak to a returning backslider with words of grace and peace? For what you have urged as yet, from the New Testament, is nothing but consequences drawn from this text. Indeed it is a full text for carnal ignorant sinners that come; but to me, who am a backslider, it yieldeth but little relief.

Ans. How! but little encouragement from the text, when it is said, "I will in no wise cast out!" What more could have been said? What is here omitted that might have been inserted, to make the promise more full and free? Nay, take all the promises in the Bible, all the freest promises, with all the variety of expressions of what nature or extent soever, and they can but amount to the expressions of this very promise, "I will in no wise cast out;" I will for nothing, by no means, upon no account, however they have sinned, however they have backslidden, however they have provoked, cast out the coming sinner. But,

Quest. 2. Thou sayest, Where doth Jesus Christ, in all the words of the New Testament, speak to a returning backslider with words of grace and peace, that is, under the name of a backslider?

Ans. Where there is such plenty of examples in receiving backsliders, there is the less need for express words to that intent; one promise, as the text is, with those examples that are annexed, are instead of many promises. And besides, I reckon that the act of receiving is of as much,

if not of more encouragement, than is a bare promise to receive ; for receiving is as the promise, and the fulfilling of it too ; so that in the Old Testament thou hast the promise, and in the New, the fulfilling of it ; and that in divers examples.

1. In Peter. Peter denied his master, once, twice, thrice, and that with open oath ; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in downright dissimulation, and that to the hurt and fall of many others ; but neither of this doth Christ make a bar to his salvation, but receives him again at his return, as if he knew nothing of the fault ; Gal. ii.

2. The rest of the disciples, even all of them, did backslide and leave the Lord Jesus in his greatest straits. "Then all the disciples forsook him and fled ;" Matt. xxvi. 56 ; they returned, as he had foretold, every one to his own, and left him alone ; but this also he passes over as a very light matter. Not that it was so indeed in itself, but the abundance of grace that was in him did lightly roll it away ; for after his resurrection, when first he appeared unto them, he gives them not the least check for their perfidious dealings with him, but salutes them with words of grace, saying, "All hail ! be not afraid, peace be to you ; all power in heaven and earth is given unto me." True, he rebuked them for their unbelief, for the which also thou deservest the same. For it is unbelief that alone puts Christ and his benefits from us, John xvi. 52 ; Matt. xxviii. 9—11 ; Luke xxiv. 39 ; Mark xvi. 14.

3. The man that after a large profession lay with his father's wife, committed a high transgression, even such an one that at that day was not heard of, no, not among the Gentiles. Wherefore, this was a desperate backsliding : yet, at his return, he was received, and accepted again to mercy ; 1 Cor. v. 1, 2 ; 2 Cor. ii. 6—8.

4. The thief that stole was bid to steal no more ; not at all doubting but that Christ was ready to forgive him this act of backsliding ; Eph. iv. 28.

Now all these are examples, particular instances of Christ's readiness to receive the backsliders to mercy ; and, observe it, examples and proofs that he hath done so are, to our unbelieving hearts, stronger encouragements than bare promises that so he will do.

But again, the Lord Jesus hath added to these, for the encouragement of returning backsliders, to come to him. (1.) A call to come, and he

will receive them ; Rev. ii. 1—5, 14—16, 20—22 ; iii. 1—3, 15—22. Wherefore New Testament backsliders have encouragement to come. (2.) A declaration of readiness to receive them that come, as here in the text, and in many other places, is plain. Therefore, "Set thee up way-marks, make thee high heaps," of the golden grace of the gospel, "set thine heart toward the highway, *even the way which thou wentest,*" when thou didst backslide ; "turn again, O virgin of Israel, turn again to these thy cities ;" Jer. xxxi. 21.

"And him that *cometh.*" He saith not, and him that talketh, that professeth, that maketh a show, a noise, or the like ; but, him that *cometh*. Christ will take leave to judge, who, among the many that make a noise, they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes ; but him that Christ himself shall say doth come, that is concerned in this text.^f When the woman that had the bloody issue came to him for cure, there were others as well as she, that made a great bustle about him, that touched, yea, thronged him. Ah, but Christ could distinguish this woman from them all ; "And he looked round about" upon them all, "to see her that had done this thing ; Mark v. 25—32. He was not concerned with the thronging, or touchings of the rest ; for theirs were but accidental, or at best, void of that which made her touch acceptable. Wherefore Christ must be judge who they be that in truth are coming to him ; Every man's ways are right in his own eyes, "but the Lord weigheth the spirits ;" Prov. xvi. 2. It standeth therefore every one in hand to be certain of their coming to Jesus Christ ; for as thy coming is, so shall thy salvation be. If thou comest indeed, thy salvation shall be indeed ; but if thou comest but in outward appearance, so shall thy salvation be ; but of coming, see before, as also afterwards, in the use and application.

"And him that *cometh to me.*" These words *to me* are also well to be heeded ; for by them, as he secureth those that come to him, so also he shows himself unconcerned with those that in their coming rest short, to turn aside to others ; for you must know, that every one that comes, comes not to Jesus Christ ; some that come, come to Moses, and to his law, and there take up for life ; with these, Christ is not concerned ;

^f The hope here inculcated is founded on confidence in divine mercy, "Such trust have we through Christ to God-ward. Not that we are sufficient in ourselves ; but our sufficiency is of God."—2 *Corinthians* ii. 4, 5.

with these, his promise hath not to do. "Christ is become of no effect unto you; whosoever of you is justified by the law, ye are fallen from grace; Gal. v. 4. Again, some that came, came no further than to gospel ordinances, and there stay; they came not through them to Christ; with these neither is he concerned; nor will their "Lord, Lord," avail them anything in the great and dismal day. A man may come to, and also go from the place and ordinances of worship, and yet not be remembered by Christ. "So I saw the wicked buried," said Solomon, "who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this *is* also vanity;" Eccles. viii. 10.

"To ME." These words, therefore, are by Jesus Christ very warily put in, and serve for caution and encouragement; for caution, lest we take up in our coming anywhere short of Christ; and for encouragement to those that shall in their coming, come past all; till they come to Jesus Christ. "And him that cometh to me, I will in no wise cast out.

Reader, if thou lovest thy soul, take this caution kindly at the hands of Jesus Christ. Thou seest thy sickness, thy wound, thy necessity of salvation. Well, go not to king Jareb, for he cannot heal thee, nor cure thee of thy wound; Hos. v. 13. Take the caution, I say, lest Christ, instead of being a Saviour unto thee, becomes a lion, a young lion, to tear thee, and go away; Hos. v. 14.

There is a coming, but not to the Most High; there is a coming, but not with the whole heart, but as it were feignedly; therefore, take the caution kindly; Jer. iii. 10; Hos. vii. 16.

"And him that cometh TO ME;" Christ is a Saviour will stand alone, because his own arm alone hath brought salvation unto him. He will not be joined with Moses, nor suffer John Baptist to be tabernacled by him. I say they must vanish, for Christ will stand alone; Luke ix. 28—36. Yea, God the Father will have it so; therefore, they must be parted from him, and a voice from heaven must come to bid the disciples hear only the beloved Son. Christ will not suffer any law, ordinance, statute, or judgment, to be partners with him in the salvation of the sinner. Nay, he saith not, And him that cometh to my word; but, and him that cometh TO ME. The words of Christ, even his most blessed and true promises, such as this in the text, are not the Saviour of the world; for that is Christ himself, Christ himself only. The promises, therefore, are but to encourage the coming sinner to come to Jesus Christ, and not

to rest in them, short of salvation by him. "And him that cometh to ME." The man, therefore, that comes aright, casts all things behind his back, and looketh at, nor hath his expectations from ought but, the Son of God alone; as David said, "My soul, wait thou only upon God; for my expectation *is* from him, He only *is* my rock, and my salvation; he *is* my defence; I shall not be moved; Psalm lxii. 5, 6. His eye is to Christ, his heart is to Christ, and his expectation is from him, from him only.

Therefore the man that comes to Christ, is one that hath had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ; yea, he sees, as I have said, more virtue in the blood of Christ to save him, than there is in all his sins to damn him. He therefore setteth Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God, but Christ; that is, nothing but his personal righteousness and blood.

Import of the words IN NO WISE. "And him that cometh to me, I will in no wise cast out." IN NO WISE: by these words there is *First*, Something *expressed*; and *Second*, Something *implied*.

First, That which is expressed is Christ Jesus, his unchangeable resolution to save the coming sinner; I will in no wise reject him, or deny him the benefit of my death and righteousness.⁵ This word, therefore, is like that which he speaks of the everlasting damnation of the sinner in hell-fire; "He shall by no means depart thence;" that is, never, never come out again, no, not to all eternity, Matt. v. 26; xxv. 46. So that as he that is condemned into hell-fire hath no ground of hope for his deliverance thence; so him that cometh to Christ, hath no ground to fear he shall ever be cast in thither.

"Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord;" Jer. xxxi. 37. "Thus saith the Lord, If my covenant *be* not with day and night, and if

⁵ Though the offence of the backslider is great, the mercy of the Most High is greater. The ungrateful Israelites were not cast out for ever notwithstanding. "They sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, can God furnish a table in the wilderness."—*Psalms* lxxviii. 17, 18, 19.

I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob ;” Jer. xxxiii. 25, 26. But heaven cannot be measured, nor the foundations of the earth searched out beneath ; his covenant is also with day and night, and he hath appointed the ordinances of heaven ; therefore he will not cast away the seed of Jacob, who are the coming ones, but will certainly save them from the dreadful wrath to come, Jer. i. 4, 5. By this therefore, it is manifest, that it was not the greatness of sin, nor the long continuance in it, no, nor yet the back-sliding, nor the pollution of thy nature, that can put a bar in against, or be an hindrance of, the salvation of the coming sinner. For, if indeed this could be, then would this solemn and absolute determination of the Lord Jesus, of itself, fall to the ground, and be made of none effect. But his “counsel shall stand, and he will do all his pleasure ;” that is, his pleasure in this ; for his promise, as to this irreversible conclusion, ariseth of his pleasure ; he will stand to it, and will fulfil it, because it is his pleasure, Isaiah xlv. 10, 11.

Suppose that one man had the sins, or as many sins as an hundred, and another should have an hundred times as many as he ; yet, if they come, this word, “I will in no wise cast out,” secures them both alike.

Suppose a man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ ; but he, by his debauched life, has damned many in hell ; why, the door of hope is by these words set as open for him, as it is for him that hath not the thousandth part of his transgressions. “And him that cometh to me, I will in no wise cast out.”

Suppose a man is coming to Christ to be saved, and hath nothing but sin, and an ill-spent life, to bring with him ; why, let him come, and welcome to Jesus Christ, “And he will in no wise cast him out ; Luke vii. 42. Is not this love that passeth knowledge ? Is not this love the wonderment of angels ? And is not this love worthy of all acceptation at the hands and hearts of all coming sinners ?

Hindrances in coming to Christ. *Second,* That which is implied in the words is, 1. The coming souls have those that continually lie at Jesus Christ to cast them off. 2. The coming souls are afraid that those will prevail with Christ to cast them off. For these words are spoken to satisfy us, and to stay up our spirits against these two dangers : “I will in no wise cast out.”

1. For the first, Coming souls have those that continually lie at Jesus

Christ to cast them off. And there are three things that thus bend themselves against the coming sinner.

(1.) There is the devil, that accuser of the brethren, that accuses them before God, day and night, Rev. xii. 10. This prince of darkness is unwearied in this work; he doth it, as you see, day and night; that is, without ceasing. He continually puts in his caveats against thee, if so be he may prevail. How did he ply it against that good man Job, if possibly he might have obtained his destruction in hell-fire? He objected against him, that he served not God for nought, and tempted God to put forth his hand against him, urging, that if he did it, he would curse him to his face; and all this, as God witnesseth, "He did without a cause;" Job i. 9—11; ii. 4, 5. How did he ply it with Christ against Joshua the high-priest? "And he showed me Joshua," said the prophet, "the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him, Zec. iii. 1.

To resist him; that is, to prevail with the Lord Jesus Christ to resist him; objecting to the uncleanness and unlawful marriage of his sons with the Gentiles; for that was the crime that Satan laid against them, Ezr. x. 18. Yea, and for aught I know, Joshua was also guilty of the fact; but if not of that, of crimes no whit inferior; for he was clothed with filthy garments, as he stood before the angel. Neither had he one word to say in vindication of himself, against all that this wicked one had to say against him. But notwithstanding that, he came off well; but he might for it thank a good Lord Jesus, because he did not resist him, but contrariwise, took up his cause, pleaded against the devil, excusing his infirmity, and put justifying robes upon him before his adversary's face.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. *Is not this a brand plucked out of the fire?* And he answered and spoke to those that stood before him, saying, Take away the filthy garments from him; and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment;" Zec. iii. 2—4.

Again, how did Satan ply it against Peter, when he desired to have him, that he might sift him as wheat? that is, if possible, sever all grace from his heart, and leave him nothing but flesh and filth, to the end that he might make the Lord Jesus loathe and abhor him. "Simon, Simon," said Christ, "Satan hath desired *to have* you, that he may sift *you* as

wheat." But did he prevail against him?^h No: "But I have prayed for thee, that thy faith fail not." As who should say, Simon, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy brethren—for that the word *you* imports—but I will not leave thee in his hand: I have prayed for thee, thy faith shall not fail; I will secure thee to the heavenly inheritance, Luke xxii. 30—32.

(2.) As Satan, so every sin of the coming sinner, comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul. When Israel was coming out of Egypt to Canaan, how many times had their sins thrown them out of the mercy of God, had not Moses, as a type of Christ, stood in the breach to turn away his wrath from them! Psalm cvi. 23. Our iniquities testify against us, and would certainly prevail against us, to our utter rejection and damnation, had we not an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1. 2.

The sins of the old world cried them down to hell; the sins of Sodom fetched upon them fire from heaven, which devoured them; the sins of the Egyptians cried them down to hell, because they came not to Jesus Christ for life. Coming sinner, thy sins are no whit less than any; nay, perhaps, they are as big as all theirs. Why is it then, that thou livest when they are dead, and that thou hast a promise of a pardon when they had not? "Why, thou art coming to Jesus Christ;" and therefore, sin shall not be thy ruin.

(3.) As Satan and sin, so the law of Moses, as it is a perfect holy law, hath a voice against you before the face of God. "There is *one* that accuseth you, *even* Moses," his law, John v. 45. Yea, it accuseth all men of transgression that have sinned against it; for as long as sin is sin, there will be a law to accuse for sin. But this accusation shall not prevail against the coming sinner; because it is Christ that died, and that ever lives to make intercession for them that "come to God by him;" Rom. viii.; Heb. vii. 25.

These things, I say, do accuse us before Christ Jesus; yea, and also to our own faces, if perhaps they might prevail against us. But these words, "I will in no wise cast out," secureth the coming sinner from them all.

^h "For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience."—*Milton*.

The coming sinner is not saved, because there is none that comes in against him ; but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner. When Shimei came down to meet king David, and to ask for pardon for his rebellion, up starts Abishai, and puts in his caveat, saying, Shall not Shimei die for this? This is the case of him that comes to Christ. He hath this Abishai, and that Abishai, that presently steps in against him, saying, Shall not this rebel's sins destroy him in hell? Read further. But David answered, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel, for do not I know, that I *am* king this day over Israel?" 2 Sam. xix. 16—22. That is Christ's answer by the next, to all that accuse the coming Shimeis. What have I to do with you, that accuse the coming sinners to me? I count you adversaries, that are against my showing mercy to them. Do not I know that I am exalted this day to be king of righteousness, and king of peace? "I will in no wise cast them out."

2. But again, these words do closely imply, that the coming souls are afraid that these accusers will prevail against them, as is evident, because the text is spoken for their relief and succour. For that need not be, if they that are coming were not subject to fear and despond upon this account. Alas, there is guilt, and the curse lies upon the conscience of the coming sinner.

Besides, he is conscious to himself what a villain, what a wretch he hath been against God and Christ. Also, he now knows, by woeful experience, how he hath been at Satan's beck, and at the motion of every lust. He hath now also new thoughts of the holiness and justice of God. Also he feels, that he cannot forbear sinning against him. For the motions of sins, which are by the law, doth still work in his members, to bring forth fruit unto death, Rom. vii. 5. But none of this needs be [a discouragement] since we have so good, so tender-hearted, and so faithful a Jesus to come to, who will rather overthrow heaven and earth, than suffer a tittle of this text to fail. "And him that cometh to me, I will in no wise cast out."

'Hence we are taught the Saviour can sympathise with fallen man as friend with friend; and in mere human friendship. "There is no man imparteth his joys to his friend but he joyeth the more; and no man that imparteth his griefs to a friend but he grieveth the less."

—Lord Bacon.

Import of the words to CAST OUT. Now, we have yet to inquire into two things that lie in the words, to which there hath yet been nothing said. As, *FIRST*, What it is to cast out. *SECOND*, How it appears that Christ hath power to save or cast out?

What it is to cast out. *FIRST*. For the first of these, What it is to cast out. To this I will speak,—*First*, Generally. *Second*, More particularly.

First, Generally.

1. To cast out, is to slight and despise, and contemn; as it is said of Saul's shield, "it was vilely cast away," 2 Sam. i. 21, that is, slighted and contemned. Thus it is with the sinners that come not to Jesus Christ. He slights, despises, and contemns them; that is, "casts them away."

2. Things cast away are reputed as menstruous cloths, and as the dirt of the street; Isaiah iii. 24; Psalm xviii. 42; Matt. v. 13; xv. 17. And thus it shall be with the men that come not to Jesus Christ, they shall be counted as menstruous, and as the dirt in the streets.

3. To be cast out, or off, it is to be abhorred, not to be pitied; but to be put to perpetual shame; Psalm xlv. 9; lxxxix. 38; Amos i. 11. But,

Second, More particularly, to come to the text. The casting out here mentioned is not limited to this or the other evil: therefore, it must be extended to the most extreme and utmost misery. Or thus: He that cometh to Christ shall not want anything that may make him gospelly-happy in this world, or that which is to come; nor shall he want anything that cometh not, that may make him spiritually and eternally miserable. But further, As it is to be generally taken [as respecteth the things that are *now*], so it respecteth things that shall be *hereafter*.

I. For the things that are now, they are either, 1. More general: Or, 2. More particular.

1. More general, thus:

(1.) It is "to be cast out" of the presence and favour of God. Thus was Cain cast out: "Thou hast driven," or *cast* "me out this day; from thy face," that is, from thy favour "shall I be hid." A dreadful complaint! But the effect of a more dreadful judgment! Gen. iv. 14; Jer. xxiii. 39; 1 Chron. xxviii. 9.

(2.) "To be cast out" is to be cast out of God's sight. God will look after them no more, care for them no more; nor will he watch over them any more for good; 2 Kings xvii. 20; Jer. vii. 15. Now they that are

so, are left like blind men, to wander and fall into the pit of hell. This, therefore, is also a sad judgment ! therefore here is the mercy of him that *cometh* to Christ. He shall not be left to wander at uncertainties. The Lord Jesus Christ will keep him, as a shepherd doth his sheep ; Psalm xxiii. "Him that cometh to me, I will in no wise cast out."

(3.) "To be cast out," is to be denied a place in God's house, and to be left as fugitives and vagabonds, to pass a little time away in this miserable life, and after that to go down to the dead ; Gal. iv. 30 ; Gen. iv. 13, 14 ; xxi. 10. Therefore here is the benefit of him that cometh to Christ, he shall not be denied a place in God's house. They shall not be left like vagabonds in the world. "Him that cometh to me I will in no wise cast out." See Prov. xiv. 26 ; Isaiah lvi. 3—5 ; Eph. i. 19—22 ; 1 Cor. iii. 21—23.

(4.) In a word, "To be cast out," is to be rejected as are the fallen angels. For their eternal damnation began at their being cast down from heaven to hell. So then, not to be cast out, is to have a place, a house, and habitation there ; and to have a share in the privileges of elect angels.

These words, therefore, "I will not cast out," will prove great words one day to them that come to Jesus Christ ; 2 Peter ii. 4 ; John xx. 31 ; Luke xx. 35.

2. Second, and more particularly,

(1.) Christ hath everlasting life for him that cometh to him, and he shall never perish ; "For he will in no wise cast him out ; but for the rest, they are rejected, "cast out," and must be damned, John x. 27, 28.

(2.) Christ hath everlasting righteousness to clothe them with that come to him, and they shall be covered with it as with a garment, but the rest shall be found in the filthy rags of their own stinking pollutions, and shall be wrapt up in them, as in a winding-sheet, and so bear their shame before the Lord, and also before the angels ; Dan. ix. 27 ; Isaiah lvii. 20 ; Rev. iii. 4—18 ; xv. ; xvi.

(3.) Christ hath precious blood, that, like an open fountain, stands free for him to wash in, that comes to him for life ; "And he will in no wise cast him out ;" but they that come not to him, are rejected from a share therein, and are left to ireful vengeance for their sins ; Zec. xiii. 1 ; 1 Peter i. 18, 19 ; John xiii. 8 ; iii. 16.

(4.) Christ hath precious promises, and they shall have a share in them that come to him for life ; for "he will in no wise cast them out." But

they that come not can have no share in them, because they are true only in him ; for in him, and only in him, all the promises are yea and amen. Wherefore they that come not to him, are no whit the better for them ; Psalm l. 16 ; 2 Cor. i. 20, 21.

(5.) Christ hath also fulness of grace in himself for them that come to him for life : “ And he will in no wise cast them out.” But those that come not unto him are left in their graceless state ; and as Christ leaves them, death, hell, and judgment find them. “ Whoso findeth me,” saith Christ, “ findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul : all they that hate me love death ; Prov. viii. 35, 36.

(6.) Christ is an intercessor, and ever liveth to make intercession for them that come to God by him : “ But their sorrows shall be multiplied, *that hasten after another,*” or other gods, their sins and lusts. “ Their drink-offerings will I not offer, nor take up their names into his lips ;” Psalm xvi. 4 ; Heb. vii. 25.

(7.) Christ hath wonderful love, bowels, and compassions, for those that come to him ; “ for he will in no wise cast them out.” But the rest will find him a lion rampant ! he will one day tear them all to pieces. “ Now, consider this,” saith he, “ ye that forget God, lest I tear *you* in pieces, and there be none to deliver ;” Psalm l. 22.

(8.) Christ is one by and for whose sake those that come to him have their persons and performances accepted of the Father : “ And he will in no wise cast them out ;” but the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath ; Rev. vi. 15—17.

II. But again, These words, *CAST OUT*, have a special look to what will be hereafter, even at the day of judgment. For then, and not till then, will be the great *anathema* and *casting out* made manifest, even manifest by execution. Therefore here to speak to this, and that under these two heads. As, First, *Of the casting out itself*. Second, *Of the place into which they shall be cast*, that shall then be cast out.

First, The casting out itself, standeth in two things. 1. In a preparatory work. 2. In the manner of executing the act.

1. The preparatory work standeth in these three things.

(1.) It standeth in their separation that have not come to him, from them that have, at that day. Or thus : At the day of the great *cast-*

ing out, those that have not now come to him, shall be separated from them that have; for them that have "he will not cast out." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth his sheep from the goats;" Matt. xxv. 31, 32. This dreadful separation, therefore, shall then be made betwixt them that now come to Christ, and them that come not. And good reason; for since they would not with us come to him *now* they have time, why should they stand with us when judgment is come?^j

(2.) They shall be placed before him according to their condition: they that have come to him in great dignity, even at his right hand; "For he will in no wise cast them out:" but the rest shall be set at his left hand, the place of disgrace and shame; for they did not come to him for life. Distinguished also shall they be by fit terms: these that come to him he calleth the sheep, but the rest are frowish goats, "and he shall separate them one from another, as a shepherd divideth his sheep from the goats;" and the sheep will be set on the right hand—next heaven gate, for they came to him—but the goats on his left, to go from him into hell, because they are not of his sheep.

(3.) Then will Christ proceed to conviction of those that came not to him, and will say, "I was a stranger, and ye took me not in," or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.

2. Now when these wretched rejecters of Christ shall thus be set before him in their sins, and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done.

(1.) In the presence of all the holy angels.

(2.) In the presence of all them that in their lifetime came to him, by saying unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" with the reason annexed to it. For you were cruel to me and mine, particularly discovered in these words, "For I was an hungered, and ye gave me no meat; I was thirsty, and ye

"I charge thee live! repent and pray;

In dust thine infamy deplore;

There yet is mercy; go thy way

And sin no more."—*Montgomery.*

gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not : sick, and in prison, and ye visited me not ;" Matt. xxv. 41—43.

Second, Now, it remains that we speak of the place into which these shall be cast, which, in the general, you have heard already, to wit, the fire prepared for the devil and his angels. But, in particular, it is thus described :—

1. It is called *Tophet*: "For Tophet is ordained of old, yea, for the king," the Lucifer, "it is prepared ; he hath made *it* deep *and* large ; the pile thereof *is* fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it ;" Isaiah xxx. 32.

2. It is called *hell*. "It is better for thee to enter halt" or lame "into life, than having two feet to be cast into hell ;" Mark ix. 45.

3. It is called *the wine-press of the wrath of God*. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," that is, them that did not come to Christ, "and cast it into the great wine-press of the wrath of God ;" Rev. xiv. 19.

4. It is called *a lake of fire*. "And whosoever was not found written in the book of life was cast into the lake of fire ;" Rev. xx. 15.

5. It is called *a pit*. "Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit ;" Isaiah xiv. 13—15.

6. It is called *a bottomless pit*, out of which the smoke and the locust came, and into which the great dragon was cast ; and it is called *bottomless*, to show the endlessness of the fall that they will have into it, that come not, in the acceptable time, to Jesus Christ ; Rev. ix. 1, 2 ; xx. 3.

7. It is called *outer darkness*. "Bind him hand and foot, and cast *him* into outer darkness," "and cast ye the unprofitable servant into outer darkness," "there shall be weeping and gnashing of teeth ;" Matt. xxii. 13 ; xxv. 30.

8. It is called *a furnace of fire*. "As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth."

And again, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth;" Matt. xiii. 40—51.

9. Lastly, It may not be amiss, if in the conclusion of this, I show in few words to what the things that torment them in this state are compared. Indeed, some of them have been occasionally mentioned already; as that they are compared,

(1.) To wood that burneth.

(2.) To fire.

(3.) To fire and brimstone: But,

(4.) It is compared to a worm, a gnawing worm, a never-dying gnawing worm; they are cast into hell, "where their worm dieth not;" Mark ix. 44.

(5.) It is called *unquenchable fire*; "He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire;" Matt. iii. 12; Luke iii. 17.

(6.) It is called *everlasting destruction*; "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" 2 Thess. i. 7—9.

(7.) It is called *wrath without mixture*, and is given them in the cup of his indignation. "If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;" Rev. xiv. 9, 10.

(8.) It is called the *second death*. "And death and hell were cast into the lake of fire. This is the second death. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; Rev. xx. 6, 14.

(9.) It is called *eternal damnation*. "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." Oh! these three words! Everlasting punishment! Eter-

nal damnation! And for ever and ever! How will they gnaw and eat up all the expectation of the end of the misery of the cast-away sinners. "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night," &c., Rev. xiv. 11.

Their behaviour in hell is set forth by four things as I know of;—(a) By calling for help and relief in vain; (b) By weeping; (c) By wailing; (d) By gnashing of teeth.

The power of Christ to save, or to cast out. SECOND. And now we come to the second thing that is to be inquired into, namely, How it appears that Christ hath power to save, or to cast out. For by these words, "I will in no wise cast out," he declareth that he hath power to do both. Now this inquiry admits us to search into two things: *First*, How it appears that he hath power to save; *Second*, How it appears that he hath power to cast out.

First, That he hath power to save, appears by that which follows:—

1. To speak only of him as he is mediator: he was authorized to this blessed work by his Father, before the world began. Hence the apostle saith, "He hath chosen us in him before the foundation of the world;" Eph i. 4. With all those things that effectually will produce our salvation. Read the same chapter, with 2 Tim. i. 9.^{*}

2. He was promised to our first parents, that he should, in the fulness of time, bruise the serpent's head; and, as Paul expounds it, redeem them that were under the law. Hence, since that time, he hath been reckoned as slain for our sins. By which means all the fathers under the first testament were secured from the wrath to come; hence he is called, "The Lamb slain from the foundation of the world;" Rev. xiii. 8; Gen. iii. 15; Gal. iv. 4, 5.

3. Moses gave testimony of him by the types and shadows, and bloody sacrifices, that he commanded from the mouth of God to be in use for the support of his people's faith, until the time of reformation; which was the time of this Jesus his death; Heb ix.; x.

4. At the time of his birth it was testified of him by the angel, "That he should save his people from their sins;" Matt. i. 21.

^{*} "The sun is but a spark of fire,
A transient meteor in the sky,
The soul immortal as its sire

Shall never die."—*Montgomery*.

5. It is testified of him in the days of his flesh, that he had power on earth to forgive sins ; Mark ii. 5—12.

6. It is testified also of him by the apostle Peter, that “ God hath exalted him with his own right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins ;” Acts v. 31.

7. In a word, this is everywhere testified of him, both in the Old Testament and the New. And good reason that he should be acknowledged and trusted in, as a Saviour.

(1.) He came down from heaven to be a Saviour ; John vi. 38—40.

(2.) He was anointed when on earth to be a Saviour ; Luke iii. 22.

(3.) He did the works of a Saviour. As, (a) He fulfilled the law, and became the end of it for righteousness, for them that believe in him ; Rom. x. 3, 4. (b) He laid down his life as a Saviour ; he gave his life as “ a ransom for many ;” Matt. xx. 28 ; Mark x. 45 ; 1 Tim. ii. 6. (c) He hath abolished death, destroyed the devil, put away sin, got the keys of hell and death, is ascended into heaven ; is there accepted of God, and bid sit at the right hand as a Saviour ; and that because his sacrifice for sins pleased God ; 2 Tim. i. 10 ; Heb. ii. 14, 15 ; Eph. iv. 7, 8 ; John xvi. 10, 11 ; Acts v. 30, 31 ; Heb. x. 12, 13.

(4.) God hath sent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will justify us, if we believe in his blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son ; which could not be, if he were not anointed by him to this very end, and also if his works and undertakings were not accepted of him considered as a Saviour ; Rom. iii. 24, 25 ; 2 Cor. v. 18—21.

(5.) God hath received already millions of souls into his paradise, because they have received this Jesus-for a Saviour ; and is resolved to cut them off, and to cast them out of his presence, that will not take him for a Saviour ; Heb. xii. 22—26.

I intend brevity here ; therefore a word to the second, and so conclude.

Second, How it appears that he hath power to cast out. This appears also by what follows :—

1. The Father, for the service that he hath done him as Saviour, hath made him Lord of all, even Lord of quick and dead. “ For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living ;” Rom. xiv. 9.

2. The Father hath left it with him to quicken whom he will, to wit, with saving grace, and to cast out whom he will, for their rebellion against him; John v. 21.

3. The Father hath made him Judge of quick and dead, hath committed all judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father; John v. 22, 23.

4. God will judge the world by this man: the day is appointed for judgment, and he is appointed for Judge. "He hath appointed a day in the which he will judge the world in righteousness by that man;" Acts. xvii. 31. Therefore we must all appear before the judgment-seat of Christ, that every one may receive for the things done in the body, according to what they have done. If they have closed with him, heaven and salvation; if they have not, hell and damnation!

And for these reasons he must be Judge:—

(1.) Because of his humiliation, because of his Father's word he humbled himself, and he became obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This hath respect to his being judge, and his sitting in judgment upon angels and men; Phil. ii. 7—11; Rom. xiv. 10, 11.

(2.) That all men might honour the Son, even as they honour the Father. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all *men* should honour the Son, even as they honour the Father; John v. 22, 23.

(3.) Because of his righteous judgment, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways; Rev. xxii. 12.

(4.) Because he is the Son of man. He "hath given him authority to execute judgment also, because he is the Son of Man;" John v. 27.

Second, The Text treated by way of Observation.

Thus have I in brief passed through this text by way of explications. My next work is to speak to it by way of observation. But I shall be

also as brief in that as the nature of the thing will admit. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out;" John vi. 37.

And now I come to some observations, and a little briefly to speak to them, and then conclude the whole. The words thus explained afford us many, some of which are these. 1. That God the Father, and Christ his Son, are two distinct persons in the Godhead. 2. That by them, not excluding the Holy Ghost, is contrived and determined the salvation of fallen mankind. 3. That this contrivance resolved itself into a covenant between these persons in the Godhead, which standeth in giving on the Father's part, and receiving on the Son's. "All that the Father giveth me," &c. 4. That every one that the Father hath given to Christ, according to the mind of God in the text, shall certainly come to him. 5. That coming to Jesus Christ is therefore not by the will, wisdom, or power of man; but by the gift, promise, and drawing of the Father. "All that the Father giveth me shall come."¹ 6. That Jesus Christ will be careful to receive; and will not in any wise reject those that come, or are coming to him. "And him that cometh to me I will in no wise cast out. There are, besides these, some other truths implied in the words. As, 7. They that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them. 8. Jesus Christ would not have them that in truth are coming to him once think that he will cast them out.

These observations lie all of them in the words, and are plentifully confirmed by the Scriptures of truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth, and sixth, partly because I design brevity, and partly because they are touched upon in the explicatory part of the text. I shall therefore begin with the fifth observation, and so make that the first in order, in the following discourse.

Coming to Christ not by the power of man, but by the drawing of the Father. OBSERVATION FIRST. First, then, coming to Christ is not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father. This observation standeth of two parts. *First*, The coming to Christ is not by the will, wisdom, or power of man; *Second*, But by the gift, promise, and drawing of the Father.

That the text carrieth this truth in its bosom, you will find if you look

¹ And we have the cheering assurance that "his mercy is on them that fear him from generation to generation."—*Luke i. 50.*

into the explication of the first part thereof before. I shall, therefore, here follow the method propounded, viz., show,

First, That coming to Christ is not by the will, wisdom, or power of man. This is true, because the Word doth positively say it is not.

1. It denieth it wholly to be by the will of man. "Not of blood, nor of the will of the flesh, nor of the will of man;"^m John i. 13. And again, "It is not of him that willeth, nor of him that runneth;" Rom. ix. 16.

2. It denieth it to be of the wisdom of man, as is manifest from these considerations:

(1.) In the wisdom of God it pleased him, that the world by wisdom should not know him. Now, if by their wisdom they cannot know him, it follows, by that wisdom, they cannot come unto him; for coming to him is not before, but after some knowledge of him; 1 Cor. i. 21; Acts. xiii. 27.

(2.) The wisdom of man, in God's account, as to the knowledge of Christ, is reckoned foolishness. "Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20. And again, The wisdom of this world is foolishness with God; ii. 14. If God hath made foolish the wisdom of this world; and again, if the wisdom of this world is foolishness with him, then verily, it is not likely, that by that a sinner should become so prudent as to come to Jesus Christ, especially if you consider,

(3.) That the doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness to the wisdom of the world. Now, if the very doctrine of a crucified Christ be counted foolishness by the wisdom of this world, it cannot be that, by that wisdom, a man should be drawn out in his soul to come to him; 1 Cor. iii. 19; i. 18, 23.

(4.) God counted the wisdom of this world one of his greatest enemies; therefore, by that wisdom no man can come to Jesus Christ. For it is not likely that one of God's greatest enemies should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the wisdom of this world one of his greatest enemies, is evident, (a) For that it casteth the greatest contempt upon his Son's undertakings, as afore is proved, in that it counts his crucifixion foolishness; though that be one of the highest demonstrations of Divine wis-

^m "Thou hast said the blood of goat,
The flesh of rams I will not prize,
A contrite heart, a humble thought,
Are mine accepted sacrifice."—*Sir Walter Scott*.

dom; Eph. i. 7, 8. (b) Because God hath threatened to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an enemy, would it direct men to, and cause them to close with Jesus Christ; Isaiah xxix. 14; 1 Cor. i. 19. (c) He hath rejected it from helping in the ministry of his Word, as a fruitless business, and a thing that comes to nought; 1 Cor. ii. 4, 6, 12, 13. (d) Because it causeth to perish, those that seek it, and pursue it; 1 Cor. i. 18, 19. (e) And God has proclaimed, that if any man will be wise in this world, he must be a fool in the wisdom of this world, and that is the way to be wise in the wisdom of God. "If any man seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God;" 1 Cor. iii. 18—20.

3. Coming to Christ is not by the power of man. This is evident partly,

(1.) From that which goeth before. For man's power in the putting forth of it, in this matter, is either stirred up by love, or sense of necessity; but the wisdom of this world neither gives man love to, or sense of a need of, Jesus Christ; therefore, his power lieth still, as from that.

(2.) What power has he that is dead, as every natural man spiritually is, even dead in trespasses and sins? Dead, even as dead to God's New Testament things, as he that is in his grave is dead to the things of this world. What power hath he, then, whereby to come to Jesus Christ? John v. 25; Eph. ii. 1; Col. ii. 13.

(3.) God forbids the mighty man's glorying in his strength; and says positively, "By strength shall no man prevail;" and again, "Not by might, nor by power, but by my Spirit, saith the Lord;" Jer. ix. 23, 24; 1 Sam. ii. 9; Zec. iv. 6; 1 Cor. i. 27—31.

(4.) Paul acknowledgeth that man, nay, converted man, of himself, hath not a sufficiency of power in himself to think a good thought; if not to do that which is least, for to think is less than to come; then no man, by his own power, can come to Jesus Christ; 2 Cor. ii. 5.

(5.) Hence we are said to be made willing to come, by the power of God; to be raised from a state of sin, to a state of grace, by the power of God; and to believe, that is to come, through the exceeding working of his mighty power; Psalm cx. 3; Col. ii. 12; Eph. i. 18, 20; Job xxiii. 14. But this needed not, if either man had power or will to come; or so much as graciously to think of being willing to come, of themselves, to Jesus Christ.

Second, I should now come to the proof of the second part of the observation (namely, the coming to Christ is by the gift, promise, and drawing of the Father), but that is occasionally done already, in the explanatory part of the text, to which I refer the reader; for I shall here only give thee a text or two more to the same purpose, and so come to the use and application.

1. It is expressly said, "No man can come to me, except the Father which hath sent me draw him; John vi. 44. By this text, there is not only insinuated that in man is want of power, but also of will, to come to Jesus Christ: they must be drawn; they come not, if they be not drawn. And observe, it is not man, no, nor all the angels in heaven, that can draw one sinner to Jesus Christ. No man cometh to me, except the Father which hath sent me draw him.

2. Again, "No man can come unto me, except it were given unto him of my Father;" John vi. 65. It is an heavenly gift that maketh man come to Jesus Christ.

3. Again, "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me;" John vi. 45.

I shall not enlarge, but shall make some use and application, and so come to the next observation.

Use and Application of Observation First. Use First. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then they are to blame that cry up the will, wisdom, and power of man, as things sufficient to bring men to Christ.

There are some men who think they may not be contradicted, when they plead for the will, wisdom, and power of man in reference to the things that are of the kingdom of Christ; but I will say to such a man, he never yet came to understand, that himself is what the Scripture teacheth concerning him; neither did he ever know what coming to Christ is, by the teaching, gift, and drawing of the Father. He is such an one that hath set up God's enemy in opposition to him, and that continueth in such acts of defiance; and what his end, without a new birth, will be, the Scripture teacheth also; but we will pass this.

Use Second. Is it so? Is coming to Jesus Christ by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their

coming to Christ, to the gift, promise, and drawing of the Father. Christian man, bless God, who hath given thee to Jesus Christ by promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the glory of electing love should rest upon thy head, and that the glory of the exceeding grace of God should take hold of thy heart, and bring thee to Jesus Christ!

Use Third. Is it so, that coming to Jesus Christ is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that indeed are coming to Jesus Christ; I say, an high esteem on them, for the sake of him by virtue of whose grace they are made to come to Jesus Christ.

We see that when men, by the help of human abilities, do arrive at the knowledge of, and bring to pass that which, when done, is a wonder to the world, how he that did it, is esteemed and commended; yea, how are his wits, parts, industry, and unweariedness in all admired, and yet the man, as to this, is but of the world, and his work the effect of natural ability; the things also attained by him, end in vanity and vexation of spirit. Further, perhaps in the pursuit of these his achievements, he sins against God, wastes his time vainly, and at long-run loses his soul by neglecting of better things; yet he is admired! But I say, if this man's parts, labour, diligence, and the like, will bring him to such applause and esteem in the world, what esteem should we have of such an one that is by the gift, promise, and power of God, coming to Jesus Christ?

1. This is a man with whom God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power. Here is a man!

2. This man, by the power of God's might, which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it, and to charge through all the difficulties that men and devils can set against him. Here is a man!

3. This man is travelling to mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God the Judge of all, and to Jesus. Here is a man!

4. This man can look upon death with comfort, can laugh at destruction when it cometh, and longs to hear the sound of the last trump, and to see his Judge coming in the clouds of heaven. Here is a man indeed.

Let Christians, then, esteem each other as such. I know you do it; but do it more and more. And that you may, consider these two or three things. (1.) These are the objects of Christ's esteem; Matt. xii. 48, 49; xv. 22—28; Luke vii. 9. (2.) These are the objects of the esteem of angels; Dan. ix. 12; x. 21, 22; xii. 3, 4; Heb. ii. 14. (3.) These have been the objects of the esteem of heathens, when but convinced about them; Dan. v. 10, 11; Acts v. 15; 1 Cor. xiv. 24, 25. "Let each esteem other better than themselves;" Phil. ii. 2."

Use Fourth. Again, Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this shows us how horribly ignorant of this such are, who make the man that is coming to Christ the object of their contempt and rage. These are also unreasonable and wicked men; men in whom is no faith; 2 Thes. iii. 2. Sinners, did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father, they do indeed come to him; you would hang and burn in hell a thousand years, before you would turn your spirits as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But, faithless sinner, let us a little expostulate the matter. What hath this man done against thee, that is coming to Jesus Christ? Why dost thou make him the object of thy scorn? doth his coming to Jesus Christ offend thee? doth his pursuing of his own salvation offend thee? doth his forsaking of his sins and pleasures offend thee?

Poor coming man! "Shall we *sacrifice* the abomination of the Egyptians before their eyes, and will they not stone us?" Ex. viii. 26.

But, I say, why offended at this? Is he ever the worse for coming to Jesus Christ, or for his loving and serving of Jesus Christ? Or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for seeking eternal life? Besides, pray, Sirs, consider it; this he doth, not of himself, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyself, and him that would, thou hinderest—

1. Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor sinner is coming.

"The true follower of Jesus never forgets the gracious charge which he gave, "If ye love me, love one another."

2. Thou shalt be judged, too, for one that hath hated the Father, by whose powerful drawing this sinner doth come.

3. Thou shalt be taken and judged for one that has done despite to the Spirit of grace in him that is, by its help, coming to Jesus Christ. What sayest thou now? Wilt thou stand by thy doings? Wilt thou continue to condemn and reproach the living God? Thinkest thou that thou shalt weather it out well enough at the day of judgment? "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee," saith the Lord;" Ezek. xxii. 14; John xv. 18—25; Jude 15; 1 Thes. iv. 8.

Use Fifth. Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this sheweth us how it comes to pass, that weak means are so powerful as to bring men out of their sins to a hearty pursuit after Jesus Christ. When God bid Moses speak to the people, he said, "I will give thee counsel, and God shall be with thee; Ex. xviii. 19. When God speaks, when God works, who can let it? None, none; then the work goes on! Elias threw his mantle upon the shoulders of Elisha; and what a wonderful work followed! When Jesus fell in with the crowing of a cock, what work was there! O when God is in the means, then shall that means—be it never so weak and contemptible in itself—work wonders;" 1 Kings xix. 19; Matt. xxvi. 74, 75; Mark xiv. 71, 72; Luke xxii. 60—62. The world understood not, nor believed, that the walls of Jericho should fall at the sound of rams' horns; but when God will work, the means must be effectual. A word weakly spoken, spoken with difficulty, in temptation, and in the midst of great contempt and scorn, works wonders, if the Lord thy God will say so too.

Use Sixth. Is it so? Doth no man come to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of God's providences, that he hath made use of, as means to bring them to Jesus Christ.

For although men are drawn to Christ by the power of the Father, yet that power putteth forth itself in the use of means: and these means are divers; sometimes this, sometimes that; for God is at liberty to work by which, and when, and how he will; but let the means be what they will, and as contemptible as may be, yet God that commanded the light to

shine out of darkness, and that out of weakness can make strong, can, nay, doth oftentimes make use of very unlikely means to bring about the conversion and salvation of his people.^o Therefore, you that are come to Christ—and that by unlikely means—stay yourselves, and wonder, and wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jesus Christ.

What was the providence that God made use of as a means, either more remote or more near, to bring thee to Jesus Christ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate, or the like? Was it thy casting of thine eye upon some good book, thy hearing of thy neighbours talk of heavenly things, the beholding of God's judgments as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man? O take notice of such providence or providences! They were sent and managed by mighty power to do thee good. God himself, I say, hath joined himself unto this chariot: yea, and so blessed it, that it failed not to accomplish the thing for which he sent it.

God blesseth not to every one his providences in this manner. How many thousands are there in this world, that pass every day under the same providences! but God is not in them, to do that work by them as he hath done for thy poor soul, by his effectually working with them. O that Jesus Christ should meet thee in this providence, that dispensation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of his people.

(1.) The first shall be that of the woman of Samaria. It must happen, that she must needs go out of the city to draw water, not before nor after, but just when Jesus Christ her Saviour was come from far, and sat to rest him, being weary, upon the well. What a blessed providence was this!

^o God's providence to mortal eyes is perfectly inscrutable. The veil which it is his good pleasure to throw over its working, human strength and human wit strive to lift and penetrate to no purpose—

"The understanding traces them in vain,
Lost, and bewildered in the fruitless search,
Nor sees with how much art the winding runs.
Nor where the regular confusion ends."—*Addison*.

Even a providence managed by the almighty wisdom, and almighty power, to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that that blessed work might be fulfilled upon the woman, according to the purpose before determined by the Father; John iv.

(2.) What providence was it that there should be a tree in the way for Zaccheus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to himself, even before he came down therefrom; Luke xix.

(3.) Was it not also wonderful that the thief, which you read of in the gospel, should, by the providence of God, be cast into prison, to be condemned even at that sessions that Christ himself was to die; nay, and that it should happen, too, that they must be hanged together, that the thief might be in hearing and observing of Jesus in his last words, that he might be converted by him before his death! Luke xxiii.

(4.) What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, and, as I think, cast into that very prison where Paul lay bound for the Word of the gospel; that he might there be by him converted, and then sent home again to his master Philemon! Behold "all things work together for good to them that love God, to them who are the called according to *his* purpose;" Romans viii. 28.

Nay, I have myself known some that have been made to go to hear the Word preached against their wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others, as also to catch and carp at things. Some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use even of these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.

Use Seventh. Doth no man come to Jesus Christ but by the drawing, &c., of the Father? Then let me here caution those poor sinners, that are spectators of the change that God hath wrought in them that are coming to Jesus Christ, not to attribute this work and change to other things and causes.

There are some poor sinners in the world that plainly see a change, a mighty change, in their neighbours and relations that are coming to Jesus Christ. But, as I said, they being ignorant, and not knowing whence it

comes and whither it goes, "for so is every one that is born of the Spirit;" John iii. 8; therefore they attribute this change to other causes: as melancholy; to sitting alone; to overmuch reading; to their going to too many sermons; to too much studying and musing on what they hear.

Also they conclude, on the other side, that it is for want of merry company; for want of physic; and therefore, they advise them to leave off reading, going to sermons, the company of sober people; and to be merry, to go a gossiping, to busy themselves in the things of this world, not to sit musing alone, &c.

But come, poor ignorant sinner, let me deal with thee. It seems thou art turned counsellor for Satan: I tell thee thou knowest not what thou dost. Take heed of spending thy judgment after this manner; thou judgest foolishly, and sayest in this, to every one that passeth by, thou art a fool. What! count convictions for sin, mournings for sin, and repentance for sin, melancholy? This is like those that on the other side said, "These men are full of new wine," &c. Or as he that said Paul was mad; Acts ii. 13; xxvi. 24. Poor ignorant sinner! canst thou judge no better? What! is sitting alone, pensive under God's hand, reading the Scriptures, and hearing of sermons, &c., the way to be undone? The Lord open thine eyes, and make thee to see thine error! Thou hast set thyself against God, thou hast despised the operation of his hands, thou attemptest to murder souls. What! canst thou give no better counsel touching those whom God hath wounded, than to send them to the ordinances of hell for help? Thou biddest them be merry and lightsome; but dost thou not know that "the heart of fools is in the house of mirth?" Eccles. vii. 4.

Thou biddest them shun the hearing of thundering preachers; but is it not "better to hear the rebuke of the wise, than for a man to hear the song of fools?" Eccles. vii. 5. Thou biddest them busy themselves in the things of this world; but dost thou not know that the Lord bids, "Seek first the kingdom of God, and his righteousness?" Matt. vi. 36. Poor ignorant sinner! hear the counsel of God to such, and learn thyself to be wiser. "Is any afflicted? let him pray. Is any merry? let him sing psalms; James v. 13. "Blessed is the man that heareth me;" Prov.

^p "He that turneth away his ear from hearing the law, even his prayer shall be abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit."—*Proverbs* xxviii. 9, 10.

viii. 32. And hear for time to come, "Save yourselves from this unto-ward generation;" Acts ii. 40. "Search the Scriptures;" John v. 39. "Give attendance to reading;" 1 Tim. iv. 13. "It is better to go to the house of mourning;" Eccles. vii. 2.

And wilt thou judge him that doth thus? Art thou almost like Elymas the sorcerer, that sought to turn the deputy from the faith? Thou seekest to pervert the right ways of the Lord. Take heed lest some heavy judgment overtake thee, Acts xiii. 8—13. What! teach men to quench convictions; take men off from a serious consideration of the evil of sin, of the terrors of the world to come, and how they shall escape the same? What! teach men to put God and his Word out of their minds, by running to merry company, by running to the world, by gossiping? &c. This is as much as to bid them to say to God, "Depart from us, for we desire not the knowledge of thy ways;" or, "What is the Almighty that we should serve him? or what profit have we if we keep his ways?" Here is a devil in grain! What! bid man walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2.

Two objections answered. Object. 1. But we do not know that such are coming to Jesus Christ; truly we wonder at them, and think they are fools.

Ans. Do you not know that they are coming to Jesus Christ? then they may be coming to him, for aught you know; and why will ye be worse than the brute, to speak evil of the things you know not? What! are ye made to be taken and destroyed? must ye utterly perish in your own corruptions? 2 Peter ii. 12. Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad. "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God;" Acts v. 38, 39. But why do you wonder at a work of conviction and conversion? Know you not that this is the judgment of God upon you, "ye despisers, to behold, and wonder, and perish?" Acts xiii. 40, 41. But why wonder, and think they are fools? Is the way of the just an abomination to you? See that passage, and be ashamed, "*He that is upright in the way is abomination to the wicked;*" Prov. xxix. 27. Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to hearty desires to be saved; as also to coming to Jesus Christ.

Object. 2. But how shall we know that such men are coming to Jesus Christ?

Ans. Who can make them see that Christ has made blind? John ii. 3, 9. Nevertheless, because I endeavour thy conviction, conversion, and salvation, consider: Do they cry out of sin, being burned with it, as of an exceeding bitter thing? Do they fly from it, as from the face of a deadly serpent? Do they cry out of the insufficiency of their own righteousness, as to justification in the sight of God? Do they cry out after the Lord Jesus, to save them? Do they see more worth and merit in one drop of Christ's blood to save them, than in all the sins of the world to damn them? Are they tender of sinning against Jesus Christ? Is his name, person, and undertakings, more precious to them, than is the glory of the world? Is this word more dear unto them? Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them? Do they savour Christ in his Word, and do they leave all the world for his sake? And are they willing, God helping them, to run hazards for his name, for the love they bear to him? Are his saints precious to them? If these things be so, whether thou seest them or no, these men are coming to Jesus Christ, Rom. vii. 9—14; Psalm xxxviii. 3—8; Heb. vi. 18—20; Isa. lxiv. 6; Phi. iii. 7, 8; Psalm liv. 1: cix. 26; Acts xvi. 30; Psalm li. 7, 8; 1 Pet. i. 18, 19; Rom. vii. 24; 2 Cor. v. 2; Acts v. 41; Jas. ii. 7; Ca. v. 10—16; Psalm cxix; John xiii. 35; 1 John iv. 7: iii. 14; John xvi. 9; Rom. xiv. 23; Heb. xi. 6; Psalm xix. 10, 11; Jer. xv. 16; Heb. xi. 24—27; Acts xx. 22—24: xxi. 13; Tit. iii. 15; 2 John i.; Eph. iv. 16; Phil. 7; 1 Cor. xvi. 24.

Comers oftentimes afraid that Christ will not receive them. OBSERVATION SECOND.—I come now to the second observation propounded to be spoken to, to wit, That they that are coming to Jesus Christ, are oftentimes heartily afraid that Jesus Christ will not receive them.

I told you that this observation is implied in the text: and I gather it,

First, From the largeness and openness of the promise: "I will in no wise cast out." For had there not been a proneness in us to "fear casting out," Christ needed not to have, as it were, waylaid our fear, as he doth by this great and strange expression, "In no wise;" "And him that cometh to me I will in no wise cast out." There needed not, as I may say, such a promise to be invented by the wisdom of heaven, and worded

at such a rate, as it were on purpose to dash in pieces at one blow all the objections of coming sinners, if they were not prone to admit of such objections, to the discouraging of their own souls. For this word, "in no wise," cutteth the throat of all objections; and it was dropped by the Lord Jesus for that very end; and to help the faith that is mixed with unbelief.^a And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee, that this promise will not assoil.

But I am a great sinner, sayest thou.

"I will in no wise cast out," says Christ

But I am an old sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am a hard-hearted sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am a backsliding sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I have served Satan all my days, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against light, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against mercy, sayest thou.

"I will in do wise cast out," says Christ.

But I have no good thing to bring with me, sayest thou.

"I will in no wise cast out," says Christ.

Thus I might go on to the end of things, and show you, that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be, if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid, "that Jesus Christ will cast them out?"

Second, I will give you now two instances that seem to imply the truth of this observation.

In the ninth of Matthew, at the 2nd verse, you read of a man that was sick of the palsy; and he was coming to Jesus Christ, being borne upon a bed by his friends; he also was coming himself, and that upon another

^a "Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—*Psalms* ii. 11, 12.

account than any of his friends were aware of; even for the pardon of sins and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him "be of good cheer." It seems then, his heart was fainting; but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ; but the guilt and burden of his sins, for the pardon of which himself did come to him; therefore he proceeds, "Be of good cheer, thy sins be forgiven thee." I say, Christ saw him sinking in his mind, about how it would go with his most noble part; and therefore, first, he applies himself to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himself had little enough as to the cure of his soul: therefore Christ takes him up as a man falling down, saying, "Son, be of good cheer, thy sins be forgiven thee."

That about the Prodigal seems pertinent also to this matter: "When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Heartily spoken; but how did he perform his promise? I think not so well as he promised to do; and my ground for my thoughts is, because his father, so soon as he was come to him, fell upon his neck and kissed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his father gives him the most sudden and familiar token of reconciliation. And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kiss Jacob. Thus Joseph kissed his brethren; and thus also David kissed Absalom, Gen. xxxi. 55; xxxiii. 1—4; xlviii. 9, 10; 2 Sam. xiv. 33. It is true, as I said, at first setting out, he spake heartily, as sometimes sinners also do in their beginning to come to Jesus Christ; but might not he, yea, in all probability he had, between the first step he took, and the last, by which he accomplished that journey, many a thought, both this way and that; as whether his father would receive him or no? As thus: I said, "I would go to my Father." But how, if when I come at him he should ask me, Where I have all this while been? What must I say then? Also, if he ask me, What is become of the portion of goods that he gave me? What shall I say then? If he asks me, Who have been my companions? What shall I say then? If he also shall ask me, What hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, Why I came home no sooner? What shall

I say then? Thus, I say, might he reason with himself; and being conscious to himself, that he could give but a bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and ale-houses; and as for my portion, I spent it in riotous living; my companions were whores and drabs; as for my preferment, the highest was, that I became a hogherd; and as for my not coming home till now, could I have made shift to have staid abroad any longer, I had not lain at thy feet for mercy now.

I say, these things considered, and considering, again, how prone poor man is to give way, when truly awakened, to despondings and heart misgivings, no marvel if he did sink in his mind, between the time of his first setting out, and that of his coming to his Father.

Third. But, thirdly, methinks I have for the confirmation of this truth the consent of all the saints that are under heaven, to wit, That they that are coming to Jesus Christ, are oftentimes heartily afraid that he will not receive them.

Quest. But what should be the reason? I will answer to this question thus:

1. It is not for want of the revealed will of God, that manifesteth grounds for the contrary, for of that there is a sufficiency; yea, the text itself hath laid a sufficient foundation for encouragement, for them that are coming to Jesus Christ. "And him that cometh to me I will in no wise cast out."

2. It is not for want of any invitation to come, for that is full and plain. "Come unto me, all *ye* that labour, and are heavy laden, and I will give you rest;" Matt. xi. 28.

3. Neither is it for want of a manifestation of Christ's willingness to receive, as those texts above named, with that which follows, declareth, "If any man thirst, let him come unto me and drink;" John vii. 37.

4. It is not for want of exceeding great and precious promises to receive them that come. "Wherefore come out from among them, and be ye

"Did you but understand what it is to be brought into his banquetting house, you would say that they are neither fools nor madmen that can find in their hearts to scorn the beauties of this world in comparison of one look or smile from God; and believe that his love was better than wine, to be preferred infinitely before the greatest worldly pleasures, and think the virgins had reason enough to love him."—*Heaven upon Earth.*

separate, saith the Lord, and touch not the unclean *thing*, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty; 2 Cor. vi. 17, 18.

5. It is not for want of solemn oath and engagement to save them that come. "For—because he could swear by no greater, he swear by himself—that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;" Heb. vi. 13—18.

6. Neither is it for want of great examples of God's mercy, that have come to Jesus Christ, of which we read most plentifully in the Word. Therefore, it must be concluded, it is for want of that which follows.

What it is that prevents the coming to Christ. First. It is for want of the knowledge of Christ. Thou knowest but little of the grace and kindness that is in the heart of Christ; thou knowest but little of the virtue and merit of his blood; thou knowest but little of the willingness that is in his heart to save thee; and this is the reason of the fear that ariseth in thy heart, and that causeth thee to doubt that Christ will not receive thee. Unbelief is the daughter of Ignorance. Therefore Christ saith, "O fools, and slow of heart to believe;" Luke xxiv. 25.

Slowness of heart to believe, flows from thy foolishness in the things of Christ; this is evident to all that are acquainted with themselves, and are seeking after Jesus Christ. The more ignorance, the more unbelief. The more knowledge of Christ, the more faith. "They that know thy name, will put their trust in thee; Psalm ix. 10. He, therefore, that began to come to Christ but the other day, and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he "is strong, and hath overcome the wicked one;" 1 John ii. 13. When Joseph's brethren came into Egypt to buy corn, it is said, "Joseph knew his brethren, but his brethren knew not him." What follows? Why, great mistrust of heart about their speeding well; especially, if Joseph did but answer them roughly, calling them spies, and questioning their truth and the like. And observe it, so long as their ignorance about their brother remained with them, whatsoever Joseph did, still they put the worse sense upon it. For instance, Joseph upon a time bids the steward of his house bring them home, to dine with him, to dine even in Joseph's house. And how is this resented by them? Why, they are afraid. "And the men were afraid, because

they were brought unto" their brother "Joseph's house." And they said, He seeketh occasion against us, and will fall upon us, and take us for bondmen, and our asses; Gen. xlii. xliii. What! afraid to go to Joseph's house? He was their brother; he intended to feast them? to feast them, and to feast with them. Ah! but they were ignorant that he was their brother. And so long as their ignorance lasted, so long their fear terrified them. Just thus it is with the sinner that but of late is coming to Jesus Christ. He is ignorant of the love and pity that is in Christ to coming sinners. Therefore he doubts, therefore he fears, therefore his heart misgives him.

Coming sinner, Christ inviteth thee to dine and sup with him. He inviteth thee to a banquet of wine, yea, to come into his wine-cellar, and his banner over thee shall be love; Rev. iii. 20; Can. ii. 5. But I doubt it, says the sinner: but, it is answered, he calls thee, invites thee to his banquet, flagons, apples; to his wine, and to the juice of his pomegranate. "O, I fear, I doubt, I mistrust, I tremble in expectation of the contrary!" Come out of the man, thou dastardly ignorance! Be not afraid, sinner, only believe; "He that cometh to Christ he will in no wise cast out."^a

Let the coming sinner, therefore, seek after more of the good knowledge of Jesus Christ. Press after it, seek it as silver, and dig for it as for hid treasure. This will embolden thee; this will make thee wax stronger and stronger. "I know whom I have believed," I know him, said Paul; and what follows? Why, "and I am persuaded that he is able to keep that which I have committed unto him, against that day;" 2 Tim. i. 12. What had Paul committed to Jesus Christ? The answer is, He had *committed to him his soul*. But why did he commit his soul to him? Why, because he knew him. He knew him to be faithful, to be kind. He knew he would not fail him, nor forsake him; and therefore he laid his soul down at his feet, and committed it to him, to keep against that day. But,

Second, Thy fears that Christ will not receive thee may be also a consequent of thy earnest and strong desires after thy salvation by him. For

^a In connexion with a text just quoted, that Christ himself condescended to enlighten those he had reproved as "fools and slow of heart." "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He consented to tarry with them, "And their eyes were opened, and they knew him."—*Luke* xxiv. 27, 31.

this I observe, that strong desires to have, are attended with strong fears of missing. What man most sets his heart upon, and what his desires are most after, he oftentimes most fears he shall not obtain. So the man, the ruler of the synagogue, had a great desire that his daughter should live; and that desire was attended with fear, that she should not. Wherefore, Christ saith unto him, "Be not afraid;" Mark v. 36.

Suppose a young man should have his heart much set upon a virgin to have her to wife, if ever he fears he shall not obtain her, it is when he begins to love; now, thinks he, somebody will step in betwixt my love and the object of it; either they will find fault with my person, my estate, my conditions, or something! Now thoughts begin to work; she doth not like me, or something. And thus it is with the soul at first coming to Jesus Christ, thou lovest him, and thy love produceth jealousy, and that jealousy oftentimes begets fears.

Now thou fearest the sins of thy youth, the sins of thine old age, the sins of thy calling, the sins of thy Christian duties, the sins of thine heart, or something; thou thinkest something or other will alienate the heart and affections of Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse thy soul. But be content, a little more knowledge of him will make thee take better heart; thy earnest desires shall not be attended with such burning fears; thou shalt hereafter say, "This is my infirmity;" Psalm lxxvii. 10.

Thou art sick of love, a very sweet disease, and yet every disease has some weakness attending of it: yet I wish this distemper, if it be lawful to call it so, was more epidemical. Die of this disease I would gladly do; it is better than life itself, though it be attended with fears. But thou criest, I cannot obtain: well, be not too hasty in making conclusions. If Jesus Christ had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him; Ca. v. 4. Mark how the prophet hath it, "They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west, they shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria;" Hos. xi. 10, 11. When God roars (as oftentimes the coming soul hears him roar), what man that is coming can do otherwise than tremble? Amos iii. 8. But trembling he comes: "He sprang in, and came trembling, and fell down before Paul and Silas;" Acts xvi. 29.

Should you ask him that we mentioned but now, How long is it since

you began to fear you should miss of this damsel you love so? The answer will be, Ever since I began to love her. But did you not fear it before? No, nor should I fear it now, but that I vehemently love her. Come, sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? Thy answer is, Ever since I began to desire that he would save my soul. I began to fear, when I began to come; and the more my heart burns in desires after him, the more I feel my heart fear I shall not be saved by him. See now, did not I tell thee that thy fears were but the consequence of strong desires? Well, fear not, coming sinner, thousands of coming souls are in thy condition, and yet they will get safe into Christ's bosom: "Say," says Christ, "to them *that are* of a fearful heart, Be strong, fear not; your God will come and save you:" Isaiah xxxv. 4; lxiii. 1.

Third, Thy fear that Christ will not receive thee, may arise from a sense of thine own unworthiness. Thou seest what a poor, sorry, wretched, worthless creature thou art; and seeing this, thou fearest Christ will not receive thee. Alas, sayest thou, I am the vilest of all men; a town-sinner, a ring-leading sinner! I am not only a sinner myself, but have made others twofold worse the children of hell also. Besides, now I am under some awakenings and stirrings of mind after salvation, even now I find my heart rebellious, carnal, hard, treacherous, desperate, prone to unbelief, to despair: it forgetteth the Word; it wandereth; it runneth to the ends of the earth. There is not, I am persuaded, one in all the world that hath such a desperate wicked heart as mine is; my soul is careless to do good, but none more earnest to do that which is evil.

Can such an one as I am, live in glory? Can a holy, a just, and a righteous God, once think (with honour to his name) of saving such a vile creature as I am? I fear it. Will he show wonders to such a dead dog as I am? I doubt it. I am cast out to the loathing of my person, yea, I loath myself; I stink in mine own nostrils. How can I then be accepted by a holy and sin-aborning God? Psalm xxxviii. 5—7; Ezek. xi. ; xx. 42—44. Saved I would be; and who is there that would not, were they in my condition? Indeed, I wonder at the madness and folly of others, when I see them leap and skip so carelessly about the mouth of hell! Bold sinner, how darest thou tempt God, by laughing at the breach of his holy law? But alas! they are not so bad one way, but I am worse another: I wish myself were anybody but myself; and yet here again, I

know not what to wish. When I see such as I believe are coming to Jesus Christ, O! I bless them. But I am confounded in myself, to see how unlike, as I think, I am to every good man in the world. They can read, hear, pray, remember, repent, be humble, do everything better than so vile a wretch as I. I, vile wretch, am good for nothing but to burn in hell-fire, and when I think of that, I am confounded too!

Thus the sense of unworthiness creates and heightens fears in the hearts of them that are coming to Jesus Christ; but indeed it should not; for who needs the physician but the sick? or who did Christ come into the world to save, but the chief of sinners? Mark ii. 17; 1 Titus i. 15. Wherefore, the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thine own unworthiness prevail with thee yet to go faster. As it is with the man that carrieth his broken arm in a sling to the bone-setter, still as he thinks of his broken arm, and as he feels the pain and anguish, he hastens his pace to the man. And if Satan meets thee, and asketh, Whither goest thou? tell him thou art maimed, and art going to the Lord Jesus. If he objects thine own unworthiness, tell him, That even as the sick seeketh the physician; as he that hath broken bones seeks him that can set them; so thou art going to Jesus Christ for cure and healing for thy sin-sick soul. But it oftentimes happeneth to him that flies for his life, he despairs of escaping, and therefore delivers himself up into the hand of the pursuer. But up, up, sinner; be of good cheer, Christ came to save the unworthy ones: be not faithless, but believe. Come away, man, the Lord Jesus calls thee, saying, "And him that cometh to me I will in no wise cast out."

Fourth. Thy fear that Christ will not receive thee, may arise from a sense of the exceeding mercy of being saved; sometimes salvation is in the eyes of him that desires so great, so huge, so wonderful a thing, that the very thoughts of the excellency of it, engenders unbelief about obtaining it, in the heart of those that unfeignedly desire it. "Seemeth it to you," saith David, "*a light thing to be a king's son-in-law?*" 1 Sam. xviii. 23.

¹ Thus the despairing wretch may find his way to happiness: "The path of the just," saith the wise man, "is as the shining light which shineth more and more unto the perfect day. As the day begins with obscurity and a great mixture of darkness, till by quick and silent motions the light overcomes the mists and vapours of the night, and not only spreads its beams on the tops of the mountains, but darts them into the deepest and most shady valleys; thus simplicity and integrity may at first appearing look dark and suspicious, till by degrees it breaks through the clouds, and then shines with a greater glory."—*Stillingsfleet.*

So the thoughts of the greatness and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels ; these are great things, things too good, saith the soul that is little in his own eyes ; things too rich, saith the soul that is truly poor in spirit, for me.

Besides, the Holy Ghost hath a way to greaten heavenly things to the understanding of the coming sinner ; yea, and at the same time to greaten, too, the sin and unworthiness of that sinner. Now the soul staggeringly wonders, saying, "What ! to be made like angels, like Christ, to live in eternal bliss, joy, and felicity ! This is for angels, and for them that can walk like angels ! If a prince, a duke, an earl, should send (by the hand of his servant) for some poor, sorry, beggarly scrub, to take her for his master to wife, and the servant should come and say, My lord and master, such an one hath sent me to thee, to take thee to him to wife ; he is rich, beautiful, and of excellent qualities ; he is loving, meek, humble, well-spoken, &c. What now would this poor, sorry, beggarly creature think ? What would she say ? or how would she frame an answer ? When king David sent to Abigail upon this account, and though she was a rich woman, yet she said, "Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord ;" 1 Sam. xxv. 40, 41. She was confounded, she could not well tell what to say, the offer was so great, beyond what could in reason be expected.

But suppose this great person should second his suit, and send to this sorry creature again, what would she say now ? Would she not say, You mock me ? But what if he affirms that he is in good earnest, and that his lord must have her to wife ; yea, suppose he should prevail upon her to credit his message, and to address herself for her journey ; yet, behold every thought of her pedigree confounds her ; also her sense of want of beauty makes her ashamed ; and if she doth but think of being embraced, the unbelief that is mixed with that thought whirls her into tremblings ; and now she calls herself fool, for believing the messenger, and thinks not to go ; if she thinks of being bold, she blushes ; and the least thought that she shall be rejected, when she comes at him, makes her look as if she would give up the ghost.

And is it a wonder, then, to see a soul that is drowned in the sense of glory and a sense of its own nothingness, to be confounded in itself, and to fear that the glory apprehended is too great, too good, and too rich, for such an one ? That thing, heaven and eternal glory, is so great, and I

that would have it, so small, so sorry a creature, that the thoughts of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired, quite dash and overthrow the mind of the desirer. O, it is too big! it is too big! it is too great a mercy! But, coming sinner, let me reason with thee. Thou sayest, it is too big, too great. Well, will things that are less satisfy thy soul? Will a less thing than heaven, than glory and eternal life, answer thy desires? No, nothing less; and yet I fear they are too big, and too good for me, ever to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give; no, not too big to give freely. Be content; let God give like himself; he is that eternal God, and giveth like himself. When kings give, they do not use to give as poor men do. Hence it is said, that Nabal made a feast in his house like the feast of a king; and again, "All these things did Araunah, as a king, give unto David;" 1 Sam. xxv. 36; 2 Sam. xxiv. 23. Now, God is a great king, let him give like a king; nay, let him give like himself, and do thou receive like thyself. He hath all, and thou hast nothing. God told his people of old, that he would save them in truth and in righteousness, and that they should return to, and enjoy the land, which before, for their sins, had spewed them out; and then adds, under a supposition of their counting the mercy too good, or too big, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts;" Zec. viii. 6.

As who should say, they are now in captivity, and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellously big for them to enjoy; but if it be so in their eyes, it is not so in mine; I will do for them like God, if they will but receive my bounty like sinners. Coming sinner, God can give his heavenly Canaan, and the glory of it, unto thee; yea, none ever had them but as a gift, a free gift. He hath given us his Son, "How shall he not with him also freely give us all things?" Rom. viii. 32.

It was not the worthiness of Abraham, or Moses, or David, or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyself unworthy; but take it, and be thankful. And it is a good sign he intends to give thee, if he hath drawn out thy heart to ask. "Lord, thou hast heard the desire of the humble;

thou wilt prepare their heart ; thou wilt cause thine ear to hear?" Psalm x. 17.

When God is said to incline his ear, it implies an intention to bestow the mercy desired. Take it therefore ; thy wisdom will be to receive, not sticking at thy own unworthiness. It is said, "He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory." Again, "He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill, that he may set *him* with princes, *even* with the princes of his people;" 1 Sam. ii. 8 ; Psalm cxiii. 7, 8. You see also when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty ; but the poor, the maimed, the halt, and the blind, Matt. xxii ; Luke xiv.

Fifth. Thy fears that Christ will not receive thee may arise from the hideous roaring of the devil, who pursues thee. He that hears him roar, must be a mighty Christian, if he can at that time deliver himself from fear. He is called a roaring lion ; and then to allude to that in Isaiah, "If one look" into them, they have "darkness and sorrow, and the light is darkened in the heavens thereof;" 1 Peter v. 8 ; Isa. v. 3.

Two of the devil's objections.—There are two things among many that Satan useth to roar out after them that are coming to Jesus Christ. 1. That they are not elected. Or, 2. That they have sinned the sin against the Holy Ghost. To both these I answer briefly—

1. *Election.*—Touching election, out of which thou fearest thou art excluded. Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument.

(1.) That coming to Christ is by virtue of the gift, promise, and drawing of the Father ; but thou art a-coming ; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this ; and when Satan beginneth to roar again, answer, But I feel my heart moving after Jesus Christ ; but that would not be, if it were not given by promise, and drawing to Christ by the power of the Father.

(2.) Jesus Christ hath promised, "That him that cometh to him he will in no wise cast out." And if he hath said it, will he not make it good, I mean even thy salvation ? For, as I have said already, not to cast out, is to receive and admit to the benefit of salvation. If then the Father hath given thee, as is manifest by thy coming ; and if Christ will

receive thee, thou coming soul, as it is plain he will, because he hath said, "He will in no wise cast out;" then be confident, and let those conclusions, that as naturally flow from the text as light from the sun, or water from the fountain, stay thee

If Satan therefore objecteth, But thou art not elected; answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus, as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open his bosom to me. I am persuaded, that not one of the non-elect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may, feignedly, as Judas and Simon Magus did; but that is not our question. Therefore, O thou honest-hearted coming sinner, be not afraid, but come.

2. *Of the sin against the Holy Ghost.* As to the second part of the objection, about sinning the sin against the Holy Ghost, the same argument overthrows that also. But I will argue thus:

(1.) Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned that sin; therefore thou that art coming hast not committed that sin. That the Father giveth no such gift to them that have sinned that sin is evident—(a) Because such have sinned themselves out of God's favour; "They shall never have forgiveness;" Matt. xii. 32. But it is a special favour of God to give unto a man, to come to Jesus Christ; because thereby he obtaineth forgiveness. Therefore he that cometh hath not sinned that sin. (b) They that have sinned the sin against the Holy Ghost, have sinned themselves out of an interest in the sacrifice of Christ's body and blood; "There remaineth [for such] no more sacrifice for sins;" Heb. x. 26. But God giveth not grace to any of them to come to Christ, that have no share in the sacrifice of his body and blood. Therefore, thou that art coming to him, hast not sinned that sin.

(2.) Coming to Christ is by the special drawing of the Father; "No man can come to me except the Father which hath sent me draw him;" John vi. 44. But the Father draweth not him to Christ, for whom he hath not allotted forgiveness by his blood; therefore they that are coming to Jesus Christ have not committed that sin, because he hath allotted them forgiveness by his blood. That the Father cannot draw them to

Jesus Christ, for whom he hath not allotted forgiveness of sins, is manifest to sense: for that would be a plain mockery, a sham, neither becoming his wisdom, justice, holiness, nor goodness.

(3.) Coming to Jesus Christ lays a man under the promise of forgiveness and salvation. But it is impossible that he that hath sinned that sin should ever be put under a promise of these. Therefore, he that hath sinned that sin can never have heart to come to Jesus Christ.

(4.) Coming to Jesus Christ lays a man under his intercession. "For he ever liveth to make intercession for them that come;" Heb. vii. 25. Therefore, he that is coming to Jesus Christ cannot have sinned that sin. Christ has forbidden his people to pray for them that have sinned that sin; and, therefore, will not pray for them himself; but he prays for them that come.

(5.) He that hath sinned that sin, Christ is to him of no more worth than is a man that is dead; "For he hath crucified to himself the Son of God;" yea, and hath also counted his precious blood as the blood of an unholy thing; Heb. vi. x. Now, he that hath this low esteem of Christ will never come to him for life; but the coming man has an high esteem of his person, blood, and merits. Therefore, he that is coming has not committed that sin.

(6.) If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown; which saith in one place, "He hath never forgiveness;" and in another, "I will in no wise cast him out." Therefore, that he may never have forgiveness, he shall never have heart to come to Jesus Christ. It is impossible that such an one should be renewed, either to or by repentance; Heb. vi. Wherefore, never trouble thy head nor heart about this matter; he that cometh to Jesus Christ cannot have sinned against the Holy Ghost.

Sixth. Thy fears that Christ will not receive thee may arise from thine own folly, in inventing, yea, in thy chalking out to God, a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ are great tormentors of themselves upon this account; they conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus.

As to instance: 1. Says one, If God be bringing of me to Jesus Christ, then will he load me with the guilt of sin till he makes me roar again.

2. If God be indeed a-bringing me home to Jesus Christ, then must I be

assaulted with dreadful temptations of the devil. 3. If God be indeed a-bringing me to Jesus Christ, then, even when I come at him, I shall have wonderful revelations of him.

This is the way that some sinners appoint for God ; but, perhaps, he will not walk therein ; yet will he bring them to Jesus Christ. But now, because they come not the way of their own chalking out, therefore they are at a loss. They look for heavy load and burden ; but perhaps, God gives them a sight of their lost condition, and addeth not that heavy weight and burden. They look for fearful temptations of Satan ; but God sees that yet they are not fit for them, nor is the time come that he should be honoured by them in such a condition. They look for great and glorious revelations of Christ, grace, and mercy ; but, perhaps, God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loss, yet a-coming to Jesus Christ ; “ I drew them,” saith God, “ with cords of a man, with bands of love : I took the yoke from off their jaws, and laid meat unto them.” Hos. xi. 4.

Now, I say, If God brings thee to Christ, and not by the way that thou hast appointed, then thou art at a loss ; and for thy being at a loss, thou mayest thank thyself. God hath more ways than thou knowest of to bring a sinner to Jesus Christ ; but he will not give thee beforehand an account by which of them he will bring thee to Christ ; Isaiah xl. 13 ; Job. xxxiii. 13. Sometimes he hath his ways in the whirlwind ; but sometimes the Lord is not there ; Nahum i. 3 ; 1 Kings xix. 11. If God will deal more gently with thee than with others of his children, grudge not at it ; refuse not the waters that go softly, lest he bring upon thee the waters of the rivers, strong and many, even these two smoking firebrands, the devil and guilt of sin ; Isaiah viii. 6, 7. He saith to Peter, “ Follow me.” And what thunder did Zaccheus here or see ? Zaccheus, “ Come down,” said Christ ; “ and he came down,” says Luke, “ and received him joyfully.”

But had Peter or Zaccheus made the objection that thou hast made, and directed the Spirit of the Lord as thou hast done, they might have looked long enough before they had found themselves coming to Jesus Christ. Besides, I will tell thee, that the greatness of sense of sin, the hideous roaring of the devil, yea, and abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ ; as Balaam, Cain, Judas, and others, can witness.

Further, consider that what thou hast not of these things here, thou mayest have another time, and that to thy distraction. Wherefore, instead of being discontent, because thou art not in the fire, because thou hearest not the sound of the trumpet and alarm of war, "Pray that thou enter not into temptation; yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need; Psalm lxxxviii. 15; Matt. xxvi. 41; Heb. iv. 16."

Poor creature! thou criest, if I were tempted, I could come faster and with more confidence to Christ. Thou sayest thou knowest not what. What says Job? "Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou, and I will answer: or let me speak, and answer thou me;" Job xiii. 21, 22. It is not the over-heavy load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ; I myself know all these things.

True, sometimes, yea, most an end, they that come to Jesus Christ come the way that thou desirest; the loading, tempted way; but the Lord also leads some by the waters of comfort. If I was to choose when to go a long journey, to wit, whether I would go it in the dead of winter or in the pleasant spring, though, if it was a very profitable journey, as that of coming to Christ is, I would choose to go it through fire and water before I would lose the benefit. But, I say, if I might choose the time, I would choose to go it in the pleasant spring, because the way would be more delightful, the days longer and warmer, the nights shorter and not so cold. And it is observable, that that very argument that thou usest to weaken thy strength in the way, that very argument Christ Jesus useth to encourage his beloved to come to him: "Rise up," saith he, "my love, my fair one, and come away." Why? "For lo, the winter is past, the rain is over *and* gone; the flowers appear on the earth, the time of the singing *of birds* is come, and the voice of the turtle is heard in

" "There is a calm for those who weep,
A rest for weary pilgrims found,
And while the mouldering ashes sleep
Low in the ground;
The soul of origin divine,
God's glorious image freed from clay
In heaven's eternal sphere shall shine
A star of day!"—*Montgomery.*

our land ; the fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise my love, my fair one, and come away ;” Can. ii. 10—13.

Trouble not thyself, coming sinner. If thou seest thy lost condition by original and actual sin ; if thou seest thy need of the spotless righteousness of Jesus Christ ; if thou art willing to be found in him, and to take up thy cross and follow him ; then pray for a fair wind and good weather, and come away. Stick no longer in a muse and doubt about things, but come away to Jesus Christ. Do it, I say, lest thou tempt God to lay the sorrows of a travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows : “The sorrows of a travailing woman shall come upon him.” Why ? “He *is* an unwise son ; for he should not stay long in *the place of* the breaking forth of children ;” Hosea xiii. 13.*

Seventh, Thy fears that Christ will not receive thee may arise from those decays that thou findest in thy soul, even while thou art coming to him. Some, even as they are coming to Jesus Christ, do find themselves grow worse and worse ; and this is indeed a sore trial to the poor coming sinner.

Fears that we do not run fast enough. To explain myself. There is such an one a coming to Jesus Christ who, when at first he began to look out after him, was sensible, affectionate, and broken in spirit ; but now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual duties, &c. Besides, he now finds in himself inclinations to unbelief, atheism, blasphemy, and the like ; now he finds he cannot tremble at God’s word, his judgment, nor at the apprehension of hell fire ; neither can he, as he thinketh, be sorry for these things. Now, this is a sad dispensation. The man under the sixth head complaineth for want of temptations, but thou hast enough of them ; art thou glad of them, tempted,

* “The Saviour comes, by ancient bards foretold ;
Hear him ye deaf ; and all ye blind behold !
He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day ;
’Tis he th’ obstructed paths of sound shall clear,
And bid new music charm the unfolding ear ;
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe ;
No sigh, no murmur, the wide world shall hear,
From every face he wipes off every tear.”—*Pope*.

coming sinner? They that never were exercised with them may think it a fine thing to be within the range, but he that is there is ready to sweat blood for sorrow of heart, and to howl for vexation of spirit! This man is in the wilderness among wild beasts. Here he sees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all sorts, doubts of all sorts, fears of all sorts, haunt and molest his soul. Here he sees smoke, yea, feels fire and brimstone, scattered upon his secret places. He hears the sound of an horrible tempest. O! my friends, even the Lord Jesus, that knew all things, even he saw no pleasure in temptations, nor did he desire to be with them; wherefore, one text saith, "he was led," and another, "he was driven," of the Spirit into the wilderness, to be tempted of the devil;" Matt. iv. 1; Mark i. 12.

But to return. Thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed! One would think that he that is flying from wrath to come, has little need of such clogs as these. And yet so it is, and woeful experience proves it. The church of old complained that her enemies overtook her between the straits; just between hope and fear, heaven and hell; Lam. i.

This man feeleth the infirmity of his flesh, he findeth a proneness in himself to be desperate. Now, he chides with God, flings and tumbles like a wild bull in a net, and still the guilt of all returns upon himself, to the crushing of him to pieces. Yet he feeleth his heart so hard, that he can find, as he thinks, no kind falling under any of his miscarriages. Now, he is a lump of confusion in his own eyes, whose spirit and actions are without order.

Temptations serve the Christian as the shepherd's dog serveth the silly sheep; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbleth it with dirt and wet, in the lowest places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being cast away. Now I see I am lost, says the sinner. This is not coming to Jesus Christ, says the sinner; such a desperate, hard, and wretched heart as mine is, cannot be a gracious one, saith the sinner. And bid such an one be better, he says, I cannot; no, I cannot.

Why temptations assail God's people. Quest. But what will you say to a soul in this condition?

Ans. I will say, That temptations have attended the best of God's people. I will say, That temptations come to do us good ; and I will say also, That there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty ; and, wanting the benefit of a glass, he still stands in his own conceit ; at last a limner is sent unto him, who draweth his ill-favoured face to the life ; now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy temptations are these painters ; they have drawn out thy ill-favoured heart to the life, and have set it before thine eyes, and now thou seest how ill-favoured thou art. Hezekiah was a good man, yet when he lay sick, for aught I know, he had somewhat too good an opinion of his heart ; and for aught I know also, the Lord might, upon his recovery, leave him to a temptation, that he might better know all that was in his heart. Compare Isaiah xxxviii. 1—3, with 2 Chron. xxxii. 31.

Alas ! we are sinful out of measure, but see it not to the full, until an hour of temptation comes. But when it comes, it doth as the painter doth, draweth out our heart to the life : yet the sight of what we are should not keep us from coming to Jesus Christ. There are two ways by which God lets a man into a sight of the naughtiness of his heart ; one is, by the light of the Word and Spirit of God ; and the other is, by the temptations of the devil. But, by the first, we see our naughtiness one way ; and, by the second, another. By the light of the Word and Spirit of God, thou hast a sight of thy naughtiness ; and by the light of the sun, thou hast a sight of the spots and defilements that are in thy house or raiment. Which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turns them, as it were, into so many devils within us. Now, like prisoners, they attempt to break through the prison of our body ; they will attempt to get out at our eyes, mouth, ears, any ways, to the scandal of the gospel, and reproach of religion, to the darkening of our evidences, and damning of our souls.

But I shall say, as I said before, this hath oftentimes been the lot of God's people. And " There hath no temptation overtaken you but such as is common to man ; but God is faithful, who will not suffer you to be

tempted above that ye are able;" 1 Cor. x. 13. See the Book of Job, the Book of Psalms, and that of the Lamentations. And remember further, that Christ himself was tempted to blaspheme, to worship the devil, and to murder himself, Matt. iv.; Luke iv.; temptations worse than which thou canst hardly be overtaken with. But he was sinless, that is true. And he is thy Saviour, and that is as true! Yea, it is as true also, that by his being tempted, he became the conqueror of the tempter, and a succourer of those that are tempted; Col. ii. 14, 15; Heb. ii. 15; iv. 15, 16.*

Quest. But what should be the reason that some that are coming to Christ should be so lamentably cast down and buffeted with temptations?

Answ. It may be for several causes.

1. Some that are coming to Christ cannot be persuaded, until the temptation comes, that they are so vile as the Scripture saith they are. True, they see so much of their wretchedness as to drive them to Christ. But there is an over and above of wickedness which they see not. Peter little thought that he had had cursing, and swearing, and lying, and an inclination in his heart to deny his Master, before the temptation came; but when that indeed came upon him, then he found it there to his sorrow; John xiii. 36—38; Mark xiv. 36—40, 68—72.

2. Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's person; wherefore God, to take them off from doting upon their own jewels, and that they might look more to the person, undertaking, and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job, "If I wash myself," said he, "with snow-water, and make my hands never so clean, yet shalt thou plunge me into the ditch, and mine own clothes shall abhor me;" Job ix. 30. Job had been a little too much tempering with his own graces, and setting his excellencies a little too high; as these texts make manifest; Job xxxiii. 8—13; xxxiv. 5—10; xxxv. 2, 3; xxxviii. 1, 2; xl. 1—5; xlii. 3—6. But by that the temptations were ended, you find him better taught.

Yea, God doth oftentimes, even for this thing, as it were, take our graces from us, and so leave us almost quite to ourselves and to the tempter,

* "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. To deliver thee from the way of the evil man, from the man that speaketh froward things."
—Proverbs ii. 6, 12.

that we may learn not to love the picture more than the person of his Son. See how he dealt with them in the 16th of Ezekiel, and the 2nd of Hosea.

3. Perhaps thou hast been given too much to judge thy brother, to condemn thy brother, because a poor tempted man. And God, to bring down the pride of thy heart, letteth the tempter loose upon thee, that thou also mayest feel thyself weak. For "*pride goeth before destruction, and an haughty spirit before a fall*;" Prov. xvi. 18.

4. It may be thou hast dealt a little too roughly with those that God hath this way wounded, not considering thyself, lest thou also be tempted. And therefore God hath suffered it to come unto thee; Gal. vi. 1.

5. It may be thou wast given to slumber and sleep, and therefore these temptations were sent to awake thee. You know that Peter's temptation came upon him after his sleeping; then, instead of watching and praying, then he denied, and denied, and denied his Master; Matt. xxvi.

6. It may be thou hast presumed too far, and stood too much in thine own strength, and therefore is a time of temptation come upon thee. This was also one cause why it came upon Peter—Though all men forsake thee, yet will not I. Ah! that is the way to be tempted indeed; John xiii. 36—38.

7. It may be God intends to make thee wise, to speak a word in season to others that are afflicted; and therefore he suffereth thee to be tempted. Christ was tempted that he might be able to succour them that are tempted; Heb. ii. 18.

8. It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it, thou wilt curse him to his face. Thus he obtained leave against Job; wherefore take heed, tempted soul, lest thou provest the devil's sayings true; Job. i. 11.

9. It may be thy graces must be tried in the fire, that that rust that cleaveth to them may be taken away, and themselves proved, both before angels and devils, to be far better than of gold that perisheth; it may be also, that thy graces are to receive special praises, and honour, and glory, at the coming of the Lord Jesus to judgment, for all the exploits that thou hast acted by them against hell, and its infernal crew, in the day of thy temptation; 1 Peter i. 6, 7.

13. It may be God would have others learn by thy sighs, groans, and

complaints, under temptation, to beware of those sins for the sake of which thou art at present delivered to the tormentors.

But to conclude this, put the worst to the worst—and then things will be bad enough—suppose that thou art to this day without the grace of God, yet thou art but a miserable creature, a sinner, that hath need of a blessed Saviour; and the text presents thee with one as good and kind as heart can wish; who also for thy encouragement saith, “And him that cometh to me I will in no wise cast out.”

Application of Observation Second. To come therefore to a word of application. Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid that Jesus Christ will not receive them? Then this teaches us these things—

1. That faith and doubting may at the same time have their residence in the same soul. “O thou of little faith, wherefore didst thou doubt?” Matt. xiv. 31. He saith not, O thou of no faith! but, O thou of little faith; because he had a little faith in the midst of his many doubts. The same is true even of many that are coming to Jesus Christ. They come, and fear they come not, and doubt they come not.* When they look upon the promise, or a word of encouragement by faith, then they come; but when they look upon themselves, or the difficulties that lie before them, then they doubt. “Bid me come,” said Peter; “Come,” said Christ. So he went down out of the ship to go to Jesus, but his hap was to go to him upon the water; there was the trial. So it is with the poor desiring soul. Bid me come, says the sinner; Come, says Christ, and I will in no wise cast thee out. So he comes, but his hap is to come upon the water, upon drowning difficulties; if, therefore, the wind of temptations blow, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink, if he has but little faith. But you shall find here in Peter’s little faith, a twofold act; to wit, coming and crying. Little faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace; but when it is so, it can come no further, it will go the rest of the way with crying.

* “O foolish sinner, if thou makest anything of salvation and damnation, if thou valuest everlasting glory, if thou thinkest the commands, threatenings, and promises of the Almighty to be minded, come away and make no delay. Come away poor soul, it is not yet quite too late, thy glass is not quite run, thy soul is not yet fully fixed, in its unchangeable state.”—

Peter went as far as his little faith would carry him ; he also cried as far as his little faith would help, " Lord, save me, I perish ! " And so with coming and crying he was kept from sinking, though he had but a little faith. " Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? "

2. Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid that Jesus Christ will not receive them ? Then this shows us a reason of that dejection, and those castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor world they mock us, because we are a dejected people ; I mean, because we are sometimes so : but they do not know the cause of our dejection. Could we be persuaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their heads, and would put more gladness into our hearts than in the time in which their corn, wine, and oil increases ; Psalm iv. 6, 7. But,

3. It is so, That they that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them. Then this shows that they that are coming to Jesus Christ are an awakened, sensible, considering people. For fear cometh from sense, and consideration of things. They are sensible of sin, sensible of the curse due thereto ; they are also sensible of the glorious majesty of God, and of what a blessed, blessed thing it is to be received of Jesus Christ. The glory of heaven, and the evil of sin, these things they consider, and are sensible of. " When I remember, I am afraid. " " When I consider, I am afraid ; " Job xxi. 6 ; xxiii. 15.

These things dash their spirits, being awake and sensible. Were they dead, like other men, they would not be afflicted with fear as they are. For dead men fear not, feel not, care not, but the living and sensible man, he it is that is oftentimes heartily afraid that Jesus Christ will not receive him. I say, the dead and senseless are not distressed. They presume ; they are groundlessly confident. Who so bold as blind Bayard ? These indeed should fear and be afraid, because they are not coming to Jesus Christ. O ! the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting sinners ! " How shall we escape if we neglect so great salvation ? " Heb. ii. 3. But they want sense of things, and so cannot fear.

4. Is it so, that they that are coming to Jesus Christ are oftentimes

heartily afraid that he will not receive them? Then this should teach old Christians to pity and pray for young comers. You know the heart of a stranger; for you yourselves were strangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold of them; for that they sometimes took hold of you. Wherefore pity them, pray for them, encourage them; they need all this: guilt hath overtaken them, fears of the wrath of God hath overtaken them. Perhaps they are within the sight of hell-fire; and the fear of going thither is burning hot within their hearts. You may know, how strangely Satan is suggesting his devilish doubts unto them, if possible he may sink and drown them with the multitude and weight of them. Old Christians, mend up the path for them, take the stumbling-blocks out of the way; lest that which is feeble and weak be turned aside, but let it rather be healed. Heb. xii.⁷

Christ would have comers not once think that he will cast them out.

OBSERVATION THIRD.—I come now to the next observation, and shall speak a little to that; to wit, That Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out.

The text is full of this: for he saith, "And him that cometh to me I will in no wise cast out." Now, if he saith, I will not, he would not have us think he will. This is yet further manifest by these considerations.

First, Christ Jesus did forbid even them that as yet were not coming to him, once to think him such an one. "Do not think," said he, "that I will accuse you to the Father;" John v. 45.

These, as I said, were such, that as yet were not coming to him. For he saith of them a little before, "And ye will not come to me;" for the respect they had to the honour of men kept them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reject them, yet he would not, but bids them not once to think that he would accuse them to the Father. Now, not to accuse, with Christ, is to plead for: for Christ in these things stands not neuter between the Father and sinners. So then, if Jesus Christ would not have them think, that yet will not come to him, that he will accuse them; then he would not that

' "Pilgrims all bound to the same shrine,
They best will meet the final day,
Who recollect the charge divine,
To help a sufferer on his way."—*Many-coloured Life.*

they should think so, that in truth are coming to him. "And him that cometh to me I will in no wise cast out."

Second, When the woman taken in adultery, even in the very act, was brought before Jesus Christ, he so carried it both by words and actions, that he evidently enough made it manifest, that condemning and casting out were such things, for the doing of which he came not into the world. Wherefore, when they had set her before him, and had laid to her charge her heinous fact, he stooped down, and with his finger wrote upon the ground, as though he heard them not. Now what did he do by this his carriage, but testify plainly that he was not for receiving accusations against poor sinners, whoever accused by? And observe, though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning persons from her. And then he adds for her encouragement to come to him; "Neither do I condemn thee; go, and sin no more;" John viii. 1—11.

Not but that he indeed abhorred the fact, but he would not condemn the woman for the sin, because that was not his office. He was not sent "into the world to condemn the world; but that the world through him might be saved;" John iii. 17. Now if Christ, though urged to it, would not condemn the guilty woman, though she was far at present from coming to him, he would not that they should once think that he will cast them out, that in truth are coming to him. "And him that cometh to me I will in no wise cast out."

Third, Christ plainly bids the turning sinner come; and forbids him to entertain any such thought as that he will cast him out. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon;" Isaiah lv. 7. The Lord, by bidding the unrighteous forsake his thoughts, doth in special forbid, as I have said, viz., those thoughts that hinder the coming man in his progress to Jesus Christ, his unbelieving thoughts.*

Therefore he bids him not only forsake his ways, but his thoughts. "Let the wicked forsake his way, and the unrighteous man his thoughts." It is not enough to forsake one if thou wilt come to Jesus Christ; because the other will keep thee from him. Suppose a man forsakes his wicked ways, his debauched and filthy life; yet if these thoughts, that Jesus

* He will then gain case, "Take my yoke and ye shall find rest."—*Matthew* xi. 29.

Christ will not receive him, be entertained and nourished in his heart ; these thoughts will keep him from coming to Jesus Christ.

Sinner, coming sinner, art thou for coming to Jesus Christ? Yes, says the sinner. Forsake thy wicked ways then. So I do, says the sinner. Why comest thou then so slowly? Because I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well, prithee be plain with me, and tell me the reason and ground of thy discouragement. Why, says the sinner, though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this, and that, and the other thought in my heart, that hinders my speed to Jesus Christ. Sometimes I think I am not chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what it is to come. Also one while I think I have no grace; and then again, that I cannot pray; and then again, I think that I am a very hypocrite. And these things keep me from coming to Jesus Christ.

Look ye now, did not I tell you so? There are thoughts yet remaining in the heart, even of those who have forsaken their wicked ways; and with those thoughts they are more plagued than with anything else; because they hinder their coming to Jesus Christ; for the sin of unbelief, which is the original of all these thoughts, is that which besets a coming sinner more easily, than doth his ways; Heb. xii. 1—4. But now, since Jesus Christ commands thee to forsake these thoughts, forsake them, coming sinner; and if thou forsake them not, thou transgressest the commands of Christ, and abidest thine own tormentor, and keepest thyself from establishment in grace. “If ye will not believe, surely ye shall not be established;” Isaiah vii. 9. Thus you see how Jesus Christ setteth himself against such thoughts, that any way discourage the coming sinner; and thereby truly vindicates the doctrine we have in hand; to wit, that Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out. “And him that cometh to me I will in nowise cast out.”

Reasons of Observation Third. I come now to the reasons of the observation.

1. If Jesus Christ should allow thee once to think that he will cast thee out, he must allow thee to think that he will falsify his word; for he hath said, “I will in no wise cast out.” But Christ would not that thou

shouldst count him as one that will falsify his word ; for he saith of himself, " I am the truth ; " therefore he would not that any that in truth are coming to him, should once think that he will cast them out.

2. If Jesus Christ should allow the sinner that in truth is coming to him, once to think that he will cast him out, then he must allow, and so countenance the first appearance of unbelief ; the which he counteth his greatest enemy, and against which he has bent even his holy gospel. Therefore Jesus Christ would not that they that in truth are coming to him, should once think that he will cast them out. See Math. xiv. 31 ; xxi. 21 ; Mark xi. 23 ; Luke xxiv. 25.

3. If Jesus Christ should allow the coming sinner once to think that he will cast him out ; then he must allow him to make a question, Whether he is willing to receive his Father's gift ; for the coming sinner is his Father's gift ; as also says the text ; but he testifieth, " All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out." Therefore Jesus Christ would not have him, that in truth is coming to him, once to think that he will cast him out.

4. If Jesus Christ should allow them once to think, that indeed are coming to him, that he will cast them out, he must allow them to think that he will despise and reject the drawing of his Father. For no man can come to him but whom the Father draweth. But it would be high blasphemy, and damnable wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh once think that he will cast him out.

5. If Jesus Christ should allow those that indeed are coming to him, once to think that he will cast them out, he must allow them to think that he will be unfaithful to the trust and charge that his Father hath committed to him ; which is to save, and not to lose anything of that which he hath given unto him to save ; John vi. 39. But the Father hath given him a charge to save the coming sinner ; therefore it cannot be, that he should allow, that such an one should once think that he will cast him out.*

6. If Jesus Christ should allow that they should once think that are coming to him, that he will cast them out, then he must allow them to

* " Be content with such things as ye have, for he hath said I will never leave thee, nor forsake thee. So that we may boldly say, " The Lord is my helper, and I will not fear what man shall do unto me."—*Hebrews* xiii. 5, 6.

think that he will be unfaithful to his office of priesthood ; for, as by the first part of it, he paid price for, and ransomed souls, so by the second part thereof, he continually maketh intercession to God for them that come ; Heb vii. 25. But he cannot allow us to question his faithful execution of his priesthood. Therefore he cannot allow us once to think that the coming sinner shall be cast out.

7. If Jesus Christ should allow us once to think that the coming sinner shall be cast out, then he must allow us to question his will, or power, or merit to save. But he cannot allow us once to question any of these ; therefore not once to think, that the coming sinner shall be cast out. (1.) He cannot allow them to question his will ; for he saith in the text, "I WILL in no wise cast out." (2.) He cannot allow us to question his power ; for the Holy Ghost saith HE IS ABLE to save to the uttermost them that come. (3.) He cannot allow them to question the efficacy of his merit ; for the blood of Christ cleanseth the comer from all sin ; 1 John i. 7 ; therefore he cannot allow that he that is coming to him should once think that he will cast them out.

8. If Jesus Christ should allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, Son, and Spirit ; yea, to the whole gospel contained in Moses, the prophets, the book of Psalms, and that commonly called the New Testament. But he cannot allow of this ; therefore, not that the coming sinner should once think that he will cast him out.

9. Lastly, If Jesus Christ should allow him that is coming to him, once to think that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness hath taken, that they might have a strong consolation, who have fled for refuge to Jesus Christ. But he cannot allow this ; therefore he cannot allow that the coming sinner should once think that he will cast him out ; Heb. vi.

Use and Application. I come now to make SOME GENERAL USE AND APPLICATION OF THE WHOLE, and so to draw towards a conclusion.

USE FIRST.—The first use—A USE OF INFORMATION ; and,

First, It informeth us that men by nature are far off from Christ. Let me a little improve this use, by speaking to these three questions.

1. Where is he that is coming (but has not come), to Jesus Christ ?
2. What is he that is not coming to Jesus Christ ?
3. Whither is he to go that cometh not to Jesus Christ ?

1. Where is he?

Ans. (1.) He is far from God, he is without him, even alienate from him both in his understanding, will, affections, judgment, and conscience; Eph. ii. 12; iv. 18. (2.) He is far from Jesus Christ, who is the only deliverer of men from hell-fire; Psalm lxxiii. 27 (3.) He is far from the work of the Holy Ghost, the work of regeneration, and a second creation, without which no man shall see the kingdom of heaven; John iii. 3. (4.) He is far more righteous, from that righteousness that should make him acceptable in God's sight; Isaiah xli. 12, 13. (5.) He is under the power and dominion of sin; sin reigneth in and over him; it dwelleth in every faculty of his soul, and member of his body; so that from head to foot there is no place clean; Isaiah i. 6; Rom. iii. 9—18. (6.) He is in the pest-house with Uzziah and excluded the camp of Israel with the lepers; 2 Chron. xxvi. 21; Num. v. 2; Job xxxvi. 14. (7.) His "life is among the unclean." He is "in the gall of bitterness, and in the bond of iniquity; Acts viii. 23. (8.) He is "in sin," "in the flesh," "in death," "in the snare of the devil," and is "taken captive by him at his will;" 1 Cor. xv. 17; Rom. viii. 8; 1 John iii. 14; 2 Tim. ii. 26. (9.) He is under the curse of the law, and the devil dwells in him, and hath the mastery of him; Gal. iii. 13; Eph. ii. 2, 3; Acts xxvi. 18. (10.) He is in darkness, and walketh in darkness, and knows not whither he goes; for darkness has blinded his eyes. (11.) He is in the broad way that leadeth to destruction; and holding on, he will assuredly go in at the broad gate, and so down the stairs to hell.^b

2. What is he that cometh not to Jesus Christ?

Ans. (1.) He is counted one of God's enemies; Luke xix. 14; Rom. viii. 7. (2.) He is a child of the devil, and of hell; for the devil begat him, as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ; John viii. 44; 1 John iii. 8; Matt. xxiii. 15; Psalm ix. 17. (3.) He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face; Eph. ii. 1—3; Job xxi. 29—31. 4. He is a self-murderer; he wrongeth his own soul and is

^b "Fire! fire! fire! Awake! awake! awake! The fire is kindled. What meanest thou O sinner? If thou sleepest a little longer in that bed of security thou art a dead man; thou wilt be awakened of horror when thou shalt know thy danger, but not know how to avoid it. And do you still stay? Make haste! Oh make haste!"—*Heaven upon Earth.*

one that loveth death ; Prov. i. 18 ; viii. 36. (5.) He is a companion for devils and damned men ; Prov. xxi. 16 ; Matt. xxv. 41.

3. Whither is he like to go that cometh not to Jesus Christ ?

Ans. (1.) He that cometh not to him, is like to go further from him ; so every sin is a step further from Jesus Christ ; Hos. xi. (2.) As he is in darkness, so he is like to go on in it ; for Christ is the light of the world, and he that comes not to him, walketh in darkness ; John viii. 12. (3.) He is like to be removed at last as far from God, and Christ, and heaven, and all felicity, as an infinite God can remove him ; Matt. xii. 41. But,

Second, This doctrine of coming to Christ informeth us where poor destitute sinners may find life for their souls, and that is in Christ. This life is in his son ; he that hath the Son, hath life. And again, " Whoso findeth me findeth life, and shall obtain favour of the Lord ;" Prov. viii. 35. Now, for further enlargement, I will also here propound three more questions : 1. What life is in Christ ? 2. Who may have it ? 3. Upon what terms ?

1. What life is in Jesus Christ ?

Ans. (1.) There is justifying life in Christ. Man by sin is dead in law ; and Christ only can deliver him by his righteousness and blood from this death into a state of life. " For God sent his Son into the world, that we might live through him ;" 1 John iv. 9. That is, through the righteousness which he should accomplish, and the death that he should die. (2.) There is eternal life in Christ ; life that is endless ; life for ever and ever. " He hath given us eternal life, and this life is in his Son ;" 1 John v. 11. Now, justification and eternal salvation being both in Christ, and nowhere else to be had for men, who would not come to Jesus Christ ?

2. Who may have this life ?

I answer, Poor, helpless, miserable sinners. Particularly, (1.) Such as are willing to have it. " Whosoever will, let him take the water of life ;" Rev. xxii. 17. (2.) He that thirsteth for it. " I will give unto him that is athirst of the fountain of the water of life ; Rev. xxi. 6. (3.) He that is weary of his sins. " This is the rest *wherewith* ye may cause the weary to rest ; and this *is* the refreshing ;" Isaiah xxviii. 12. (4.) He that is poor and needy. " He shall spare the poor and needy, and shall save the souls of the needy ;" Psalm lxxii. 13. (5.) He that followeth after him, crieth for life. " He that followeth me shall not walk in darkness, but shall have the light of life ;" John viii. 12.

3. Upon what terms may he have this life ?

Answ. Freely. Sinner, dost thou hear? Thou mayest have it freely. Let him take the water of life freely. I will give him of the fountain of the water of life freely. "And when they had nothing to pay, he frankly forgave them both;" Luke vii. 42. Freely, without money, or without price. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price;" Isaiah lv. 1. Sinner, art thou thirsty? art thou weary? art thou willing? Come, then, and regard not your stuff; for all the good that is in Christ is offered to the coming sinner, without money and without price. He has life to give away to such as want it, and that hath not a penny to purchase it; and he will give it freely. Oh! what a blessed condition is the coming sinner in! But,

Third, This doctrine of coming to Jesus Christ for life, informeth us, that it is to be had nowhere else. Might it be had anywhere else, the text, and him that spoke it, would be but little set by; for what greater matter is there in "I will in no wise cast out," if another stood by that could receive them? But here appears the glory of Christ, that none but he can save. And here appears his love, that though none can save but he, yet he is not coy in saving. "But him that comes to me," says he, "I will in no wise cast out."

That none can save but Jesus Christ, is evident from Acts iv. 12: "Neither is there salvation in any other;" and "he hath given to us eternal life, and this life is in his Son;" 1 John v. 11. If life could have been had anywhere else, it should have been in the law. But it is not in the law; for by the deeds of the law, no man living shall be justified; and if not justified, then no life. Therefore life is nowhere to be had but in Jesus Christ; Gal. iii.

Quest. But why would God so order it, that life should be had nowhere else but in Jesus Christ?

Answ. There is reason for it, and that both with respect to God and us.

1. With respect to God.

(1.) That it might be in a way of justice as well as mercy. And in a way of justice it could not have been, if it had not been by Christ; because he, and he only, was able to answer the demand of the law, and give for sin what the justice thereof required. All angels had been crushed

down to hell for ever, had that curse been laid upon them for our sins, which was laid upon Jesus Christ; but it was laid upon him, and he bare it; and answered the penalty, and redeemed his people from under it, with that satisfaction to Divine justice that God himself doth now proclaim, That he is faithful and just to forgive us, if by faith we shall venture to Jesus, and trust to what he has done for life; Rom. iii. 24—26; John i. 4. (2.) Life must be by Jesus Christ, that God might be adored and magnified, for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jesus Christ our Lord. (3.) It must be by Jesus Christ, that life might be at God's dispose, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for; Psalm xxxiv. 6; cxxxviii. 6; xxv. li. 17; cxlvii. 3. (4.) Life must be in Christ, to cut off boasting from the lips of men. This also is the apostle's reason in Rom. iii. 19, 27; Eph. ii. 8—10.^c

2. Life must be in Jesus Christ with respect to us.

(1.) That we might have it upon the easiest terms, to wit, freely: as a gift, not as wages. Was it in Moses' hand, we should come hardly at it. Was it in the pope's hand, we should pay soundly for it. But thanks be to God, it is in Christ, laid up in him, and by him to be communicated to sinners upon easy terms, even for receiving, accepting, and embracing with thanksgiving; as the Scriptures plainly declare. John i. 11, 12; 2 Cor. xi. 4; Heb. xi. 13; Col. iii. 13—15. (2.) Life is in Christ FOR US, that it might not be upon so brittle a foundation, as indeed it would had it been anywhere else. The law itself is weak because of us, as to this. But Christ is a tried stone, a sure foundation, one that will not fail to bear thy burden, and to receive thy soul, coming sinner. (3.) Life is in Christ, that it might be sure to all the seed. Alas! the best of us, was life left in our hand, to be sure we should forfeit it, over, and over, and over; or, was it in any other hand, we should, by our often

" " Oh, guide me through the various maze
My doubtful feet are doomed to tread;
And spread thy shield's protecting blaze
When dangers press around my head.
A deeper shade shall soon impend,
A deeper sleep mine eyes oppress;
Yet, then thy strength shall still defend,
Thy goodness still delight to bless."—*Hawthorth.*

backslidings, so offend him, that at last he would shut up his bowels in everlasting displeasure against us. But now it is in Christ, it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compassion upon us, when we are out of the way; with one that hath an heart to fetch us again, when we are gone astray; with one that can pardon without upbraiding. Blessed be God, that life is in Christ! For now it is sure to all the seed. But,—

Fourth, This doctrine of coming to Jesus Christ for life informs us of *the evil of unbelief*; that wicked thing that is the only or chief hinderance to the coming sinner. Doth the text say, “Come?” Doth it say, “and him that cometh to me I will in no wise cast out?” Then what an evil is that that keepeth sinners from coming to Jesus Christ! And that evil is unbelief: for by faith we come; by unbelief we keep away. Therefore it is said to be that by which a soul is said to depart from God; because it was that which at first caused the world to go off from him, and that also that keeps them from him to this day. And it doth it the more easily, because it doth it with a wile.

Of the sin of Unbelief. This sin may be called *the white devil*, for it oftentimes, in its mischievous doings in the soul, shows as if it was an angel of light: yea, it acteth like a counsellor of heaven. Therefore a little to discourse of this evil disease.

1. It is that sin, above all others, that hath some show of reason in its attempts. For it keeps the soul from Christ by pretending its present unfitness and unpreparedness; as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suiteth with the conscience: the conscience of the coming sinner tells him that he hath nothing good; that he stands inditeable for ten thousand talents; that he is a very ignorant, blind, and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ. And will you, says Unbelief, in such a case as you now are, presume to come to Jesus Christ?

3. It is the sin that most suiteth with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness in his flesh; he also feels the wrath and judgment of God due to sin, and oftentimes staggers under it. Now, says Unbelief, you may see you have no grace; for that which works in you is corruption. You may also perceive that God doth not love you, because the sense of his wrath

abides upon you. Therefore, how can you bear the face to come to Jesus Christ?

4. It is that sin, above all others, that most suiteth with the wisdom of our flesh. The wisdom of our flesh thinks it prudent to question awhile, to stand back awhile, to hearken to both sides awhile;⁴ and not to be rash, sudden, or unadvised, in too bold a presuming upon Jesus Christ. And this wisdom unbelief falls in with.

5. It is that sin, above all other, that continually is whispering the soul in the ear with mistrusts of the faithfulness of God, in keeping promise to them that come to Jesus Christ for life. It also suggests mistrust about Christ's willingness to receive it, and save it. And no sin can do this so artificially as unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise, that by the spirit of God is brought to our heart to comfort us; and if the poor coming sinner is not aware of it, it will, by some evasion, slight, trick, or cavil, quickly wrest from him the promise again, and he shall have but little benefit of it.

7. It is that, above all other sins, that weakens our prayers, our faith, our love, our diligence, our hope, and expectations: it even taketh the heart away from God in duty.

8. Lastly,—This sin, as I have said even now, it appeareth in the soul with so many sweet pretences to safety and security, that it is, as it were, counsel sent from heaven; bidding the soul be wise, wary, considerate, well-advised, and to take heed of too rash a venture upon believing. Be sure, first, that God loves you; take hold of no promise until you are forced by God unto it; neither be you sure of your salvation; doubt it still, though the testimony of the Lord has been often confirmed in you. Live not by faith, but by sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish counsel of unbelief, which is so covered over with specious pretences, that the wisest Christian can hardly shake off these reasonings.

Qualities of unbelief as opposed to faith. But, to be brief. Let me here give thee, Christian reader, a more particular description of the

⁴ The questions that occur to worldly wisdom are not few, "Who hath ascended up into heaven or descended? Who hath gathered the winds in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name; and what is his Son's name, if thou cans't tell."—*Proverbs xxx. 4.*

qualities of unbelief, by opposing faith unto it, in these twenty-five particulars :—

1. Faith believeth the Word of God ; but unbelief questioneth the certainty of the same ; Psalm cvi. 24.

2. Faith believeth the Word, because it is true ; but unbelief doubteth thereof, because it is true ; 1 Tim. iv. 3 ; John viii. 45.

3. Faith sees more in a promise of God to help, than in all other things to hinder ; but unbelief, notwithstanding God's promise, saith, How can these things be ? Rom. iv. 19—21 ; 2 Kings vii. 2 ; John iii. 11, 12.

4. Faith will make thee see love in the heart of Christ, when with his mouth he giveth reproofs ; but unbelief will imagine wrath in his heart, when with his mouth and Word he saith he loves us ; Matt. xv. 22—28 ; Num. xiii. ; 2 Chron. xiv. 3.

5. Faith will help the soul to wait, though God defers to give ; but unbelief will take huff and throw up all, if God makes any tarry ; Psalm xxv. 5 ; Isaiah viii. 17 ; 2 Kings vi. 33 ; Psalm cvi. 13, 14.

6. Faith will give comfort in the midst of fears ; but unbelief causeth fears in the midst of comfort ; 2 Chron. xx. 20, 21 ; Matt. viii. 26 ; Luke xxiv. 26, 27.

7. Faith will suck sweetness out of God's rod ; but unbelief can find no comfort in his greatest mercies ; Psalm xxiii. 4 ; Num. xxi.

8. Faith maketh great burdens light ; but unbelief maketh light ones intolerably heavy ; 2 Cor. iv. 1, 14—18 ; Mal. i. 12, 13.

9. Faith helpeth us when we are down ; but unbelief throws us down when we are up ; Micah vii. 8—10 ; Heb. iv. 11.

10. Faith bringeth us near to God when we are far from him ; but unbelief puts us far from God when we are near to him ; Heb. x. 22 ; iii. 12, 13.

11. Where faith reigns, it declareth men to be the friends of God ; but where unbelief reigns, it declareth them to be his enemies ; James iii. 23 ; Heb. iii. 18 ; Rev. xxi. 8.

12. Faith putteth a man under grace ; but unbelief holdeth him under wrath ; Rom. iii. 24—26 ; xiv. 6 ; Eph. ii. 8 ; John iii. 36 ; 1 John v. 10 ; Heb. iii. 17 ; Mark xvi. 16.

13. Faith purifieth the heart ; but unbelief keepeth it polluted and impure ; Acts xv. 9 ; Titus i. 15, 16.

14. By faith, the righteousness of Christ is imputed to us ; but by un-

belief, we are shut up under the law to perish ; Rom. iv. 23, 24 ; xi. 32 ; Gal. iii. 23.

15. Faith maketh our work acceptable to God through Christ ; but whatsoever is of unbelief is sin. For without faith it is impossible to please him ; Heb. xi. 4 ; Rom. xiv. 23 ; Heb. xi. 6.

16. Faith giveth us peace and comfort in our souls ; but unbelief worketh trouble and tossings, like the restless waves of the sea ; Rom. v. 1 ; James i. 6.*

17. Faith maketh us to see preciousness in Christ ; but unbelief sees no form, beauty, or comeliness in him ; 1 Peter ii. 7 ; Isaiah liii. 2, 3.

18. By faith we have our life in Christ's fulness ; but by unbelief we starve and pine away ; Gal. ii. 20.

19. Faith gives us the victory over the law, sin, death, the devil, and all evils ; but unbelief layeth us obnoxious to them all ; 1 John v. 4, 5 ; Luke xii. 46.

20. Faith will show us more excellency in things not seen, than in them that are ; but unbelief sees more in things that are seen, than in things that will be hereafter ; 2 Cor. iv. 18 ; Heb. xi. 24—27 ; 1 Cor. xv. 32.

21. Faith makes the ways of God pleasant and admirable ; but unbelief makes them heavy and hard ; Gal. v. 6 ; 1 Cor. xii. 10, 11 ; John vi. 60 ; Psalm ii. 3.

22. By faith Abraham, Isaac, and Jacob possessed the land of pro-

* " Begone unbelief,
 My Saviour is near,
 And for my relief
 Will surely appear.
 By prayer let me wrestle,
 And he will perform,
 With Christ in the vessel
 I smile at the storm.
 Though dark be my way,
 Since he is my guide,
 'Tis mine to obey ;
 'Tis his to provide ;
 Though cisterns be broken,
 And creatures all fail,
 The word he hath spoken
 Shall surely prevail."—*Newton.*

mise ; but because of unbelief neither Aaron, nor Moses, nor Miriam could get thither ; Heb. xi. 9 ; iii. 19.

23. By faith the children of Israel passed through the Red Sea ; but by unbelief the generality of them perished in the wilderness ; Heb. xi. 29 ; Jude 5.

24. By faith Gideon did more with three hundred men, and a few empty pitchers, than all the twelve tribes could do, because they believed not God ; Jude vii. 16—22 ; Num. xiv. 11, 14.

25. By faith Peter walked on the water ; but by unbelief he began to sink ; Matt. xiv. 28—30.

Thus might more be added, which for brevity's sake, I omit ; beseeching every one that thinketh he hath a soul to save, or be damned, to take heed of unbelief ; lest, seeing there is a promise left us of entering into his rest, any of us, by unbelief, should indeed come short of it.

USE SECOND. The second use—A USE OF EXAMINATION.

We come now to a use of examination. Sinner, thou hast heard of the necessity of coming to Christ ; also of the willingness of Christ to receive the coming soul ; together with the benefit that they by him shall have that indeed come to him. Put thyself now upon this serious inquiry, Am I indeed come to Jesus Christ ?

Motives plenty I might here urge, to prevail with thee to a conscientious performance of this duty. As, 1. Thou art in sin, in the flesh, in death, in the snare of the devil, and under the curse of the law, if you are not coming to Jesus Christ. 2. There is no way to be delivered from these, but by coming to Jesus Christ. 3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out. 4. Thou wilt not repent it in the day of judgment, if now thou comest to Jesus Christ. 5. But thou wilt surely mourn at last, if now thou shalt refuse to come. 6. And lastly, Now thou hast been invited to come ; now will thy judgment be greater, and thy damnation more fearful, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ.

Object. But we hope we are come to Jesus Christ.

Answ. It is well if it proves so. But lest thou shouldst speak without ground, and so fall unawares into hell-fire, let us examine a little.

First. Art thou indeed come to Jesus Christ ? What hast thou left behind thee ? What didst thou come away from, in thy coming to Jesus Christ ?

When Lot came out of Sodom, he left the Sodomites behind him ; Gen. xix. When Abraham came out of Chaldea, he left his country and kindred behind him ; Gen. xii. ; Acts vii. When Ruth came to put her trust under the wings of the Lord God of Israel, she left her father and mother, her gods, and the land of her nativity, behind her ; Ruth i. 15—17 ; ii. 11, 12. When Peter came to Christ, he left his nets behind him ; Matt. iv. 20. When Zaccheus came to Christ, he left the receipt of custom behind him ; Luke xix. When Paul came to Christ, he left his own righteousness behind him ; Phil. iii. 7, 8. When those that used curious arts came to Jesus Christ, they took their curious books and burned them ; though, in another man's eye, they were counted worth fifty thousand pieces of silver ; Acts xix. 18—20.

What sayest thou, man ? Hast thou left thy darling sins, thy Sodomish pleasures, thy acquaintance and vain companions, thy unlawful gain, thy idol-gods, thy righteousness, and thy unlawful curious arts, behind thee ? If any of these be with thee, and thou with them, in thy heart and life, thou art not yet come to Jesus Christ.

Second, Art thou come to Jesus Christ ? Prithee tell me what moved thee to come to Jesus Christ ?

Men do not usually come or go to this or that place, before they have a moving cause, or rather a cause moving them thereto. No more do they come to Jesus Christ—I do not say, before they have a cause, but—before that cause moveth thee to come. What sayest thou ? Hast thou a cause moving thee to come ? To be at present in a state of condemnation, is cause sufficient for men to come to Jesus Christ for life. But that will not do, except the cause move them ; the which it will never do, until their eyes be opened to see themselves in that condition. For it is not a man's being under wrath, but his seeing it, that moveth him to come to Jesus Christ. Alas ! all men by sin are under wrath ; yet but few of that all come to Jesus Christ. And the reason is, because they do not see their condition. “Who hath warned you to flee from the wrath to come ?” Matt. iii. 7. Until men are warned, and also receive the warning, they will not come to Jesus Christ.*

* “Let God hear from you every morning ; every morning let your prayers be directed to him and look up. Make conscience of your secret worship ; keep it up, not only because it hath been a custom you have received by tradition from your father, but because it is a duty concerning which you have received commandments from the Lord.”

Take three or four instances for this. Adam and Eve came not to Jesus Christ until they received the alarm, the conviction of their undone state by sin ; Gen. iii. The children of Israel cried not out for a Mediator before they saw themselves in danger of death by the law ; Exodus xx. 18, 19. Before the publican came, he saw himself lost and undone ; Luke xviii. 13. The prodigal came not, until he saw death at the door, ready to devour him ; Luke xv. 17, 18. The three thousand came not, until they knew not what to do to be saved ; Acts ii. 37—39. Paul came not, until he saw himself lost and undone ; Acts ix. 3—8, 11. Lastly, Before the jailer came, he saw himself undone ; Acts xvi. 29—31. And I tell thee, it is an easier thing to persuade a well man to go to the physician for cure, or a man without hurt to seek for a plaster to cure him, than it is to persuade a man that sees not his soul-disease, to come to Jesus Christ. The whole have no need of the physician ; then why should they go to him ? The full pitcher can hold no more ; then why should it go to the fountain ? And if thou comest full, thou comest not aright ; and be sure Christ will send thee empty away. “ But he healeth the broken in heart, and bindeth up their wounds ;” Mark ii. 17 ; Psalm cxlvii. 3 ; Luke i. 53.

Third, Art thou coming to Jesus Christ ? Prithee tell me, What seest thou in him to allure thee to forsake all the world, to come to him ?

I say, What hast thou seen in him ? Men must see something in Jesus Christ, else they will not come to him. 1. What comeliness hast thou seen in his person ? thou comest not, if thou seest no form nor comeliness in him ; Isaiah liii. 1—3. 2. Until those mentioned in the Song were convinced that there was more beauty, comeliness, and desirableness in Christ than in ten thousand, they did not so much as ask where he was, nor incline to turn aside after him ; Can. v., vi.

There be many things on this side heaven that can and do carry away the heart ; and so will do, so long as thou livest, if thou shalt be kept blind, and not be admitted to see the beauty of the Lord Jesus.

Fourth, Art thou come to the Lord Jesus ? What hast thou found in him, since thou camest to him ?

Peter found with him the word of eternal life ; John vi. 68. They that Peter makes mention of, found him a living stone, even such a living stone as communicated life to them ; 1 Peter ii. 4, 5. He saith himself,

they that come to him, &c., shall find rest unto their souls ; hast thou found rest in him for thy soul? Matt. xi. 28.

Let us go back to the times of the Old Testament. 1. Abraham found THAT in him, that made him leave his country for him, and become for his sake a pilgrim and stranger in the earth ; Gen. xii. ; Heb. xi.

2. Moses found THAT in him, that made him forsake a crown, and a kingdom for him too.

3. David found so much in him, that he counted to be in his house one day was better than a thousand ; yea, to be a door-keeper therein was better, in his esteem, than to dwell in the tents of wickedness ; Psalm lxxxiv. 10.

4. What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace, and the den of lions for his sake? Daniel iii., vi.

Let us come down to martyrs.

1. Stephen found that in him that made him joyful, and quietly yielded up his life for his name ; Acts vii.

2. Ignatius found that in Christ that made him choose to go through the torments of the devil, and hell itself, rather than not to have him. Fox's *Acts and Monuments*, vol. i. p. 52. Anno. 111. Edit. 1632.

3. What saw Romanus in Christ, when he said to the raging Emperor, who threatened him with fearful torments, "Thy sentence, O Emperor, I joyfully embrace, and refuse not to be sacrificed by as cruel torments as thou canst invent?"—Fox, vol. i. p. 116.

4. What saw Menas, the Egyptian, in Christ, when he said, under most cruel torments, "There is nothing in my mind that can be compared to the kingdom of heaven ; neither is all the world, if it was weighed in a balance, to be preferred with the price of one soul? Who is able to separate us from the love of Jesus Christ our Lord? And I have learned of my Lord and King not to fear them that kill the body," &c. p. 117.

5. What did Eulalia see in Christ, when she said, as they were pulling her one joint from another, "Behold, O Lord, I will not forget thee. What a pleasure it is for them, O Christ! that remember thy triumphant victory?" p. 121.

6. What think you did Agnes see in Christ, when rejoicingly she went to meet the soldier that was appointed to be her executioner. "I will willingly, said she, receive into my paps the length of this sword, and into

my breasts will draw the force thereof, even to the hilts ; that thus I, being married to Christ my spouse, may surmount and escape all the darkness of this world ? p. 122.

7. What do you think did Julitta see in Christ, when, at the Emperor's telling of her, that except she would worship the gods, she should never have protection, laws, judgments, nor life, she replied, Farewell life, welcome death ; farewell riches, welcome poverty : all that I have, if it were a thousand times more, would I rather lose, than to speak one wicked and blasphemous word against my Creator ? p. 123.

8. What did Marcus Arethusius see in Christ, when, after his enemies had cut his flesh, anointed it with honey, and hanged him up in a basket for flies and bees to feed on, he would not give, to uphold idolatry, one halfpenny to save his life ? p. 128.

9. What did Constantine see in Christ, when he used to kiss the wounds of them that suffered for him ? p. 135.

10. But what need I give thus particular instances of words and smaller actions, when by their lives, their blood, their enduring hunger, sword, fire, pulling asunder, and all torments that the devil and hell could devise, for the love they bare to Christ, after they were come to him ?

What hast THOU found in him, sinner ?

What ! come to Christ, and find nothing in him !—when all things that are worth looking after are in him !—or if anything, yet not enough to wean thee from thy sinful delights, and fleshy lusts ! Away, away, thou art not coming to Jesus Christ.

He that has come to Jesus Christ, hath found in him, that, as I said, that is not to be found anywhere else. As,

1. He that is come to Christ hath found God in him, reconciling the world unto himself, not imputing their trespasses to them. And so God is not to be found in heaven and earth besides ; 2 Cor. v. 19, 20.

2. He that is come to Jesus Christ hath found in him a fountain of grace, sufficient, not only to pardon sin, but to sanctify the soul, and to preserve it from falling, in this evil world.*

* But they are not, therefore, to expect what are commonly called the good things of this world. Two persons were brought before a Roman emperor, or the procurator of Judæa, who are said " to have been distinguished by their extraction, which was more truly noble than that of the greatest monarchs. These were the grandsons of St. Jude the apostle, who himself was the brother of Jesus Christ. Their natural pretensions to the throne of David might

3. He that is come to Jesus Christ hath found virtue in him ; THAT virtue, that if he does but touch thee with his Word, or thou him by faith, life is forthwith conveyed into thy soul. It makes thee wake as one that is waked out of his sleep ; it awakes all the powers of the soul ; Psalm xxx. 11, 12 ; Can. vi. 12.

4. Art thou come to Jesus Christ ? Thou hast found glory in him, glory that surmounts and goes beyond. “*Thou art* more glorious, than the mountains of prey ; Psalm lxxvi. 4.

5. What shall I say ? Thou hast found righteousness in him ; thou hast found rest, peace, delight, heaven, glory, and eternal life.

Sinner, be advised ; ask thy heart again, saying, Am I come to Jesus Christ ? For upon this one question, Am I come, or, am I not ? hangs heaven and hell as to thee. If thou canst say, I am come, and God shall approve that saying,—happy, happy, happy man art thou ! But if thou art not come, what can make thee happy ? yea, what can make that man happy that, for his not coming to Jesus Christ for life, must be damned in hell ?

USE THIRD.—The third use—A USE OF ENCOURAGEMENT.

Coming sinner, I have now a word for thee ; be of good comfort, “*He will in no wise cast out.*” Of all men, thou art the blessed of the Lord ; the Father hath prepared his Son to be a sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee ; John i. 29 ; Heb. x. What shall I say to thee ?

First, Thou comest to a FULL Christ ; thou canst not want anything for soul or body, for this world or that to come, but it is to be had in or by Jesus Christ. As it is said of the land that the Danites went to possess—so, and with much more truth, it may be said of Christ ; he is such an

perhaps attract the respect of the people, and excite the jealousy of the governor ; but the meanness of their garb and the simplicity of their answers soon convinced him that they were neither desirous nor capable of disturbing the peace of the Roman empire. They frankly confessed their royal origin, and their relation to the Messiah ; but they disclaimed any temporal views, and professed that his kingdom, which they devoutly expected, was purely of a spiritual and angelic nature. When they were examined concerning their fortunes and occupations, they showed their hands, hardened with daily labour, and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about twenty-four English acres, and of the value of nine thousand drachms, or three hundred pounds sterling. The grandsons of St. Jude were dismissed with compassion and contempt.”—*Gibbon*.

one with whom there is no want of any good thing that is in heaven or earth. A full Christ is thy Christ.

1. He is full of grace. Grace is sometimes taken for love; never any loved like Jesus Christ. Jonathan's love went beyond the love of women; but the love of Christ passes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sickness, infirmities, sins, curse, death, and the wrath that was due to man. And all this he did for a base, undeserving, unthankful people; yea, for a people that was at enmity with him. "For when we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life;" Rom. v. 6—10.

2. He is full of truth. Full of grace and truth. Truth, that is, faithfulness in keeping promise, even this of the text, with all other, "I will in no wise cast out;" John xvi. 6. Hence it is said, that his words be true, and that he is the faithful God, that keepeth covenant. And hence it is also that his promises are called truth: "Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou hast sworn unto our Fathers from the days of old." Therefore it is said again, that both himself and words are truth: "I am the truth, the Scripture of truth;" Dan. x. 21. "Thy word is truth;" John xvii. 17; 2 Sam. vii. 28; "thy law is truth;" Psalm cxix. 142; and "my mouth," saith he, "shall speak truth;" Prov. viii. 7; see also Eccles. xii. 10; Isaiah xxv. 1; Mal. ii. 6; Acts xxvi. 25; 2 Tim. ii. 12, 13. Now, I say, his word is truth, and he is full of truth to fulfil his truth, even to a thousand generations. Coming sinner, he will not deceive thee; come boldly to Jesus Christ.^h

3. He is full of wisdom. He is made unto us of God wisdom; wis-

^h "Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psalm* cxix. 18.

dom to manage the affairs of his church in general, and the affairs of every coming sinner in particular. And upon this account he is said to be "head over all things;" 1 Cor. i.; Eph. i., because he manages all things that are in the world by his wisdom, for the good of his church; all men's actions, all Satan's temptations, all God's providences, all crosses, and disappointments; all things whatever are under the hand of Christ—who in the wisdom of God—and he ordereth them all for good to his church. And can Christ help it—and be sure he can—nothing shall happen or fall out in the world, but it shall, in despite of all opposition, have a good tendency to his church and people.

4. He is full of the Spirit, to communicate it to the coming sinner; he hath therefore received it without measure, that he may communicate it to every member of his body, according as every man's measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, "Out of his belly shall flow rivers of living water;" John iii. 34; Titus iii. 5, 6; Acts ii.; John vii. 33—39.

5. He is indeed a storehouse full of all the graces of the Spirit. "Of his fulness have all we received, and grace for grace;" John i. 16. Here is more faith, more love, more sincerity, more humility, more of every grace; and of this, even more of this, he giveth to every lowly, humble, penitent, coming sinner. Wherefore, coming soul, thou comest not to a barren wilderness when thou comest to Jesus Christ.

6. He is full of bowels and compassions: and they shall feel and find it so that come to him for life. He can bear with thy weaknesses, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy backslidings, and love thee freely. His compassions fail not; 'and he will not break a bruised reed, nor quench the smoking flax; he can pity them that no eye pities, and be afflicted in all thy afflictions; Matt. xxvi. 41; Heb. v. 2; ii. 18; Matt. ix. 2; Hos. xiv. 4; Ezek. xvi. 5, 6; Isaiah lxiii. 9; Psalms lxxviii. 38; lxxxvi. 15; cxi. 4; cxii. 4; Lam. iii. 22; Isaiah xlii. 3.

7. Coming soul, the Jesus that thou art coming to, is full of might and terribleness for thy advantage; he can suppress all thine enemies; he is the Prince of the kings of the earth; he can bow all men's designs for thy help; he can break all snares laid for thee in the way; he can lift thee out of all difficulties wherewith thou mayest be surrounded; he is wise in

heart, and mighty in power. Every life under heaven is in his hand ; yea, the fallen angels tremble before him. And he will save thy life, coming sinner ; 1 Cor. i. 24 ; Rom. viii. 28 ; Matt. xxviii. 18 ; Rev. iv. ; Psalm xix. 3 ; xxvii. 5, 6 ; Job ix. 4 ; John xvii. 2 ; Matt. viii. 29 ; Luke viii. 28 ; James ii. 19.

8. Coming sinner, the Jesus to whom thou art coming is lowly in heart, he despiseth not any. It is not thy outward meanness, nor thy inward weakness ; it is not because thou art poor, or base, or deformed, or a fool, that he will despise thee : he hath chosen the foolish, the base, and despised things of this world, to confound the wise and mighty. He will bow his ear to thy stammering prayers ; he will pick out the meaning of thy inexpressible groans ; he will respect thy weakest offering, if there be in it but thy heart ; Matt. xi. 20 ; Luke xiv. 21 ; Prov. ix. 4—6 ; Isaiah xxxviii. 14, 15 ; Can. v. 15 ; John iv. 27 ; Mark. xii. 32, 34 ; James v. 11. Now, is not this a blessed Christ, coming sinner ? Art thou not like to fare well, when thou hast embraced him, coming sinner ?ⁱ But,—

Second. Thou hast yet another advantage by Jesus Christ, thou art coming to him, for he is not only full, BUT FREE. He is not sparing of what he has ; he is open-hearted and open-handed. Let me, in a few particulars, show thee this :—

1. This is evident, because he calls thee ; he calls upon thee to come unto him ; the which he would not do, was he not free to give ; yea, he bids thee, when come, ask, seek, knock. And for thy encouragement, adds to every command a promise, “ Seek, and ye shall find ; ask, and ye shall have ; knock, and it shall be opened unto you.” If the rich man should say thus to the poor, would not he be reckoned a free-hearted man ? I say, should he say to the poor, Come to my door, ask at my door, knock at my door, and you shall find and have ; would not he be counted liberal ? Why, thus doth Jesus Christ. Mind it, coming sinner ; Isaiah lv. 3 ; Psalm l. 15 ; Matt. vii. 7—9.

2. He doth not only bid thee come, but tells thee, he will heartily do thee good ; yea, he will do it with rejoicing ; “ I will rejoice over them, to

“ When thy statues I forsake
 When my graces dimly shine,
 When the covenant I break
 Jesus then remember thine.
 Check my wanderings
 By a look of love divine.” *Mrs. Gilbert.*

do them good with my whole heart, and with my whole soul ;" Jer. xxxii. 41.

3. It appeareth that he is free, because he giveth without twitting. "He giveth to all *men* liberally, and upbraideth not ;" James i. v. There are some that will not deny to do the poor a pleasure, but they will mix their mercies with so many *twits*, that the persons on whom they bestow their charity shall find but little sweetness in it. But Christ doth not do so, coming sinner ; he casteth all thine iniquities behind his back ; Isaiah xxxviii. 17. Thy sins and iniquities he will remember no more ; Heb. viii. 12.

4. That Christ is free, is manifest by the complaints that he makes against them that will not come to him for mercy. I say, he complains, saying, "O Jerusalem, Jerusalem ! how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not !" Matt. xxiii. 37. I say, he speaks it by way of complaint. He saith also in another place, "But thou hast not called upon me, O Jacob ;" Isaiah xliii. 22. Coming sinner, see here the willingness of Christ to save ; see here how free he is to communicate life, and all good things, to such as thou art. He complains, if thou comest not ; he is displeased, if thou callest not upon him. Hark, coming sinner, once again ; when Jerusalem would not come to him for safeguard, "he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which *belong* unto thy peace ; but now they are hid from thine eyes ;" Luke xix. 41, 42.

5. Lastly, He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that he manifesteth at the coming home of poor prodigals. He receives the lost sheep with rejoicing ; the lost goat with rejoicing ; yea, when the prodigal came home, what joy and mirth, what music and dancing, was in his father's house ! Luke xv.

Third. Coming sinner, I will add another encouragement for thy help.

1. God hath prepared a mercy-seat, a throne of grace to sit on ; that thou mayest come hither to him, and that he may from thence hear thee, and receive thee. "I will commune with thee," saith he, "from above the mercy-seat ;" Exod. xxv. 22. As who shall say, sinner, When thou comest to me, thou shalt find me upon the mercy-seat, where also I am always found of the undone coming sinner. Thither I bring my pardons ; there I hear and receive petitions, and accept them to my favour.

2. God hath also prepared a golden altar for thee to offer thy prayers

and tears upon. A golden altar! It is called a "golden altar," to show what worth it is of in God's account: for this golden altar is Jesus Christ; this altar sanctifies thy gift, and makes thy sacrifice acceptable. This altar, then, makes thy groans golden groans; thy tears golden tears; and thy prayers golden prayers, in the eye of that God thou comest to, coming sinner, Rev. viii.; Matt. xxiii. 19; Heb. x. 10; 1 Pet. ii. 5.¹

3. God hath strewed all the way, from the gate of hell, where thou wast, to the gate of heaven, whither thou art going, with flowers out of his own garden. Behold how the promises, invitations, calls, and encouragements, like lilies, lie round about thee! take heed that thou dost not tread them under foot, sinner. With promises, did I say? Yea, he hath mixed all these with his own name, his Son's name; also with the name of mercy, goodness, compassion, love, pity, grace, forgiveness, pardon, and what not, that may encourage the coming sinner.

4. He hath also, for thy encouragement, laid up the names, and set forth the sins of those that have been saved. In his book they are fairly written, that thou, through patience and comfort of the Scriptures, mightest have hope. (1.) In this book is recorded Noah's maim and sin; and how God had mercy upon him. (2.) In this record is fairly written the name of Lot, and the nature of his sin; and how the Lord had mercy upon him. (3.) In this record thou hast also fairly written the names of Moses, Aaron, Gideon, Samson, David, Solomon, Peter, Paul, with the nature of their sins; and how God had mercy upon them; and all to encourage thee, coming sinner.

Fourth. I will add yet another encouragement for the man that is coming to Jesus Christ. Art thou coming? Art thou coming, indeed? Why,

1. Then this thy coming is by virtue of God's call. Thou art called. Calling goes before coming. Coming is not of works, but of him that calleth. "He goeth up into a mountain, and calleth *unto him* whom he would; and they came unto him;" Mark iii. 13.

2. Art thou coming? This is also by virtue of illumination. God has made thee see; and, therefore, thou art coming. So long as thou wast

¹ "I saw the seven angels which stood before God, and to them were given seven trumpets. And another came and stood at the altar having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—*Revelations* viii. 2, 3.

darkness, thou lovedst darkness, and couldst not abide to come, because thy deeds were evil ; but being now illuminated and made to see what and where thou art, and also what and where thy Saviour is, now thou art coming to Jesus Christ ; "Blessed art thou, Simon Barjona : for flesh and blood hath not revealed *it* unto thee," saith Christ, but my Father which is in heaven ;" Matt. xvi. 17.

3. Art thou coming? This is because God hath inclined thine heart to come. God hath called thee, illuminated thee, and inclined thy heart to come ; and, therefore, thou comest to Jesus Christ. It is God that worketh in thee to *will*, and to come to Jesus Christ. Coming sinner, bless God for that he hath given thee a *will* to come to Jesus Christ. It is a sign that thou belondest to Jesus Christ, because God has made thee willing to come to him, Psalm cx. 3. Bless God for *slaying* the enmity of thy mind ; had he not done it, thou wouldst *as yet have* hated thine own salvation.

4. Art thou coming to Jesus Christ? It is God that giveth thee power : power to pursue thy *will* in the matters of thy salvation, is the gift of God. "It is God which worketh in you both to will and to do ;" Phil. ii. 13. Not that God worketh *will* to come, where he gives no power ; but thou shouldest take notice, that power is an additional mercy. The church saw that *will* and *power* were two things, when she cried, "Draw me, we will run after thee ;" Can. i. 4. And so did David too, when he said, "I will run the way of thy commandments, when thou shalt enlarge my heart ;" Psalm cxix. 32. Will to come, and power to pursue thy will, is double mercy, coming sinner.

5. All thy strange, passionate, sudden rushings forward after Jesus Christ—coming sinners know what I mean—they also are thy helps from God. Perhaps thou feelest at some times more than at others, strong stirrings up of heart to fly to Jesus Christ ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy sails with the fresh gales of his good Spirit ; and thou ridest at those times as upon the wings of the wind, being carried out beyond thyself, beyond the most of thy prayers, and also above all thy fear and temptations.

6. Coming sinner, hast thou not now and then a kiss of the sweet lips of Jesus Christ, I mean some blessed word dropping like a honey-comb upon thy soul to revive thee, when thou art in the midst of thy dumps ?

7. Does not Jesus Christ sometimes give thee a glimpse of himself,

though perhaps thou seest him not so long a time as while one may tell twenty.

8. Hast thou not sometimes, as it were, the very warmth of his wings overshadowing the face of thy soul, that it gives thee, as it were, a glad upon thy spirit, as the bright beams of the sun do upon thy body, when it suddenly breaks out of a cloud, though presently all is gone away? Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing and able to come, coming sinner, that thou mightest in the end be saved.¹

BUNYAN'S LAST SERMON:

PREACHED JULY 1688.

^a "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John* 1. 13.

THE words have a dependence on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus,—
 "He came to his own, but his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them which believe on his name; which were born, not of blood, nor of the will of the flesh, but of God." In the words before, you have two things:—

First, Some of his own rejecting him when he offered himself to them.

Secondly, Others of his own receiving him, and making him welcome. Those that reject him he also passes by; but those that receive him, he gives them power to become the sons of God. Now, lest any one should

^a It is, throughout, the object of our author to prove how largely divine goodness can descend even from "the heaven of heavens" to the meanest of the mean with the feeling embodied by a modern poet:—

"Now proud man,
 What art thou in the scale of universe,
 Less, less than nothing! Yet of thee the God,
 Who built this wondrous frame of worlds is careful,
 As well as of the mendicant who begs
 The leavings of thy table."

look upon it as good luck or fortune, says he, "They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They that did not receive him, they were only born of flesh and blood; but those that receive him, they have God to their father, they receive the doctrine of Christ with a vehement desire.

First, I will shew you what he means by "blood." They that believe are born to it, as an heir is to an inheritance; they are born of God; not of flesh, nor of the will of man, but of God; not of blood—that is, not by generation; not born to the kingdom of heaven by the flesh; not because I am the son of a godly man or woman. That is meant by blood, Acts xvii. 26. "He has made of one blood all nations." But when he says here, "not of blood," he rejects all carnal privileges they did boast of. They boasted they were Abraham's seed. No, no, says he, it is not of blood; think not to say you have Abraham to your father, you must be born of God if you go to the kingdom of heaven.

Secondly, "Nor of the will of the flesh." What must we understand by that?

It is taken for those vehement inclinations that are in man to all manner of looseness, fulfilling the desires of the flesh. That must not be understood here; men are not made the children of God by fulfilling their lustful desires; it must be understood here in the best sense. There is not only in carnal men a will to be vile, but there is in them a will to be saved also—a will to go to heaven also. But this it will not do, it will not privilege a man in the things of the kingdom of God.¹ Natural desires after the things of another world, they are not an argument to prove a man shall go to heaven whenever he dies. I am not a free-willer, I do abhor it; yet there is not the wickedest man but he desires some time or other to be saved. He will read some time or other, or, it may be, pray; but this will not do—"It is not in him that wills, nor in him that runs, but in God that shews mercy" there is willing and running, and yet to no purpose; Rom. ix. 16, "Israel, which followed after the law of righteousness, have not obtained it." Here I do not understand as if the apostle had denied a virtuous course of life to be the way to heaven, but that a man without grace, though he have natural gifts, yet

¹ "God looks not at the length of your prayers, nor shall you be heard for your much speaking, or your fine speaking; but God requires truth in the inward part, and it is the prayer of the upright that is his delight."—*Matthew Henry*.

he shall not obtain privilege to go to heaven, and be the son of God. Though a man without grace may have a will to be saved, yet he cannot have that will God's way. Nature, it cannot know anything but the things of nature; the things of God knows no man but by the Spirit of God; unless the Spirit of God be in you, it will leave you on this side the gates of heaven—"Not of blood, nor of the will of the flesh, nor of the will of man, but of God." It may be some may have a will, a desire that Ishmael may be saved; know this, it will not save thy child. If it were our will, I would have you all go to heaven. How many are there in the world that pray for their children, and cry for them, and ready to die; and this will not do? God's will is the rule of all; it is only through Jesus Christ, "which were born, not of flesh, nor of the will of man, but of God." Now I come to the doctrine.

Men that believe in Jesus Christ to the effectual receiving of Jesus Christ, they are born to it. He does not say they *shall* be born to it, but they *are* born to it; born of God, unto God, and the things of God, before they receive God to eternal salvation. "Except a man be born again, he cannot see the kingdom of God." Now unless he be born of God, he cannot see it. Suppose the kingdom of God be what it will, he cannot see it before he be begotten of God;^m suppose it be the Gospel, he cannot see it before he be brought into a state of regeneration; believing is the consequence of the new birth, "not of blood, nor of the will of man, but of God."

First, I will give you a clear description of it under one similitude or two. A child, before it be born into the world, is in the dark dungeon of its mother's womb; so a child of God, before he be born again, is in the dark dungeon of sin, sees nothing of the kingdom of God, therefore it is called a new birth; the same soul has love one way in its carnal condition, another way when it is born again.

Secondly, As it is compared to a birth, resembling a child in his mother's womb, so it is compared to a man being raised out of the grave; and to be born again is to be raised out of the grave of sin—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee

^m But when called by mercy. "When the soul doth fix itself upon the thoughts of some spiritual and divine object, such as the love of God in Christ, the glory of another world, &c., this is, as it were, going out to meet the Lord, and to take a walk with our beloved; this is the getting up to Mount Pisgah to take a survey of that goodly land."—*Janevay*.

life." To be raised from the grave of sin is to be begotten and born; Rev. i. 5. There is a famous instance of Christ—"He is the first-begotten from the dead, he is the first-born from the dead;" unto which our regeneration alludeth—that is, if you be born again by seeking those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth; which were born, which were restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again; and he that is delivered from the mother's womb, it is the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

First of all, a child, you know, is incident to cry as soon as it comes into the world; for if there be no noise, they say it is dead. You that are born of God, and Christians, if ye be not criers, there is no spiritual life in you; if you be born of God, you are crying ones; as soon as he has raised you out of the dark dungeon of sin, you cannot but cry to God, What must I do to be saved? As soon as ever God had touched the jailor, he cried out, "Men and brethren, what must I do to be saved?" Oh! how many prayerless professors are there in London that never pray! Coffee-houses will not let you pray,ⁿ trades will not let you pray, looking-glasses will not let you pray; but if you were born to God, you would.

Secondly, It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast; therefore Peter makes it the true trial of a new-born babe; the new-born babe desires the sincere milk of the Word, that he may grow thereby. If you be born of God, make it manifest by desiring the breast of God. Do you long for the milk of promises? A man lives one way when he is in the world, another way when he is brought unto Jesus Christ; Isa. lxvi., "They shall suck, and be satisfied." If you be born again, there is no satisfaction till you get the milk of God's word into your souls; Isa. lxvi. 11, "To suck, and be satisfied with the breasts of consolation." O what is a promise to a carnal man; a whore-house, it may be, is more sweet to him; but if you be

ⁿ Coffee-houses, in our author's days, absorbed much of the time of the men of the world. There the plotters who wished to sustain the claim of the duke of Monmouth, to the exclusion of James, were accustomed to meet; and there, when he had been sent to the scaffold, the friends of William resorted to pave the way for the great revolution. Politics, business, and pleasure, largely interfered with the solemn exercises of religion.

born again, you cannot live without the milk of God's word. What is a woman's breast to a horse? But what is it to a child? There is its comfort night and day, there is its succour night and day. O how loath is he it should be taken from him. Minding heavenly things, says a carnal man, is but vanity; but to a child of God, there is his comfort.

Thirdly, A child that is newly-born, if it have no other comforts to keep it warm than it had in its mother's womb, it dies. It must have something got for its succour; so Christ had swaddling-clothes prepared for him; so those that are born again, they must have some promise of Christ to keep them alive. Those that are in a carnal state, they warm themselves with other things; but those that are born again, they cannot live without some promise of Christ to keep them alive, as he did to the poor infant, in Ezekiel xvii., "I covered thee with embroidered gold." And when women are with child, what fine things will they prepare for their child! O but what fine things has Christ prepared to wrap all in that are born again! O what wrappings of gold has Christ prepared for all that are born again! Women will dress their children, that every one may see them how fine they are; so he in Ezekiel xvi. 11—"I decked thee also with ornaments, and I also put bracelets upon thine hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head;" and, says he in the 13th verse, "thou didst prosper to a kingdom." This is to set out nothing in the world but the righteousness of Christ and the graces of the Spirit, without which a new-born babe cannot live, unless he have the golden righteousness of Christ.

Fourthly, A child, when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort; so it is with God's children, they shall be kept on his knee; Isaiah lxvi. 11, "They shall suck and be satisfied with the breasts of her consolation." Ver. 13, "As one whom his mother comforteth, so will I comfort you." There is a similitude in these things that nobody knows of but those that are born again.*

Fifthly, There is usually some similitude betwixt the father and the child; it may be the child looks like its father; so those that are born again, they have a new similitude, they have the image of Jesus Christ (Gal. iv.), every one that is born of God has something of the features of

* "The birth of nature, and the new birth of grace in their measure, resemble the death of saints, which is the birth of glory."—*Baxter*.

heaven upon him. Men love those children that are likest them most usually ; so does God his children ; therefore they are called the children of God. But others do not look like him, therefore they are called Sodomites. Christ describes children of the devil by their features ; the children of the devil, his works they will do ; all works of unrighteousness, they are the devil's works. If you are earthly, you have borne the image of the earthly ; if heavenly, you have borne the image of the heavenly.

Sixthly, When a man has a child, he trains him up to his own liking, he learns the custom of his father's house ; so are those that are born of God ; they have learned the custom of the true church of God ; there they learn to cry, My Father and my God ; they are brought up in God's house ; they learn the method and form of God's house for regulating their lives in this world.

Seventhly, Children, it is natural for them to depend upon their father for what they want. If they want a pair of shoes, they go and tell him ; if they want bread, they go and tell him ; so should the children of God do. Do you want spiritual bread ? go tell God of it. Do you want strength of grace ? ask it of God. Do you want strength against Satan's temptations ? go and tell God of it. When the devil tempts you, run home and tell your heavenly Father ; go pour out your complaints to God. This is natural to children ; if any wrong them, they go and tell their father ; so do those that are born of God, when they meet with temptations, go and tell God of them.

The first use is this, to make a strict inquiry whether you be born of God or not. Examine by those things I laid down before of a child of nature and a child of grace. Are you brought out of the dark dungeon of this world into Christ ? Have you learned to cry, My Father ? Jer. iii. 16, " And I said, Thou shalt call me thy Father." All God's children are criers. Can you be quiet without you have a bellyful of the milk of God's word ? Can you be satisfied without you have peace with God ? Pray you consider it, and be serious with yourselves. If you have not these marks, you will fall short of the kingdom of God—you shall never have an interest there ; there is no intruding. They will say, " Lord, Lord, open to us ; and he will say, I know you not." No child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but not our lands. O do not flatter yourselves with a portion among the sons, unless you live like sons. When we see a king's

son play with a beggar, this is unbecoming ; so, if you be the king's children, live like the king's children. If you be risen with Christ, set your affections on things above, and not on things below. When you come together, talk of what your Father promised you ; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world. If you are the children of God, live together lovingly. If the world quarrel with you, it is no matter ; but it is sad if you quarrel together. If this be amongst you, it is a sign of ill-breeding, it is not according to rules you have in the Word of God. Dost thou see a soul that has the image of God in him ? Love him, love him ; say, This man and I must go to heaven one day. Serve one another, do good for one another ; and if any wrong you, pray to God to right you, and love the brotherhood.

Lastly, If you be the children of God, learn that lesson : " Gird up the loins of your mind as obedient children, not fashioning yourselves according to your former conversation ; but be ye holy in all manner of conversation." Consider that the holy God is your father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.

BUNYAN'S DYING SAYINGS.

OF SIN.—Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter ; take away sin, and nothing can hurt us ; for death temporal, spiritual, and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful therefore must his case be who continues in sin ; for who can bear and grapple with the wrath of God ?

No sin against God can be little, because it is against the great God of heaven and earth ; but if the sinner can find out a *little* God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness ; it is the *dare* of his justice,

the *rape* of his mercy ; the *jeer* of his patience ; the *slight* of his power ; and the *contempt* of his love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another ; till, by an ill custom, it become natural.

To begin sin is to lay a foundation for a continuance ; this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves ; in what condition we were, so that nothing could help us but that ; and the most clear discovery of the dreadful nature of our sins. For if sin be such a dreadful thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it ?

OF AFFLICTION.—Nothing can render affliction so heavy as the load of sin ; would you therefore be fitted for afflictions, be sure to get the burden of your *sins* laid aside, and then what afflictions soever you meet with will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson, thou art *beaten* that thou mayst be better.

The Lord useth his *flail* of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light ; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions ; that which renders an afflicted state so insupportable to many, is because they are too much addicted to the pleasures of this life ; and so cannot endure that which makes a separation between them.

OF REPENTANCE AND COMING TO CHRIST.—The end of affliction is the discovery of sin ; and of *that* to bring us to the Saviour ; let us therefore, with the prodigal, return unto him, and we shall find ease and rest.

A returning penitent, though formerly bad as the worst of men, may by grace become as good as the best.

To be truly sensible of sin, is to sorrow for *displeasing* of God : to be afflicted, that he is displeased *by us* more than that he is displeased *with us*,

Your intentions to repentance, and the neglect of that soul-saving duty. will rise up in judgment against you.

Repentance carries with it a *divine rhetoric*, and persuades Christ to forgive multitudes of sins committed against him.

Say not to thyself, to-morrow I will repent; for it is thy duty to do it daily.

The gospel of 'grace and salvation' is above all doctrines the most dangerous, if it be received in *word* only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to him; for such men only as have the *notion* of it, are of all men most miserable; for by reason of their knowing more than heathens, this shall only be their final portion, that they shall have greater stripes.

OF PRAYER.—Before you enter into prayer, ask thy soul these questions, 1. To what *end*, O my soul! art thou retired into this place? Art thou come to converse with the Lord in prayer? Is he present, will he hear thee? Is he merciful, will he help thee? Is thy business slight, is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?

To make thy preparation complete, consider that thou art but *dust* and *ashes*; and he the great God, Father of our Lord Jesus Christ, *that clothes himself with light as with a garment*; that thou art a vile sinner, and he a holy God; that thou art but a poor crawling worm, and he the omnipotent Creator.

In all your prayers, forget not to thank the Lord for his mercies.

When thou prayest, rather let thy heart be without *words* than thy words without *heart*.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The spirit of prayer is more precious than thousands of gold and silver.

Pray often, for prayer is a shield to the soul, a sacrifice to God and a scourge for Satan.

OF THE LORD'S-DAYS, SERMONS, AND WEEK-DAYS.—Have a special care to sanctify the Lord's-day; for as thou keepest it, so will it be with thee all the week long.

Make the Lord's-day the *market* for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the other affairs of the other parts of the week—let the sermon thou hast heard be converted

into *prayer*: shall God allow thee six days, and wilt thou not afford him one? In the church, be careful to serve God; for thou art in his eyes, and not in man's.

Thou mayst hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told in a pulpit all that thou oughtest to do, but be studious in reading the Scriptures, and other good books; what thou hearest may be forgotten, but what thou readest may better be retained.

Forsake not the public worship of God, lest God forsake thee; not only in public, but in private.

On the week-day, when thou risest in the morning, consider, 1. Thou must die; 2. Thou mayst die that minute; 3. What will become of thy soul. Pray often. At night, consider, 1. What sins thou hast committed; 2. How often thou has prayed; 3. What hath thy mind been bent upon; 4. What hath been thy dealing; 5. What thy conversation; 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus, every morning and evening make up thy account with Almighty God, and thy reckoning will be the less at last.

OF THE LOVE OF THE WORLD.—Nothing more hinders a soul from coming to Christ than a vain love of the *world*; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world, for it is a *moth* in a Christian's life.

To despise the world is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at *parting* time, for then is the time of trial.

To seek yourself in this life is to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

ON SUFFERING.—It is not every suffering that makes a man a martyr; but suffering for the Word of God after a right manner; that is, not only for *righteousness*, but for *righteousness'* sake; not only for *truth*, but out

of love to truth ; not only for God's Word, but according to it : to wit, in that holy, humble, meek manner, as the Word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent against God's enemy, sin. Sin in doctrine, sin in worship, sin in life, and sin in conversation.

Neither the devil, nor men of the world, can kill thy righteousness, or love to it, but by thy own hand ; or separate that and thee asunder, without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to *exchange* it for the good will of the whole world.

I have often thought that the best of Christians are found in the worst times : and I have thought again, that one reason why we are not better is, because God purges us no more. Noah and Lot, who so *holy* as they in the time of their afflictions ! and yet, who so *idle* as they in the time or their prosperity ?

OF DEATH AND JUDGMENT.—As the devil labours by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing out of this life into another world ; for he knows if he can but keep them from the serious thoughts of *death*, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation than a frequent meditation of mortality ; nothing hath a greater influence for the taking off our hearts from vanities, and for the begetting in us desires for holiness.

O ! sinner, what a condition wilt thou fall into when thou departest this world ; if thou depart unconverted, thou hadst better have been *smothered* the first hour thou wast born ; thou hadst better have been plucked one limb from the other ; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted ; and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we are to have before God is of *otherwise* importance ; it concerns our eternal happiness or misery, and yet dare we affront him.

The only way for us to escape that terrible judgment is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard, which shall summon

the dead to appear before the tribunal of God, the righteous shall hasten out of their graves with joy to meet their Redeemer in the clouds ; others shall call to the mountains and hills to fall upon them, to cover them from the sight of their judge ; let us, therefore, in time be *posing* ourselves which of the *two* we shall be.

OF THE JOYS OF HEAVEN.—There is no good in this life but what is mingled with some evil : honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter ; with everything to sweeten it.

O ! who is able to conceive the inexpressible, inconceivable joys that are there ! None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo for joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever !

Christ is the desire of all nations, the joy of angels, the delight of the Father ; what solace then must the soul be filled with, that hath the possession of him to all eternity !

O ! what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the anti-Christian and Canish brood.

Is there not a time coming when the godly may ask the wicked, what profit they have in their pleasure ? what comfort in their greatness ? and what fruit in all their labour.

If you would be better satisfied what the beatifical vision means, my request is, that you would live *holily* and go and see.

OF THE TORMENTS OF HELL.—Heaven and salvation is not surely *more* promised to the godly, than hell and damnation is threatened to, and shall be executed on, the wicked.

Oh ! who knows the power of God's wrath ? None but *dammèd* ones.

Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise, if it were no worse than the *worst* of this world.

As different as grief is from joy, as torment from rest, as terror from peace ; so different is the state of sinners from that of *saints* in the world to come.

LIFE AND TIMES
OF
JOHN BUNYAN.



KING CHARLES THE FIRST.

OR 1649.

THE RIGHT HONORABLE THE EARL OF PEMBROKE.

LIFE AND TIMES OF BUNYAN.

CHAPTER I.

BIRTH AND BOYHOOD OF BUNYAN—PERSECUTION OF THE PURITANS BY THE CHURCH—
CASE OF DR. LEIGHTON.

THE life of Bunyan, as written by himself, in his *GRACE ABOUNDING*, presents to us a minute and interesting account of the circumstances of those important passages in it relating to his conversion. The statement is full and gratifying as to the means by which he was happily reclaimed from the condition of a hardened reprobate, to become a singularly useful minister of religion ; but neither he nor any of his biographers have done justice to the subject. He, it may be from modesty, save when he was under the necessity of meeting those by whom he was attacked, has but sparingly noticed his contemporaries. Those who have followed, have given the history of his works, rather than that of their author and his times ; and it is not too much to say, that some of them have appeared to be quite as intent on edifying the world with their own piety and eloquence, as of illustrating the career of the eminent Puritan ; thus making his name their convenient vehicle to praise and profit, instead of properly telling the story of John Bunyan.

The character of a man can be but imperfectly known, unless the general history of the age in which he lived be taken into account, as well as the relative importance of the minds of those who were placed in juxtaposition with him. It has been truly said, "circumstances make men ;" and, assuredly, the period in which it pleased God that the author of *THE PILGRIM'S PROGRESS* should live, were calculated to supply more than ordinary stimulants to the human intellect ; and names, which can never be lost in obscurity while our language endures, will be found identified

with it. Not to speak of the poets, who hardly can be said to claim Bunyan as one of their number, the mighty mind of the great, but servile and recreant Bacon, had shed its light on the age; Sir Walter Raleigh, Hobbes, Chillingworth, Jeremy Taylor, and Sir Thomas Browne, had distinguished themselves as writers on science, literature, and religion; and, omitting many names that might, without impropriety, be brought forward—from those which have been enumerated, it must at once be seen, that it was not in a barbarous or un-enlightened age, that Bunyan shone; it was not because the men of that day were feeble and dull, that he was confessed to be the most potent, and, in many respects, “a shining light.”

It must, however, be admitted, that if great illumination had been poured on the world, much darkness still prevailed. Men had not yet ceased to covet the *elixir vitæ*, and continued hopefully to seek the philosopher’s stone. Astrology and witchcraft were recognised, as matters which it would have been foolish as well as wicked to doubt. The latter had a royal sanction. The *Demonology* of King James made it the duty of a loyal subject not to deny the existence of witches, vouched for as it was by the “British Solomon;” and authoritatively affirmed, with devout solemnity, by learned judges, who scrupled not to condemn to death unhappy persons accused of holding communication, for evil purposes, with the powers of darkness.

But the grand feature of Bunyan’s time, was the horror generally entertained for Popery, the suspicions entertained of designs to revive its influence in England, and the desperate energy opposed to them. Queen Mary had been dead seventy years when John Bunyan was born. The cruelty of Roman Catholics and the courage of Protestant martyrs, were still the favourite topics of conversation, not only in serious families, but among all classes. The fathers of the men with whom Bunyan conversed in his youth, were the sons of those who had seen Cranmer, Ridley, or some of their fellow-victims perish in the flames, or who themselves might have been of their number. The great majority of the nation joined to repudiate the doctrines and ceremonies of the church of Rome, but those who could unite to condemn another church, were far from agreeing what their own should be.

Born in 1628, at Elstow, in Bedfordshire, of humble parents, to struggle for a precarious livelihood, as an itinerant mechanic, seemed the path marked out for John Bunyan. His father was a brazier or tinker, and

John was taught the same craft. It is probable that this was but little to his taste ; and his dislike of the mean occupation assigned to him, prepared him to exchange his hammer for a musket, and to appear as a soldier in the Parliamentary army.

Connected with the religious agitation of the day, a very remarkable case occurred, while our author was still an infant, which most historians have passed by, as too trivial to find a place among the stirring scenes which more imperatively demanded their attention. It is in every respect curious, as exhibiting the opinions of the judges in the early part of the reign of Charles the First, and the anticipations already entertained of an approaching overthrow of the existing authorities. Donald Lord Rea, as plaintiff, brought, in the painted chamber, a charge against Daniel Ramsey, gentleman of the king's privy chamber, which he claimed to make good in personal combat. On this occasion the lord chancellor spoke in defence of "the court of chivalry," and the manner of proceeding therein, "according to the law and custom of arms," showing that it was "as legal and agreeable to right and justice, as any judicial process in any other court of the realm." That in those latter ages this kind of trial had not been frequently used, was attributed to the pious and peaceable government of the state, by the king and his predecessors. The petition of Lord Rea contained these words: "I, Donald Lord Rea, do accuse and challenge thee, David Ramsey, that, in the month of May or June, 1630, being then alone in my ship, within or near the port of Elsinore, in the kingdom of Swedeland, told me many abuses in the court of England, and that there was nothing to be looked for but desolation and change of religion, and therefore you had retired yourself thence, since no honest man could live there; and with many such discourses you laboured to possess me, to which my answer was, 'The Lord mend those evils, and no remedy but patience.' 'My good Donald,' said you (I will use your own phrase), 'we must help God to amend it.' You told me you had brought as much gold with you as would maintain you at the rate of six pounds a-day for three years; and you assured me before that time would expire, God would raise up some men to defend his church, and deliver honest men from slavery." He further charged Ramsey with enlarging on the means of procuring arms, and concentrating a great force at Harwich or Yarmouth. The petition concluded, declaring if Ramsey denied what was stated, "I, Donald Lord Rea, say and affirm, that thou, David Ramsey,

art a false traitor and lyed falsely ; and, in case the premises cannot otherwise be found out, by the sentence of this court, proffer myself ready, by the help of God, to prove and justify this my accusation, and appeal, by my body upon thy body, according to the laws and conditions of weapons, in a duel to be performed in the presence of our lord the king."

His lordship then threw down his glove in court, "of a red or brown colour, as a pawn or pledge." Ramsey answered that "his lordship did lie falsely," and threw down his glove, which was white. The two pledges, Richard St. George, otherwise Clarencieux, king of arms, took up and delivered to the lord constable and earl marshal. The parties were both arrested. After the defence of Ramsey had been heard, the sentence of the court was then delivered: "In the name of the Father, Son, and Holy Ghost, the holy and most blessed Trinity, who is one and the only judge of battles, we, as his vicegerents under the most excellent prince our lord and king, by whom we are deputed to this, do admit you, the aforesaid Donald Lord Rea, the party challenging, and you, David Ramsey, the defendant, to a duel upon every accusation contained in this bill, and the answer to the same ; and we assign unto you the twelfth day of the month of April next following, between sun and sun, in the fields called Tuttle-fields, in or near Westminster, in the presence of our lord the king, to do and perform your parts respectively, to your utmost power respectively. And we will and enjoin you, the aforesaid Lord Rea, the challenger, to be in the aforesaid fields, and within the lists there, between nine and eleven of the clock, in the forenoon of the said day, upon peril attending you respectively in that behalf."

Ramsey wished that an earlier day than the twelfth of April might be named for the combat ; but the court did not gratify him in this. Weapons were then assigned to the parties, which were a spear, a long sword, a short sword, and a dagger, each of them, with a point. Lord Rea prayed that he might be received into the lists or field armed as he should think fit. He also prayed that "his counsel might be with him, and a chirurgeon, with his ointments and instruments ; and that his counsel might remain with him till the words '*Lesser les armes*' were cried ; and also, that he might have in the fields a seat or pavilion, or other coverture, to rest himself ; and that he might have bread, wines, or other drink ; iron nails, hammer, file, scissors, bodkin, needle and thread ; armourer and tailor, with their instruments and other necessities, to aid

and serve him in." And he further prayed that the things, or some of the things, brought by others in aid of him, might be saved and carried back for him, "in case God should please to give him the victory, as he might of his special goodness and mercy."

After all these matters had been so formally arranged, no duel took place. On the twelfth of May both parties were arrested, and delivered by sergeants-at-arms to Sir William Balfour, lieutenant of the Tower. The king then revoked his letters patent for the trial of this cause, not wishing to have it decided by duel, "and so there was nothing more done in it."

The narratives which Bunyan must have been accustomed to hear in early life, were well calculated to produce a deep impression on a young mind. That a serious and lasting impression was made at a very early period, is proved beyond the possibility of doubt. When but nine or ten years old, he had a lively sense of the awful hereafter of the dreadful punishment which must await the unrepentant sinner. The reflections to which they gave rise, he has written, "did so distress my soul, that when in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith." Thus, we see, he was led to contemplate the consequences of a wicked life, almost before he could have more than commenced one; though, he adds he "could not let go his sins," nevertheless he was "so overcome with despair of life and heaven, that he often wished either that there had been no hell, or that he had been a devil, so that devils were only tormentors."

Notwithstanding these solemn musings, he was fond of boyish sports. His natural vivacity, and the careless companions of his youth made him forgetful of the prayer of the Psalmist, that a guard might be set on his tongue. He indulged in profane language and in riotous amusements on the Sabbath-day. Though he wanted resolution to shun the temptation, so great was his subsequent grief, that he likened himself to Judas, "the son of perdition," and believed his soul was lost for ever.

The Puritans, in the time of James the First, were increasing in numbers. They were discontented at the existing state of things, and saw, with grief and indignation, impiety and Popery making rapid strides, as they believed, to universal dominion. After the fires of Mary had been extinguished, they had found the restraints imposed by the government of Elizabeth past all endurance. Some of them, in the preceding

reign, had fled to Germany and Switzerland, where they were kindly received, and permitted a freer exercise of their religion than they could enjoy in their own country. When Elizabeth filled the throne, they had hoped for better times, but they found, to their mortification, that the reform which had been effected was far less extensive than was necessary to satisfy their notions, of what was essential to a pure religion. They were not favoured by the established church, and the Queen was opposed to their views. Still their numbers increased. They were dissatisfied, but not disloyal. Even in their prisons, they considered it their duty to pray that her majesty might be preserved from danger. Looking at the apprehensions which were then entertained, it may be conjectured, thus praying, they considered they were petitioning the most High to baffle the wicked designs of the church of Rome. While they complained that they were harshly treated, the Puritans professed devoted attachment to the sovereign, and "one of the most stubborn of the stubborn sect, immediately after one of his hands had been lopped off by the executioner, for an offence into which he had been hurried by his intemperate zeal, moved his hat with the hand which was still left to him, and shouted 'God save the Queen.'"^a

Towards the end of her reign, their strength in parliament was such as to command attention. In the reign of James they still gained ground. They maintained that they were the only pure church; "that their practice and principles ought to be established by law; and that no others ought to be tolerated."^b Thus it is too often seen, the professed followers of the Saviour lose sight of that sacred precept of mercy, "Do to others as ye would they should do unto you."

An impartial observer cannot but remark with sorrow, that, at the period of which we write, this was mournfully seen in every important sect. Roman Catholics and Protestants were desperately opposed; and Protestants were furious against each other. The Puritans were disgusted with the bishops, and it cannot be denied that their arrogance and want of consideration, went far to justify the angry feeling they called forth; but the zeal thus aroused knew no bound, and exceeded anything that common sense could approve, or meek Christianity justify. Dr. Leighton, a reverend and learned Scotchman, in the time of James the First, made a violent attack upon episcopacy, for which he was remanded and tem-

^a Macaulay.

^b Hume.

porarily silenced. The check thus given did not extinguish his wrath nor teach him prudence. In the year 1630, he came again on the scene, as the author of a book entitled *An Appeal to the Parliament, or a Plea against Prelacy*. This work was conceived in an extremely hostile spirit to the bishops, who were termed by the writer, "men of blood, anti-christian, and satanical." He had, as set forth in the information against him, most audaciously and wickedly called the queen "the daughter of Heth;" and had seemed to commend him that committed the "barbarous and bloody act of murdering the late Duke of Buckingham." This book was printed in Holland, but sent over to England. It called in plain terms, not for the correction of abuses or reform in the church, but for the extirpation of all bishops. The writer denounced them as "intruders upon the church of Christ, of the king, and of the commonwealth," demanding against them "judgment and execution;" and solemnly exhorted the parliament to "pluck up these stumps of Dagon by the very root." Unless this were done, he declared "their nails would grow ranker than ever they were, and scratch more devilishly than ever they did."

The book was described as scandalous, and prosecuted in the Star-chamber. The author being condemned, a dreadful sentence was passed on the offender by his judges. Besides being ordered to pay a fine of £1,000, he was sentenced to be whipped, and to stand in the pillory at Westminster; to have one of his ears cut off, and his nose slit, and be branded in the face with a double SS, as a *sower of sedition*; and then, at a convenient time afterwards, it directed that he should be carried to the pillory in Cheapside, upon a market day, be again whipped,—again branded, his remaining ear cut off, and his nose slit on the other side, and to be imprisoned for life.

The sentence was to be carried into effect on the 10th of November, 1630, but on the evening before, he effected his escape by a very ingenious contrivance. Levingston, a Scotch Puritan, who was a tailor, made a suit of grey cloth, exactly resembling a suit worn by one Anderson, a friend of his, who, then wearing his suit of grey, accompanied Levingston to the Fleet Prison, where Leighton was confined. When within the walls they separated, and Levingston lost no time in dressing Leighton in the suit which he had brought with him. That done, both of them presented themselves at the prison gate, where, the porter seeing two persons in

appearance the same as had lately passed, did not oppose their egress, and suspected no deception till Anderson reappeared. Then it was concluded that he had wilfully favoured the flight of Leighton, and he was instantly arrested, and though he denied being a party to the plot, he, as well as the tailor, was fined. That Dr. Leighton had escaped the cruel punishment to which he was doomed, greatly rejoiced the Puritans, some of whom believed he had been released by a miracle, as in a prayer which he uttered on the morning of his departure, he had expressed a conviction that a miracle would be manifested in his favour, and that his prison doors would be thrown open to him, as those of Paul and Barnabas had been. A hue and cry was raised, he was traced to Bedfordshire, retaken, and brought back to the Fleet Prison.

Brief was the respite which he gained by his flight ; for, on the 16th of November, the first part of his sentence was executed at Westminster. Dreadful as the punishment awarded must appear to common minds, the enthusiastic welcome which he gave to each infliction was such, that, with feelings like his, we are astonished that he should for a moment have thought of evasion. His wife, hardly less enthusiastic than himself, deemed his mournful exhibition a triumph. In her eye, she scrupled not to declare, New Palace-yard was a second Mount Calvary. She accompanied the doctor on the appointed day in his progress, and declared aloud, that as "Christ was sacrificed between two thieves, so was her husband led between two knaves:" the officer and the executioner. Arriving at the place where he was to suffer, the doctor was first severely whipped. The lacerating stripes he compared to the scourging which the Saviour of man had endured. On his neck being placed in the pillory,— "This," he exclaimed, "is Christ's yoke, and the Spirit of glory rests on my head." On his ear being taken off, he again raised his voice, "Blessed be God," he cried, "even for this. Had I a hundred ears, in such a cause I would lose them all." His nostril being slit, and his cheek branded—"Such," he said, "were the wounds of Christ."

"And on that day seven nights," says Rushworth, "his sores upon his back, ears, nose, and face being not cured, he was whipt again at the pillory in Cheapside, and there had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of his nose, and branding the other cheek."

In more recent times, such a sentence the most severe judge would not

for a moment think of passing on a libeller, but in the seventeenth century, it was not deemed remarkably harsh. Archbishop Laud, indeed, refers to it as one that was more lenient than might have been looked for by such an offender. When it was awarded, he is said by one writer* "to have pulled off his cap and thanked God for it." Leighton himself has not mentioned this, but he says, "the man of tongue spake what he would without controulment." He goes on—"At his conclusion he added an apology for his presence and assistance in this great service, where he confessed that by the canon law, no ecclesiastical persons ought to be present or assist in such a judicature, where there is loss of life or member, but said he, 'to take away the ear is not loss of hearing, and so no member is lost; so for burning the face, or whipping, no loss of life or member,' and therefore he concluded he might assent to the censure."

This reasoning of the prelate few will now admire, and some may think they see the march of awful retribution in the sequel of the story. Men in power would do well to reflect that circumstances may be reversed in the march of time. Little did Archbishop Laud, the powerful minister of Charles the First, at the moment when sentence was passed upon Leighton, expect that that despised convict,—the degraded, whipped, pilloried, maimed, and branded Leighton, would one day stand in authority over him! Extravagant as the anticipations of such a change would have been thought, it will be seen in a future page, actually came to pass.

CHAPTER II

CONTINUED PERSECUTION OF THE PURITANS—TRIALS AND SENTENCES OF SHERFIELD, PRYNN, BURTON AND BASTWICK—ARCHBISHOP LAUD.

THE zeal of the Puritans was unabated, and the severities levelled against them, served but to fortify them in their determination to oppose the established church. Laud and the other rulers of the day, were certainly not sparing of punishment to convicted offenders. Bunyan was about fourteen years of age, when a very remarkable case came on for trial in the court of Star-chamber, that of Henry Sherfield, Esq., recorder of

* Neale.

Salisbury, for breaking a painted glass window in the church of St. Edmund, in that city. The facts supply a remarkable illustration of the temper of the times, of the harshness of the judges, and the feelings of the Puritans. These will be found in some passages in the defendant's answer to the charge. He stated in all humility (by his counsel,) to the court, that he was then aged and had grey hairs upon him, and that, among all the crosses of his life hitherto, he did not account this the least, that he was now not only suspected but accused as an enemy to his majesty and his religious government; and the thing that he was more especially charged with, was that of breaking the glass window, whereunto he saith, "that the window and the painting therein was not a true representation of the Creator, for that it contained divers forms of little old men in blue and red coats, and naked in the heads, feet and hands, for the picture of God the Father, and in one place he is set forth with a pair of compasses in his hands, laying them upon the sun and moon; and the painter hath set him forth creating of the birds on the third day, and hath placed the picture of beasts, man, and woman; the man a naked man, and the woman naked in some part as much as from the knees upward, rising out of the man; and in the seventh day, he therein hath represented the like image of God sitting down taking his rest: whereas, the defendant conceiveth this to be false, for there is but one God, and this representeth seven gods; and the sun and moon were not ready on the third day, but on the fourth day; nor the trees and herbs on the fourth day, but on the third day; nor the fowls on the third day, but on the fifth; and man was not created on the fifth, but on the sixth day; nor did the Lord God so create woman as rising out of the man, but he took a rib of the man when he was in a deep sleep, and thereof made he the woman, in all of which the workman was mistaken: in regard of which falsification, this defendant deemeth this was not a true representation of the creation, though it be so pretended; but rather in abuse of the true and lively work of God, which to pull down, as aforesaid, cannot be any offence in him, the defendant. But inasmuch as he is accused of infidelity and impiety to Almighty God, and to be disaffected to the king; therefore this defendant humbly moveth leave to declare his opinion of the thing itself."

The answer then proceeded to set forth that the defendant believed it altogether unlawful to make the representation of the true God in any church, or wall or window, and he hoped to make appear by Scripture, by

orthodox writers, councils and decrees of emperors, and by a certain book of the then Bishop of Sarum (Dr. John Davenport), written on one of St. Paul's Epistles; King James's book, entitled his *Premonition to all Christian Kings and Princes*; the *Book of Homilies* set forth by authority, and therein the homily against idolatry in particular. The false representation put forth in the painting, and so profane a setting down of the image of God the Father seven times—he being a parishioner, had been troubled therewith in consequence for the space of twenty years, for that he could not move into the church but he must see it, sitting right opposite to it; he was much grieved thereat and wished a long while that the same were removed, and yet in respect of himself laboured to disaffect his thoughts, but seeing the dishonour done to God thereby by some ignorant persons, and fearing that others might offend in idolatry, he, by order of the vestry, did take down some little quarrels of the window, and it was done by him only, without any disturbance. It was further stated, that he and others acting with him, were justices of the peace and not altogether private persons, and they were parishioners, and entrusted, and the taking down of the window seemed to be warranted by the statute of Edward VI. and by the late queen's injunctions, set forth in print in the first year of her reign, whereby it was commanded, that all idolatrous and superstitious pictures, rood-lofts, altars and other relics of idolatry, especially in churches, should be defaced and abolished, but the wall preserved."

It was then proved and admitted that Sherfield had gone to the church, when he directed the sexton's wife to bring him the keys of the church door and let him in. This being done, he went in and fastened the door. He then broke the window with a black staff with a pike at the end of it. The zeal of Sherfield caused him to destroy those portions of the painting, which, as he thought, improperly presented the Supreme Being under an unseemly aspect. The act he did not deny; the motive he defended.

When this affair, prompted by the sensitive feelings of a devout Puritan, came to be considered in *Camera Stellata*, the chancellor of the exchequer of that day (Lord Cottington) thus pronounced sentence on the unfortunate gentleman,—“that he should be no more recorder of Salisbury—that he should be bound to good behaviour—that he should make a public acknowledgment of his fault in the church where the fact was done and in the cathedral church, and pay a fine to the king of £1,000.

A difference of opinion existed among the judges, some of whom were disposed to omit the fine. This being the case, and the rule being when there was a want of agreement as to the penalty, "the king was to have the middle fine," Sherfield was condemned to pay £500 for breaking the window.

This severity, great as it must now appear, was not then very extraordinary. If piety has not made those advances in later times which all sincere Christians could desire, it is not to be denied that justice has been less sullied by savage cruelty. In matters of religion, it has often been seen that the persecuted, placed in security and power, became persecutors; and proved by their actions that they considered it to have become their duty to imitate the enormities which they had been accustomed to deplore. After the fires of Smithfield had been extinguished, two Arians were burnt as heretics; and a madman, who called himself the Holy Ghost and described the Eternal to be six feet high, was condemned to the same awful punishment.

Following close on the prosecution of Sherfield, we come to the proceedings against Prynne. He was tried in 1633, for writing a book called *Histrio-mastrix, or a Scourge for Stage Players*. Fully to understand his offence, it should be known that Henrietta, the queen of Charles the First, was partial to dramatic entertainments, and had herself taken part in a pastoral, at Somerset House. It was the fashion of the age for the noble and the wealthy to amuse themselves with masques and short theatrical pieces, having reference to passing events. To the Puritans these were abominations. They regarded them as originating with the devil; and, as such to be unsparingly condemned by the pious. Prynne, who was a barrister, poured on them the fiercest reprobation, and among other bold assertions, declared all women actors to be persons of abandoned character. He was thought in this to level his shaft directly at the queen. At that period actresses were few, and it has been generally understood they were unknown till the next reign; and to an advanced period in that, female characters were represented by young men of good appearance. Some were, however, known at an earlier date, but they so seldom appeared, that Prynne's gross reflection on them, was immediately construed into an atrocious libel on her majesty. Dancing (which he identified with acting,) according to him, was nothing less than a "devilish profession." "He that entereth into a dance entereth into a



Painted by Sir Anthony van Dyck

HENRIETTA MARIA, QUEEN OF CHARLES THE FIRST.

OB. 1669

FROM THE ORIGINAL IN THE COLLECTION OF

THE RIGHT HON^{BLE} THE EARL OF CLARENDON



devilish profession; and so many paces in a dance, so many paces to hell." He further wrote, "the woman that singeth in a dance (or masque,) is the prioress of the devil, and those that answer are clerks, and the beholders are parishioners, and the music are bells, and the fiddlers are the minstrels of the devil."

Those who were enamoured of the gaities of a court, were greatly outraged by this wholesale condemnation of what they had been accustomed to regard as an innocent, agreeable and healthful exercise. The fashionable divines were at no loss for arguments to defend what the queen and nobility were resolute to favour and uphold. They argued that dancing had through many ages been connected with solemn religious observances, and that among Christians, it had the sacred sanction of Scripture. The man after God's own heart, David, had danced before the ark, to honour the Deity and to indicate his pious gratitude at seeing that sacred object restored to Sion. The daughter of Shiloh had danced in the yearly feast of the Lord; and in many of the most important solemnities it was admitted and recognised as appropriate to celebrations designed to honour God. That the Egyptians, the Greeks and Romans had connected it with the worship of false gods, did not, in their judgment, condemn the exercise itself, which was in some sort hallowed by the examples quoted; and the early Christians had connected it with ceremonies in commemoration of the passion of the Saviour. The Cambro-Britons, the descendants of the original inhabitants of Britain, were so far from regarding such exercises as sinful, that on leaving church on a Sunday, a fiddle awaited them in the churchyard, to the notes of which, those who had just listened to a sermon, were expected to move in the graceful mazes of the dance; and this, however subsequently discredited by austere professors of religion, was continued by successive generations without incurring serious censure from the beholders.

On his conviction in the Star-chamber, the sentence passed on Prynne was, that his book should be burnt by the hands of the common hangman—that he should be rendered for ever incapable of following his profession, that of the law—that the society of Lincoln's-inn should exclude him from their fraternity, and "because that he had his offspring from Oxford," and here the Archbishop of Canterbury said with a low voice, "I am sorry that Oxford bred such an evil member;" he was then to be degraded. He was to stand in the pillory in two places, in Westminster

and Cheapside, with a paper on his head, declaring that his offence was "an infamous libel against both their majesties' state and government; he was to lose one of his ears in each place; be fined £5,000, and be imprisoned for life.

Such, while Bunyan was, an infant, were the doings in high places, which were preparing minds for those mighty changes which were on their way. Archbishop Laud was considered a weak man; but, like many other prelates, he considered the established church entitled to such high and unqualified reverence, that those who dissented from it, forfeited all claim to compassion or respect. While he gave his sanction to the brutal sentence which has been described, he never suspected that inhumanity could justly be laid to his charge. Minds over-inflamed with religious zeal, lose the tender sympathies which should be common between man and man—yet the language of pity and forgiveness was on his tongue. Concurring in the merciless doings of the Star-chamber, he could write thus in his diary:—"Feby. 28, Thursday—Master Chancellor of London, Dr. Duke, brought me word how miserably I was slandered by some separatists; I pray God give me patience, and forgive them." An offer of a cardinal's cap was made to him. He did not peremptorily reject it, but writes—"I acquainted his majesty with it; but my answer again was (a like offer had been made before) that somewhat dwelt within me which would not suffer that, till Rome were other than it is." This was immediately before his translation from the see of London to the see of Canterbury, in 1633. Some startling indications of ill-feeling towards him were manifested about this time. "One Richard Boyer," he writes, who is said by Laud to have broken prison for felony, "was brought into the Star-chamber for most grossly misusing me, and accusing me of no less than treason. This censure is upon record, and God forgive him." "About the beginning of this month," (November, 1633) he continues, "the Lady Davies prophecied against me that I should very few days outlive the 5th of November." And a little after that—"one Green came into the court at St. James's, with a great sword by his side, swearing the king should do him justice against me, or he would take another course with me. All the wrong I ever did this man was, that he being a poor printer, I procured him of the company of stationers five pounds a-year during his life. God preserve me and forgive him. He was committed to Newgate."

The inhabitants of the metropolis were so little enlightened, as to believe

in the existence of sorcerers; that powers possessed only by the Creator of man, could be exercised by a poor feeble being, whom those not so endowed could persecute to death. Rushworth, in his *Historical Collection*, gives the following melancholy instance of popular folly:—"Dr. Lambe, commonly so called, was now living; though neither doctor nor any way lettered, but a man odious to the vulgar, for some rumours that went of him as a conjuror or sorcerer. He was quarrelled withal in the streets in London; and as the common people more and more gathered about him, so they pelted him with rotten eggs, stones and other riff-raff; justling him, beat him, bruised him, and so continued pursuing of him from street to street, till there were 500 people in a plump following him. This continued three hours at least, until night, and not a magistrate or officer of peace once showed himself to stop the tumult; and so the poor old man, being above eighty years of age, died of their violence, and no inquisition was taken of it, nor any malefactor ever discovered. For which negligence an information was put in the King's Bench, by Mr. Attorney Noy, against the mayor and citizens; and they submitted to the grace of the court, and were fined by the court 1,500 marks."

Neither the example of Leighton, nor the severe sentence passed on Prynne himself, prevented the latter from renewing his attacks on the bishops, and in 1637, we find him brought again before the Star-chamber, with Dr. John Bastwick and Mr. Henry Burton, for writing and publishing "seditious, schismatical and libellous books against the hierarchy." The defendants were desirous of putting in answers. These were settled by Mr. Holt, who received his fee, but subsequently, in Prynne's case, refused to sign the answer, saying he would not do it for £100; Mr. Tomlins, another counsel, had gone into the country. Prynne then requested the lord keeper, the chief judge of the court, to order Holt to sign the answer. The lord keeper said he had no power to do that, and, under these circumstances, he and Dr. Bastwick were ordered by the court, for their contempt in not putting in answers, to be most cruelly treated, as it was directed that the matters charged against them should be taken *pro confesso*. Burton's answer had also been got ready, and had been signed by Holt; but after it had been three weeks in court, it was declared to be scandalous and impertinent, and Holt was told by the chief justices, Bramston and Finch, that for drawing it, he ought to have his gown

pulled over his ears. Holt replied, it was but a confession or explanation of the charge, but the judges would only allow him to put in a general plea of "not guilty," which was making him deny what he had partly confessed. The examiner coming to him in the Fleet, with interrogatories grounded on his answer, he refused to be examined, unless it were admitted as first put in. This was denied, and the matter of the information and interrogatories was then ordered to be taken as *pro confesso*, and the three defendants were ordered to be brought up for judgment.

On June 14th, 1637, they appeared in court to receive sentence, when the lord chief justice, looking earnestly at Mr. Prynn, said, "I thought Mr. Prynn had no ears, but methinks he hath ears;" which caused many of the lords to take a stricter view of him; and for their better satisfaction, the usher of the court was commanded to turn up his hair and show his ears; upon the sight of which the lords were displeased they had been formerly no more cut off, and cast out some disgraceful words of him. To which Mr. Prynn replied, "My lords, there is never a one of your honours, but would be sorry to have your ears as mine are."^d This drew from the lord keeper the uncharitable remark, "In good faith he is somewhat saucy."

From such a court what had the poor Puritans to expect? They were taunted for not putting in answers which the court had refused to receive. They offered explanations and answers now, but were told they were too late. Dr. Bastwick manfully said, he had failed not in any particular, and if his counsel had not been so base and cowardly as to refuse to sign it for fear of the prelates, it would then have been before the court, and though they from a base spirit dared not set their hands to it, he now tendered it on his oath. All the defendants argued with the court and complained, but were told it was too late to put in their answers then. They were held to have confessed the matters charged against them, and nothing remained but to proceed to sentence. The lord keeper told them that was a place where they should crave mercy and favour; and Burton upon that, replied as some would think, with all due humility, "There wherein I have offended through human frailty, I crave of God and man pardon: and, I pray God, that in your sentences you may not so censure us as to sin against the Lord." The prisoners wished to speak a little more, but were commanded to be silent; lord Cottington, the chancellor

^d State Trials.

of the exchequer, then condemned the three prisoners to lose their ears, (Prynn being sentenced to lose his a second time,) to be fined £5,000 each, and to be separately imprisoned in Carnarvon, Cornwall, and Lancaster. To this all the lords agreed, with the addition that Prynn should be branded in the cheeks with the letters S and L, the initials of seditious libeller.

Laud, in the speech which he made on this occasion, answered every part of the libel which had aggrieved the church. It appears that one of the innovations which had been complained of in the obnoxious publication was, "That the prayer for seasonable weather had been purged out of the last fast book, which was alleged to have been a cause of shipwrecks and tempestuous weather." On the latter part of the complaint, he pointedly remarked, "It is most inconsequent to say that the leaving that prayer out of the *Book of Devotions* caused the shipwrecks and the tempests which followed. And as bold as they are with God Almighty, in saying it was the cause, sure I am God never told them that it was the cause. And if God never revealed it, they cannot come to know it: yet had the bishops been prophets and foreseen those accidents they would certainly have prayed against them."

The bowing or doing reverence at going into the church, or at a near approach to the altar the prelate defended as in no wise idolatrous. The practice, Laud stated to have originated in a constitution of Henry V., he might be seen in *Libro Nigro Windesorensi*, directing due honour and reverence to be given to the Lord God and his altar. That which led to the decree he added was this,—“king Henry V., returning gloriously out of France and being near the holy altar, perceived the knights of the order of the garter scarcely bowed towards God or his altar, but failed not to bow towards the king and his suite. Starting at this, and being then as religious as he had lately been victorious, he asked the reason of it, and was told that it had been so settled by a chapter three years before, whereupon he replied, “No; I will none of this, till you, the knights, do it, *satis bene*, well enough, and with due performance to Almighty God; not slightly, but as slow as well as decently as churchmen need to do it.”* The archbishop concluded, as was his manner, with a neat panegyric on himself, placing in juxtaposition his own gentleness and the malice of his enemies. “They said he have railed both bitterly and

* State Trials.

falsely against me, and yet *non oportet me paria cum illis facere* ; it becomes not me to speak or to answer them with the like ; either levities or revilings, but to speak or write only that which becomes a priest of God. Neither shall I in this, give way, though I have been extremely vilified, to either grief or passion to speak, remembering that counsel of the Psalmist, 'Fret not thyself, else shalt thou be moved to do evil.' Neither yet by God's grace shall the reproaches of such men as these, make me faint or start aside, either from the right way in matter of practices, or from the certain will of faith."

CHAPTER III.

LEIGHTON IS PLACED IN THE PILLORY—HE IS DEPRIVED OF HIS EARS—THE PURITANS BECOME POPULAR—REMARKABLE INCIDENTS IN THE LIFE OF BUNYAN.

HAPPY in his own applause, having sufficiently extolled his own patient humility, christian-like forbearance and steadfast piety, the bishop joined with his brother judges to condemn the prisoners. When the day fixed for the execution of the cruel sentence, June 30th, arrived, the Puritans were found undismayed. Burton being taken into an apartment which commanded a view of Palace-yard, looked from the window on three pillories, which had been there set up for himself and his friends. This scene he immediately likened to Mount Calvary, where three crosses were erected, on which Christ and the two thieves who were crucified with him, were to suffer. "If Christ," he said, "were numbered among thieves, shall a Christian, for Christ's cause, think it much to be numbered among rogues ; such as we are condemned to be ? Surely, if I be a rogue, I am Christ's rogue, and no man's." He spoke lightly of the punishment of looking through the pillory ; and believing that his wife was affected by the thought of what he was to endure, he thus addressed her—"Wife, why art thou so sad ?" She answered—"Sweetheart, I am not sad." "See thou be not," he said, "for I would not have thee to dishonour this day by shedding one tear, or fetching one sigh ; for behold there, for thy comfort, my triumphal chariot (he pointed to the pillory,)

on which I must ride for the honour of my Lord and Master ; and never was wedding-day so welcome and joyful a day as this is—so much the more, because I have such a noble Captain and leader who hath gone before me, with such undauntedness of spirit, that he saith, ‘I gave my back to the smiters, my cheeks to the nippers ; they plucked off the hair ; I hid not my face from shame and spitting, for the Lord God will help me, therefore shall I not be confounded ; therefore have I set my face like a flint, and I know I shall not be ashamed.’ ”

Thus sustained, for him the torments to which he was about to be subjected had no terrors. Holding the same cheerful language in the pillory, his mind seemed perfectly at ease, and almost sportive. He held a nose-gay in his hand, on which, he remarked, a bee had settled ; upon which he said, “Do you not see this poor bee, she hath found out this very place to suck sweets from these flowers, and cannot I suck sweetness in this very place from Christ ?” The bee flew away, and the sun then shining bright, he remarked, “You see how the sun shines upon us, but that shines as well upon the evil as the good—upon the just and unjust ; but the sun of righteousness, Jesus Christ, who hath healing under his wings, shines upon the souls and consciences of every true believer only, and no cloud can hide him from us, to make him ashamed of us—no, not our most shameful sufferings for his sake ; and why should we be ashamed to suffer for his sake, who has suffered for us ? All our sufferings be but flea-bitings to that he endured. He endured the cross and despised the shame, and is set on the right hand of God. He is a most excellent pattern for us to look upon that tread in his steps ; and suffering with him, we may be glorified with him. And what can we suffer, wherein he has not gone before us, even in the same kind ? Was he not degraded when they scornfully put on him a purple robe, a reed into his hand, a thorny crown upon his head, saluting him with, ‘Hail, King of the Jews,’ and so disrobed him again ? Was he not degraded when they smote the shepherd and the sheep were scattered ? Was not violence offered to his sacred person, when he was buffeted and scourged, his hands and his feet pierced, his head pricked with thorns, his side gored with a spear ? Was not the cross more shameful, yea, and more painful than a pillory ? Was not he stripped of all he had, when he was first left stark-naked on the cross, the soldiers dividing his garments and casting lots for his vesture ?”

This is but a small portion of the cheerful—indeed, the exulting speech which Burton delivered on the occasion. His wife, who had withdrawn, sent him a congratulatory message, to which he returned a joyful answer, while he was actually in the pillory. Exhibiting the gloves on his hands, he told the crowd that she had bought them for him on the day before, for that was his wedding-day. He confessed to no sense of pain while in that position. When the keeper proposed easing the pressure, by putting a brickbat between the upper and lower parts, he desired the man to give himself no trouble, as he felt no weariness. His spirits sunk not while the more cruel part of his sentence was being carried into effect. He again comforted himself by a reference to the example of the Saviour. When the executioner had cut off one ear, which he “cut deep and close to the head, in an extraordinary and cruel manner,” Burton never once moved or stirred for it, though the hangman had cut an artery, so that the blood ran streaming down upon the scaffold—which divers persons standing about the pillory seeing, dipped their handkerchiefs in, to preserve as a precious relic. The sympathising crowd are described to have given “a mournful shout,” and to have called for the attendance of a surgeon, who could not for some time make his way through the multitude to the sufferer. Burton, while they were impatient at the delay, held up his hands and said, “It is well—blessed be God!” The other ear being cut no less deeply, he was then freed from the pillory, and the surgeon applied himself to stop the flow of blood. The sufferer grew pale, but presented no other symptoms of faintness. When offered a little wormwood water, he declined it, saying, “It needs not;” yet, being pressed, he tasted it, and then exclaimed, “My master, Christ, was not so well used; for they gave him gall and vinegar, but you give me good strong water to refresh me.”

It was thus all through this painful scene. The sufferer seemed more than resigned to suffer. Before the last infliction, he told those near him, that if they knew his cheer, they would be glad to be partakers with him; for he was not alone, neither had God left him alone in all his sufferings and close imprisonments since he was first apprehended. Quite at his case, he, standing in the pillory, offered satirical remarks on objects, which, it would have been thought, at such a moment, could not have arrested his attention. A halberd-man, standing near him, was the bearer of a rusty weapon.—“That,” said Burton, “seems to be one of those halberds which accompanied Judas when he went to betray and

apprehend his Master." When he had suffered his punishment, he was taken to a house in King-street, where again he spoke of his sufferings being nothing in comparison with what Christ had suffered, and seemed to feel more for the pains of his companions in misfortune than for his own.

Prynn and Dr. Bastwick met their sentence with like courage. The wife of the doctor, on his coming to the pillory, kissed each of the ears which were about to suffer mutilation. He exhorted her not to be dismayed, and she replied—"Farewell, my dearest, be of good comfort, I am nothing dismayed." He then told the spectators that he and his fellow-sufferer came there in the strength of God, who had mightily supported them and filled their hearts with comfort. Had he as much blood as would swell the Thames, he would, in such a cause, be content to shed it all; had he as many lives as hairs on his head, or drops of blood in his veins, he would be content to devote them all. "O see!" he concluded, "what times we are fallen into, that the lords must sit to act the Jesuit's plots! For our own parts, we owe no malice to the persons of any of the prelates, but would lay our necks under their feet to do them good, as they are men; but against the usurpation of their power, as bishops, we do profess ourselves enemies till doomsday."—Prynn complained, as he had done in court, that the matter charged against him had been taken *pro confesso*, while he had been prevented from putting in his answer. God, his conscience, and his counsel, knew what pains he had taken to prepare it; and the cowardice of Holt, he proclaimed, would stand recorded in all ages. On this subject he enlarged with bitterness, and then took upon himself to declare what was the law of libel. He showed that, by the statutes of queen Mary and Elizabeth, a libel on the king or queen could not be punished with a higher fine than £200. He proceeded, "Now see the disparity between those times of theirs, and ours. A libeller in queen Mary's time, was fined but £100; in queen Elizabeth's, £200; in queen Mary's days, but a month's imprisonment; in queen Elizabeth's, three months, and not so great a fine. Now, a fine of £5,000 is imposed! though but against the prelates; (and that but supposedly, which cannot be proved;) and instead of three months, perpetual imprisonment. Then, upon paying the fine, no corporal punishment was to be inflicted; but now an infamous punishment, with loss of blood and all other circumstances that may aggravate it. He, therefore, called upon

them to remark, that libelling against prelates fell higher than if it touched kings and princes. Of the latter he declared that their call was not *jure divino*. If admitted to a fair dispute he would prove that; and he challenged all the bishops in the king's dominions—nay, all the prelates in christendom (let them take, in the pope and all to help them)—to affirm the contrary; and, if he made not what he had said good, he would be content to be hung up at the hall gate."

On the law of the case he spoke with equal warmth. He challenged the whole society of the law "to maintain that the sending forth of writs and process in the names of the prelates was consistent with law and justice. This was the second time of his appearing in that place. He could formerly, if allowed a fair hearing, have cleared himself of what was laid to his charge, as he could now. The words which he had used, and for which he had suffered, had since been used in the same sense by Heylin, in a book dedicated to the king, and no exceptions were taken to them there."

Bastwick then said, with respect to Heylin, that he had published another book, railing against him, Burton and Prynne, and against the martyrs that suffered in queen Mary's days, calling them schismatical heretics; and there was another book which had been licensed, that was as full of lies as dogs were full of fleas. Were the press, he said, open to him and his friends, as it was to those who wrote against them, they would pay them, and their great master who upheld them, and charge them with notorious blasphemy.

Prynne returned to the charge, and said the prelates spared none who crossed them. If all the martyrs who suffered in queen Mary's days were called schismatical heretics and factious fellows, what could he and his companions look for!

While these punishments were in progress, the Archbishop of Canterbury was in such close attendance in the Star-chamber, that he could be promptly informed of all that was done and said. On the last reflection of Prynne being reported to him, Laud took a course which seems little becoming a christian minister, and strangely out of keeping with the praise he bestows on himself for tenderness, compassion, and forgiveness of his enemies; he moved the court that the poor sufferer might be gagged, and be subjected to some further punishment. The other judges, it appears, less inhuman than the bishop, disapproved of the motion, and it

was in consequence lost. The court may reasonably be supposed to have felt that the severities they had already sanctioned were more than sufficient to visit any offence with which the prisoner had been charged. Those severities, however, were encountered with unshaken resolution. When the hangman approached to apply the knife to Prynne, he was thus addressed : —“ Come, friend, come; burn me, even cut me, I fear not. I have learned to fear the fire of hell, and not what man can do unto me. Come, sear me, sear me; I shall bear on my body the marks of the Lord Jesus.”

The executioner is described to have performed his office with extraordinary cruelty. It can hardly be doubted that this was ordered by his superiors, who had expressed dissatisfaction that the sufferer's ears had been somewhat spared on a former occasion. He was careful not to expose himself to censure, in the present case, for imperfectly carrying out the sentence. Twice he heated his iron to burn the side of the victim's face; and one ear he cut so close, that he took off a piece of the cheek with it.” Still unsubdued, the martyr gave no sign of pain, but calmly exclaimed, “The more I am beaten down, the more am I lifted up.”

The inflictions of Palace-yard ended; the prisoners were sent to the places which had been named in their sentence; but shortly afterwards it was ordered that Dr. Bastwick should be removed to the Isle of Scilly; Burton, to Guernsey; and Prynne, to Jersey. None were to be admitted to them but such as the captains or governors of the places should appoint. They were not to be allowed pen, ink, and paper; or any books but the Bible and Common Prayer Book, and other books of devotion, consonant to the doctrine and discipline of the Church of England; no letter nor writings were to be brought to them which had not been examined; the wives of Burton and Bastwick were not to be allowed to reside in any of the said islands, and if they landed in them they were to be detained as prisoners.

Laud, and those who acted with him, seem to have felt assured that the cruelty of their sentences would give security to their power. They reckoned ill. The history of the primitive christians, and more recently of the Protestants in England, might have taught them that in matters of religion, the tortures which shock our nature will not silence the voice of conscience; and this, to a sincere christian, is in many cases more terrible than the scaffold or the stake, or all the dreadful sufferings ingenious, heartless tyranny can invent. The members of the court fancied the poor men they

had sent to distant prisons were extinguished, rendered powerless for ever, and that all the nation would, by such shocking examples, thenceforth be obedient to the powers that were.

Greatly they deceived themselves. The Puritans who were immured were not forgotten. While they were in the pillory, the bold sentiments they uttered were tumultuously applauded, and sympathising groans burst from the spectators when the hot iron and the knife were employed. The indignation excited while Pryn, Burton, and Bastwick, were exposed in Palace-yard, did not subside when they had been carried to Guernsey, Jersey, and Scilly. The opinions they had advocated were increased by the obnoxious proceedings of Laud and those associated with him, who were identified with the Church of England. They had previously been made popular among the humbler classes. This appeared when they flocked to Leighton's prison. A button-maker, refused admittance to his new apostle, was committed for putting his mouth to the keyhole of his dungeon, and vociferating, "Stand to it, doctor, and shrink not!" An oatmeal-maker, some time afterwards, persisted in keeping on his hat in the court of high commission, as Leighton had set the example, declaring that "never would he pull off his hat to bishops." "But you will to privy-counsellors?" observed a good-humoured lord." "Then," replied our Leightonian, "as you are privy-counsellors I put off my hat, but as you are rags of the beast, lo! I put it on again!" When the bishop of Winchester would have dismissed this poor zealot, the oatmeal-maker exclaimed, "Hold thy peace, thou tail of the beast, that sittest at the lower end of the table!" Leighton—the button-maker—the oatmeal-man—*et hoc genus omne*, sat at that table ten years afterwards, and though these were often calculating the mystical number in the revelations about "the beast," neither they nor "the beast" ever imagined that approaching metamorphosis." But to this the tyrannical doings of the church were now fast hastening, as if to teach vain, cruel man, from these consequences, to reverence the benign precepts of the Saviour, and to impress upon him the prayer—

"Let not this weak, unknowing hand
Presume thy bolts to throw,
Or deal damnation round the land
On each I judge thy foe."

' Disraeli's Commentaries.

The feelings of the lower classes, with whom Bunyan was constantly associated, being such, it was hardly possible for him not to have shared them. It has been presumed, from his confessions of sinfulness, that he would naturally have preferred joining the army of the King, when he became a soldier; but to suppose this, is to imagine that he loved depravity for itself, and could only hope to find congenial wickedness among those whose society he had never known. Besides, it may be remarked, the sins to which he confesses—and he has not been suspected of veiling any of his faults—were not those for which the gallant votaries of pleasure, described as cavaliers, were remarkable. Rude, careless, and ungodly, Bunyan certainly was; but the early warnings which he received from his conscience rendered him accessible to the forcible exhortations of the Puritans, who were soon in arms to sustain the authority of the parliament. There can be no rational doubt that he took his place in their ranks. It is related of him that he was in great danger of losing his life at the siege of Leicester. He was supposed by his officers, being then but in his eighteenth year, unequal to a certain duty for which he had been drawn, and as a comrade was desirous of going in his stead, the change desired was accordingly made; when his substitute, “coming to the siege, as he stood sentinel, was shot in the head with a musket-bullet, and died.” Other providential escapes from a premature death may be mentioned. A fall into the sea, and one from a boat into the river Ouse, had nearly cost Bunyan his life; and once he records the startling fact that an adder, having come in his way, he stunned it with a stick, and then with that stick forced the reptile’s mouth open, plucked out its sting with his undefended fingers, but received no harm from the venom of the creature. The mercy which spared him, he has told us, failed to make a due impression upon him at the time. It did not wake his soul to righteousness. “I sinned still,” he adds, “and grew more and more rebellious against God, and careless of my own salvation.”

Yet, from time to time, passages of Scripture occurred to his mind that deeply affected him. Often, in gloomy apprehension, he found himself in the *Slough of Despond*. He was sensible that he was a great sinner, but was tempted to come to a conclusion that it was too late to repent. This fatal impression, many passages in his works seem designed to eradicate from the minds of others. Frequent warnings in dreams were given to him, and once “in a vision of the night” he saw the faces of the heavens

all on fire, the firmament crackling and shivering as with the noise of mighty thunder, when an archangel flew in the midst of heaven, sounding a trumpet; and a glorious throne was seated in the east, whereon sat one in brightness like the morning star; upon which he, thinking it was the end of the world, fell upon his knees and with uplifted hands, cried 'O Lord God, have mercy upon me! the day of judgment is at hand and I am not prepared!' When immediately he heard a voice behind him exceedingly loud, saying, 'Repent.' "

As yet unsettled, it is evident that his mind was easily swayed by the circumstances of the moment. His friends at Elstow appear to have thought marrying would cause him to lead a better life. He became a husband at a very early age, marrying a woman whose father was counted godly. Little can be said for the prudence of this step at the moment of his taking it, as he was in no circumstances to maintain a wife; and she, whatever her personal worth, could offer no addition to his worldly means; as he tells us, "we came together as poor as poor could be, not having so much household stuff as a dish or spoon betwixt us both." A young couple meeting in matrimony thus unprovided, exposed themselves to great suffering from poverty, and poverty not unfrequently tempts to sin. But Mrs. Bunyan brought to her husband *The Plain Man's Pathway to Heaven* and *The Practice of Piety*. He used to read these books with her; and she, a well-disposed woman, frequently admonished, by telling him with admiration, what a godly man her late father had been; and how he was accustomed to reprove and correct vice, both in his own house and in the houses of his neighbours. The books just mentioned, kept awake the religious inclinations which had from his infancy occasionally struggled in his heart. He "fell in with the religion of the times," went to church twice a-day, and made a show of devotion. He looked on the clergy with great reverence as the ministers of God. Intoxicated and bewitched by their garb and work, he declared he could almost have lain down at their feet.

CHAPTER IV.

ASTROLOGY—WILLIAM LILLY—DIFFERENT VIEWS WITH RESPECT TO THE OBSERVANCE OF THE SABBATH—CASE OF LILBURN AND WHARTON—SCOTTISH COVENANT—A RELIGIOUS ARMY INVADES ENGLAND.

THROUGH a great portion of the seventeenth century, astrology was believed in as a science, which all the learned were bound to respect; and during Bunyan's career, William Lilly, the fortune-teller, was in great repute. Of this man's character, some idea may be formed from what he tells of his brother professors of the occult science. He mentions Dr. Simon Forman with much respect, as one who excelled in certain branches of the science, "such as answering questions respecting thefts and the issues of sicknesses, and in resolving questions about marriage he had good success." In a book left behind him (Forman,) the following entry appeared:—"This I made the devil write with his own hand, in Lambeth Fields, 1596, in June or July, as I now remember." Lilly tells, this remarkable person professed to his wife "there would be much trouble about Carr and the Countess of Essex, who frequently resorted unto him, and from whose company he would sometimes lock himself in his study a whole day." Forman's exit is thus related:—"Now we come to his death, which happened as follows: the Sunday night before he died, his wife and he being at supper in their garden-house, she being pleasant, told him that she had been informed he could resolve whether man or wife should die first—'whether shall I,' quoth she, 'bury you or no?' 'Old Trunco,' so he called her, 'thou wilt bury me, but thou wilt much repent it.' 'Yea, but how long first?' 'I shall die,' said he, 'ere Thursday night.' Monday came, all was well; Tuesday came, he was not sick; Wednesday came, and still he was well, with which his impertinent wife did much twit him in the teeth. Thursday came, and dinner was ended, and he very well; he went down to the water-side and took a pair of oars, to go to some buildings he was in hand with at Puddle-dock. Being in the middle of the Thames, he presently fell down, only saying, 'an impost, an impost,' and so died."

One of this man's performances will be read with interest. He writes, "Davey Ramsey, his majesty's clock-maker, had been informed that there was a great quantity of treasure buried in the cloister of Westminster

Abbey. He acquaints Dean Williams therewith, who was also then Bishop of Lincoln; the dean gave him liberty to search after it—with this proviso, that if any was discovered, his church should have a share of it. Davey Ramsey finds out one John Scott, who pretended the use of the mosaical rods to assist him herein; I was desired to go in with him, unto which I consented. One winter's night, Davey Ramsey, with several gentlemen, myself and Scott entered the cloisters; we played the hazel-rod round about the cloisters; upon the west side of the cloisters the rods turned one over another—an argument that the treasure was there; the labourers digged at least six feet deep, and there we met with a coffin, but in regard it was not heavy, we did not open, which we afterwards much repented. From the cloisters we went to the Abbey church; when upon a sudden (there being no wind when we began,) so fierce, so high, so blustering and loud a wind did rise, that we verily believed the west end of the church would have fallen upon us; our rods would not move at all; the candles and torches, all but one, were extinguished or burned very dimly; John Scott, my partner, was amazed, looked pale, knew not what to think or do, until I gave directions and command to dismiss the demons; which, when done, all was quiet again, and each man returned to his lodgings late, about twelve o'clock at night; I could never since be induced to join with any in such like actions. The true miscarriage of the business was by reason of so many people being present at the operation; there was above thirty, some laughing, others deriding us; so that if we had not dismissed the demons, I believe most part of the abbey church had been blown down; secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are best for this work."

William Lilly, then, it seems, believed that the hazel-rod would have discovered a hidden treasure, had not so many persons been present, and that the west side of Westminster Abbey would have been blown down, had he not dismissed the demons who attended his foolery! To notice such a dreamer or such a cheat would appear quite unnecessary in this place, if what has been stated were all that could be told. But when it is added that this same Lilly was reputed by his predictions, to have kept up the spirits of the parliament in their contest with the king's troops, and that in the subsequent reign he was examined before a committee of the house of commons, to tell what he knew on the subject of the fire of

London, which was supposed to have been indicated or predicted in one of his hieroglyphics, and thus allowed to explain his types and signs ; and that he was the friend of the learned Elias Ashmole, by whom he was eventually buried in 1681 ; it will be seen that such a professor of such a science, deserved to be noted among the features of that age in which Bunyan's lot was cast.

From Lilly's own statement, it appears that he and his art were laughed at by some of the bystanders at the abbey ; but it is also clear that the Bishop of Lincoln and other persons in authority, did not consider his pretensions ridiculous ; and one, at least, of the most eminent poets and satirists of that age, John Dryden, had faith in astrology. While common sense was thus affronted, the church party and the court pursued, in other respects, a line of conduct most offensive to the Puritans—conduct, as the latter believed, most sinful in the eyes of the Almighty. For the Sabbath-day the grandest pageants and the most mirthful entertainments were reserved. The mask, the pastoral and the play were the delight of the court ; and, among the lower orders, various pastimes were encouraged, and especially for “the celebration of those numerous church or parochial holidays, whose traces still linger among our northern counties ; and were then held to commemorate the dedication of churches to their patron saint, or to consecrate the memory of some munificent founder.” These, the Puritans now wished to abolish as profanations of the Sabbath. Mr. Disraeli, in his *Commentaries of the Life and Reign of Charles the First*, which we have just quoted, continues.—“From time immemorial our rude and religious ancestors had preserved their country wakes—festivals held through the night, and which, in fact, as their title imports, were the ancient vigils. To strew rushes on the floors, and to hang fresh garlands in the churches were offices pleasing to the maidens ; the swains encountered each other in their athletic recreations of wrestling, cudgelling and leaping, or melted the hearts of their mistresses by their morris dances and May-games ; above all they feasted liberally, the rich spared not their hospitality ; all doors were opened, all comers welcomed ; all looked forward to their wake-days, and old friendships were renewed and little enmities were reconciled at a joyous wake. Some of these festivals were called church-ales. The people, after divine service on Sundays, resorted to the churchyard, and after partaking in the same common enjoyments and copious potations of a subscription ale, brewed by

all the strength and care of the district, they left some token of their honest piety for the service of their parish church, to cast a bell or to repair a tower, and dropped their mite into the alms-box. There were clerk-ales, where the parishioners sent in their provisions to the clerk's house, and came to feast with him. The clerk was the vendor of his own brewings, his profit and his reputation was at stake, and by the zealous libations of his friends, a half-starved clerk eked out his lean quarterage by these merry perquisites. There was also a bid-ale, a feast of charity, where a man decayed in his fortunes gathered the generous bounties of his neighbours at this Sunday holiday. All these holy festivals and public spectacles, well provided with good fare and balmy ale, concluded with rural games in May, and a yule-block at Christmas. These wakes and ales were long a singular mixture of piety, benevolence and mirth."

To serious Christians these reunions were extremely objectionable, having probably degenerated, in many cases, into a riotous dissipation. The Puritans protested against them; and, at the request of certain magistrates, Lord Chief Justice Richardson issued an order for their total suppression. Laud complained of his conduct as interfering with the jurisdiction of the church. The judge was summoned before the council board, reprimanded by the prelate, and commanded to revoke the order at the next assizes, in the same public way in which it had been given. "On leaving the council board, the indignant judge, as much in rage as in dejection, shed tears; and when asked by Lord Dorset how he did? replied, 'Very ill, my lord, for I have been almost choked by a pair of lawn sleeves.'"

Laud seems to have been as jealous as a Becket or a Wolsey could have been, of any usurpation of the power which he held to be vested in the church; and was prepared to condemn every act, whether it was good or bad, that tended to lower the importance of a bishop: and the influence he had with the king assured him, that all who contravened his authority would experience miserable defeat. Such was the case for a time. When chief justice Richardson, in obedience to the command he had received, revoked what he called "the good orders" he had formerly issued, the magistrates in the country who belonged to the Puritans, prepared a petition on the subject; but Laud contrived to meet it by a revival of *The Book of Sports*, which had been sanctioned by his father, King James—

a revival which greatly offended and distressed the sincere Puritans. It gave rise to many angry debates ; and some of them withdrew to America, moved thereto, in a great measure, by the prospect of finding, in the new world, a resting-place, where their religious exercises would not be interfered with by the hand of power.

Tedious contests ensued, not only as to the manner in which the Sabbath should be observed, but as to the day which was to be recognised as the day of the Lord. The court, partly in justification of their Sunday revelry, declared the Saviour had virtually put an end to the ceremonial observance of the seventh day. It was remarked that he had justified his disciples against the charges of the Pharisees, when they had plucked corn on the Sabbath. He had declared himself to be the " Lord of the Sabbath," and described it " to be made for man, not man for the Sabbath ;" and when he himself was assailed for profaning it, by healing the sick, his answer was, " My Father worketh hitherto, and I also work." Luther had declared that on that day, it was fitting to seek instruction, that done, it was lawful to indulge in any blameless pastime ; and Calvin, when visited by Knox, is said to have been found enjoying a game at bowls on the sacred day. In the time of Elizabeth, abstaining from labour on the Sunday, in reference to the solemn character of the day, had been characterised as superstitious. If the church party treated it too lightly ; many readers will incline to the belief that the Puritans, in some cases, were carried to the opposite extreme, when we find in their code of laws, under severe penalties, such injunctions as these :—" No one shall run on the Sabbath-day, or walk in his garden, cook victuals, make beds, sweep house, cut hair, or shave. No woman shall kiss her child." The common people murmured at this, which at a later period, 1647, caused an ordinance to be issued, concerning days of recreation allowed to scholars, apprentices, and others, by which the second Tuesday in every month was set apart for their refreshment, and " all windows of shops and warehouses" were ordered to be kept shut on the said day of recreation.[§]

The memorable proceedings in the case of ship-money now occurred ; but these, important as they were, are here passed over, as they less immediately affect the religious history of the times than other matters which demand attention. In the same year the public mind was fixed on the trial of John Lilburn and John Wharton, for printing and publishing sedi-

[§] Disraeli's Commentaries.

tious books. Lilburn was young, about twenty years of age; Wharton was a very old man. Both stoutly refused to take the oath tendered to them in the Star-chamber, which bound them to give true answers to all questions which might be asked them. They objected to it, that it was contrary to the law of God and the law of the land. They were, however, willing to answer all questions touching the matter laid to their charge; and, than answer more, Wharton said he had rather be taken in a cart to Tyburn, and hanged. Unable to subdue their resolution, the court proceeded to pass a sentence on them—a fine of £500 each. Wharton, in consideration of his being eighty-five years old, was excused corporal punishment; but Lilburn was ordered to be whipped from the prison to the pillory, which was set up in Palace-yard, between the Star-chamber and Whitehall-gate, which then stood at the end of King-street. The whipping he underwent on the 18th of April, 1638; and when he was taken from the cart where his surgeon and friends attended him, the tipstaff of the chamber came to him, and inquired if he would confess his fault. His answer was, that had he been content to do that, he needed not to have come there. He added, he was not conscious of anything that deserved a submission, but yet he willingly submitted to their lordships' pleasure. He was told that confessing his fault might have saved him from the pillory. Lilburn refused to give way, and to the pillory he was carried. There, as he had done while under the whip, he proclaimed the hardship of his case, and the tyranny of the bishops, who had instigated these proceedings. He was to stand in the pillory two hours; and, suffering as he was, he addressed the crowd in Palace-yard at great length, on the subject of the bondage in which the people of England were held by the prelates. His discourse was seasoned with many passages of Scripture, and his language was very forcible. In one part of his harangue he said, "My brethren, we are all at this present, in a very dangerous and fearful condition, under the idolatrous and spiritual bondage of the prelates, in regard we have turned traitors to our God, in seeing his almighty great name and his heavenly truth trodden under foot, and so highly dishonoured by them; and yet we not only let them alone, in holding our peace, but we most slavishly and wickedly subject ourselves unto them, fearing the face of a piece of dirt more than the Almighty great God of heaven and earth, who is able to cast both body and soul into everlasting damnation. Oh, repent, I beseech you! Therefore, repent for that great dishonour you have

suffered to be done unto God by your fearfulness and worldliness." He called upon his auditory to gird on their spiritual armour; and, speaking of himself as a soldier' fighting under the Lord Jesus Christ, and looking for a crown of immortality, he dared not hold his peace when, as he afterwards wrote, "a fat lawyer came to him, and commanded him to hold his peace;" Lilburn replied, he would "speak his mind, though he should be hanged at Tyburn for his pains." The fat lawyer withdrew, but presently he returned, and caused the sufferer to be gagged. Thus he remained an hour and a half, when he was taken back to prison; but, as he reported, "full of comfort and courage, not showing one sad countenance or discontented heart."

Such were the scenes which preceded and prepared the way for those mighty convulsions, which were soon to render the nation again familiar with all the horrors of a civil war; a contest which all parties in turn had abundant reason to deplore. In the words of Clement Walker, "a contest between the king's prerogative and the people's law and liberties begat a war. The divines on both sides out of their pulpits, sounding alarm thereto; and not only sermons, but declarations of parliament and national covenant, holding forth to the people the defence of religion, laws, liberties and properties, inflamed the people to the rage of battle, as the elephant is enraged at the sight of red. This war occasioned extraordinary taxes or levies of money, such as were never heard of by our ancestors, and were, *irritamenta malorum*, the nurse of our corruptions."

The Scotch malcontents have been mentioned as disposed to act in concert with the English Puritans. Their covenant consisted, "first of a renunciation of popery, formerly signed by King James in his youth, and composed of many invectives fitted to inflame the minds of men against their fellow-creatures; then followed a bond of union, by which the subscribers bound themselves to resist religious innovations, and to defend each other against all opposition, for the greater glory of God and the greater honour and advantage of their king and country."^b All Scotland was stirred up, and impatient to be included in this covenant. Gentlemen, clergy, citizens, labourers, women, children, all assembled in crowds in the churches and in the streets, to swear fealty to this covenant. Even the highlanders, seized with the national impulse, forgot for a moment their passionate loyalty and fierce animosity, to join the low-

^b Hume.

landers and the insurgents. In less than six weeks from the time of its being first promulgated, all Scotland was confederated "under the law of the Covenant."¹

Noting this, King Charles caused a sort of counter-covenant to be prepared. It embodied the same violent renunciation of Popery, which, though not approved by the king, he thought it politic to press into his service on this occasion; to remove the suspicion which had been excited about him as one disposed to favour the church of Rome. As the Covenanters, in their bond of mutual defence against all opposition, had been careful not to except the king, the royal bond annexed to this renunciation a clause, which expressed the duty and loyalty of the subscribers to his majesty. The original Covenanters were at no loss to discover the object with which this had been drawn up. They saw that it was only intended to weaken and divide them, and treated it with the utmost scorn. The result was an insurrectionary movement—which Charles held to be of so much importance, that he determined to lead an army against the malcontents in person. On the 29th of April, 1639, he left York and arrived the same night at Raby Castle, in the county of Durham, the seat of Sir Henry Vane, the treasurer of his majesty's household. Thence he went to Durham, where Bishop Morton entertained his majesty. Charles remained at Durham while the horse and foot intended to be levied there were raised, and began their march. He arrived at Newcastle early in May and remained there till the 22nd, and was there magnificently feasted by the mayor and magistrates. All the populace there seemed eager to meet the Scots' army of invasion. On the 28th, the king drawing near to Berwick with his army, the lord-general caused it to be drawn up, when his majesty took a view of it, placed himself at the head of his soldiers and marched to the river Tweed. At a place called the Birks, two miles west of Berwick, he pitched his tent within a large pavilion, and encamped there. The nobility and the king's household servants established their tents near the pavilion. On the 30th, the king inspected the state of the garrison at Berwick. Other demonstrations were made, which perhaps had the effect of overawing the Scots for the time; as we find, on the 18th of the following month, no battle having taken place, a pacification was concluded, and the king having remained at Berwick till July, returned to Whitehall on the 1st of August.

¹ Guizot.



DAVID LESLIE, FIRST LORD NEWARK.

OB. 1682

HIS GRACE THE DUKE OF HAMILTON

The peace thus hastily concluded was not of long duration. In the following year the Covenanters were in motion again, and they actually entered England. "Never," says a chronicler of this period, "on earth, perhaps, did so religious an army take the field as that of the Scots' Covenanters, who invaded England, under General David Lesley, this year. At every captain's tent-door the colours were flying with the Scots' arms upon them, and this motto, in golden letters, "For Christ's crown and covenant." Daily sermons from their ministers, prayers morning and evening, under the canopy of heaven, to which they were called by beat of drum, besides reading the Scriptures, praying, and psalm-singing, were to be heard in every tent. On the 20th, Lesley crossed the Tweed, and marched without opposition to Newburn, a village about four miles above Newcastle; where Lord Conway, who commanded the Royal forces in the absence of the Earls of Northumberland and Stratford, had taken up a position, and thrown up entrenchments to defend the ford over the Tyne. On the 27th, the Scots pitched their tents on Heddon Law, above Newburn, from whence there was a continued descent to the river; and, in the night, made great fires in and round their camps, on an open moorish ground. That night the King's army, consisting of 3,000 foot, and 1,500 horse, were drawn out on Stella-haugh, a plain meadow-ground, nearly a mile in length, on the south side of the Tyne; and their position was strengthened by two breast-works, thrown up opposite the fordable places of the river, and defended by cannon and musketry. On the 28th, the Scots, who had the advantage of the rising ground, brought down some pieces of cannon, and planted them in the church-steeple of Newburn, and lined all the lanes and hedges about the village with their musketry. In this posture both parties remained, observing each other all the forenoon, without firing a shot, till an accidental circumstance occasioned the beginning of the engagement. A Scots' officer, well mounted, having a black feather in his hat, came out of one of the thatched houses of Newburn and watered his horse in the Tyne: an English soldier, perceiving that he fixed his eye on the south side of the river, fired his piece, and brought the officer from his horse; upon which the Scots immediately fired a volley of musketry at the English, and soon after began to play with their ordnance upon the sconces or breast-works, which the English returned by cannonading the Scots posted in the church and village. The advantage of position, as well as of numbers and discipline, was decidedly with the Scots; and, by

the time that the ebb-tide had rendered the river fordable, their cannon had driven the English from their main work, and Lesley, perceiving the men running from their guns, ordered a forlorn hope of twenty-six horse, under a Major Ballantyne, to pass the river, with orders merely to reconnoitre, fire their pieces, and retreat. The Scots continued, meanwhile, a heavy cannonade on the higher sconces or breast-work; and the forlorn hope, finding that deserted by the English, established themselves also on the south bank. The college of justice troop—that is, the troop composed of gentlemen connected with the law courts of Edinburgh—then went across the river, under their commander, Sir Thomas Hope, and were immediately followed by more horse and by two foot regiments, under the command of the Earls of Crawford and Loudon, who waded, breast-deep, through the river. The English horse, who were drawn up on the flat ground, near the Tyne, stood for some time exposed to the fire of nine pieces of ordnance with which Lesley covered the passage of his men, but were at last broken and disordered; and, as more Scots necessarily passed the river, the rout became intolerable, and the main body of the infantry retreated in disorder towards Newcastle, by Ryton and Stella-haugh; whilst Sir John Digby, Commissary Wilmot, and O'Neal, an Irish officer, who endeavoured to cover the retreat with the horse, were surrounded and made prisoners by Lesley, who treated them and the whole of the prisoners with the greatest honour, and soon after permitted them to rejoin the King's forces. The panic inspired by the victory of the Scots was excessive, and seems to have infected the English commander as well as the soldiers. In a council of war, held at Newcastle at twelve o'clock, the night after the defeat, it was determined that the place was untenable, and, next morning, Lord Conway marched to Durham, and thence to Northallerton, to join the main body of the army, which was advancing, under Lord Strafford; leaving Newcastle, and all the royal stores and magazines collected there, open to the enemy."

CHAPTER V.

CONSEQUENCES OF THE SCOTTISH VICTORY—PLOT IN IRELAND—THE CONSPIRATORS ARE BETRAYED, AND SOME OF THEM SECURED—DREADFUL MASSACRE OF THE ENGLISH BY ROMAN CATHOLICS.

To inflict such a defeat on the English was agreeable and highly flattering to Scottish pride. They were not strangers to that weakness which makes the accidents which often decide a battle a subject of national exultation ; but their success was so extraordinary, that they were alarmed for the consequences. Messages were sent to Charles to make known the grief they felt for having on this occasion been plunged into hostilities ; their expressions of loyalty were all a monarch could desire to hear from attached and faithful subjects. They professed the utmost readiness to submit themselves to his pleasure, and expressed deep contrition for having employed their arms against his forces. They occupied Newcastle the day after the battle, while the people were panic stricken in all the country adjacent. No further opposition was offered to the Scots. The townsfolk were content to make the best terms they could with them. " At this time" wrote a local chronicler, quoted in *Richardson's Table Book*, " Newcastle and the coal mines, that had wont to employ ten thousand people all the year long, some working under ground, some above, and others upon the water in keels and lighters ; now not a man to be seen, not a coal wrought, all absconding, being possessed of a fear that the Scots would give no quarter. Four hundred ships, using to be there often at a time in the river, not a ship durst come in ; one hundred and odd coming to the mouth of the haven the day after the fight, and hearing the Scots had possessed Newcastle, returned all empty, and tradesmen in the town for some days kept their shops shut ; many families gone, leaving their goods to the mercy of the Scots, who possessed themselves of such corn, cheese, beer, &c., as they found, giving the owners thereof, or some in their stead, some money in hand and security in writing for the rest, to be paid at four or six months' end, in money or corn ; ' and if they refuse,' said the Scots, ' such is the necessity of their army, that they must take it without security rather than starve.' As for the city of Durham, it became a most depopulated place ; not one shop for four days after the fight open ; not

one house in ten that had one man, woman, or child in it ; not one bit of bread to be got for money, for the king's army had eat and drank all, in their march into Yorkshire ; the country people durst not come to market which made that city in a sad condition for want of food."

The success of the Covenanters over the king's troops was not disagreeable to some who had been in the habit of proclaiming themselves his majesty's loyal subjects ; and many were disposed to look on the reverse which he had to deplore as a judgment on him, for the encouragement which he and the queen were believed to have given to the Roman catholic religion, and those idolatrous usages which the Puritans held in sincere abhorrence.

The enemies of episcopal tyranny gained strength. A new parliament had been called ; and petitions presented to it in favour of Prynne and his companions in suffering were favourably received, and resolutions passed declaring the sentences passed on them in the Star-chamber, 1637, "illegal, given without just cause, and to be reversed." It was further declared, that when reversed, reparation ought to be made to the sufferers ; who were immediately liberated from prison, and their fines were remitted. Prynne and Burton landing at Southampton, and Bastwick at Dover, were received with great honours, and made the subject of a popular holiday. The two former were attended by a rejoicing crowd all the way to the capital. "When they came near to London multitudes of people of several conditions, some on horse-back and others on foot, met them some miles from the town ; very many having been a day's journey ; and they were brought, about two o'clock in the afternoon, in at Charing-cross, and carried into the city by about ten thousand persons, with boughs and flowers in their hands ; the common people strewing flowers and herbs in the way as they passed, making great noise, and expressions of joy for their deliverance and return ; and in those acclamations mingling loud and virulent exclamations against the bishops, 'who had so cruelly persecuted such godly men.'"^k Dr. Bastwick, in the following week, enjoyed a similar triumph. Thus, according to Lord Clarendon, the excessive severities of the Star-chamber, raised into importance three obscure persons of little merit, who were of no account before.

Laud was disliked. A cardinal's hat was believed to be the object of his ambition ; and the dramatic display in which he indulged in conse-

^k State Trials.

crating St. Catherine's church, were such as greatly to offend all who contended that a simple, unaffected form of worship was that in which the Deity took delight. The details, as given by Rushworth, have often been published. It will here be sufficient to give the termination of the solemnity, to convey a lively image of what that unfortunate prelate thought fitted to sustain the dignity of religion. "As he approached the communion table he made many low reverences; and coming up to that part of the table where the bread and wine lay, he bowed seven times; after the reading of many prayers, he approached the sacramental elements and gently lifted up the corner of the napkin on which the bread was placed; when he beheld the bread, he suddenly let fall the napkin and bowed as before. Next he laid his hand on the cup, which had a cover on it, and was filled with wine; he let go the cup, fell back, and bowed thrice towards it: he approached again, and lifting up the cover, started back, and bowed as before; then he received the sacrament and gave it to others; and many prayers being said, the solemnity of the consecration ended."

These doings were viewed with dislike; but, however ridiculous they might appear in the eyes of Dr. Bastwick and his friends, or in those of his sympathising admirers, they were not such as to kindle that flame of fierce hatred which soon afterwards burst forth in every part of England. Though Popery has not gained largely on the affections of Englishmen in later years, the fierce hostility directed against it, while Bunyan was young, was such as a reader, not conversant with the general history of the period, can scarcely comprehend and believe. The rites favoured by Laud might provoke ridicule, and, among the severer Puritans, bitter indignation; but this cannot account for the awful fever which soon prevailed. It is from Ireland we obtain the dismal solution of the enigma. There, discontent as usual prevailed, and villanous agitators successfully stirred up the common people to rush into the most abominable excesses. In the latter end of the year 1641, a decayed gentleman, named Roger Moore, who was of ancient family, conceived the idea of extinguishing British power in Ireland. He secretly went to the different chieftains, to move them to second his views. He kept up a correspondence with Lord Maguire and Sir Phelim O'Neale. The late successes of the Scots, and the present distracted state of England, he made them note—as affording an opportunity for striking a blow against the authority of King Charles, and for establishing the independence of

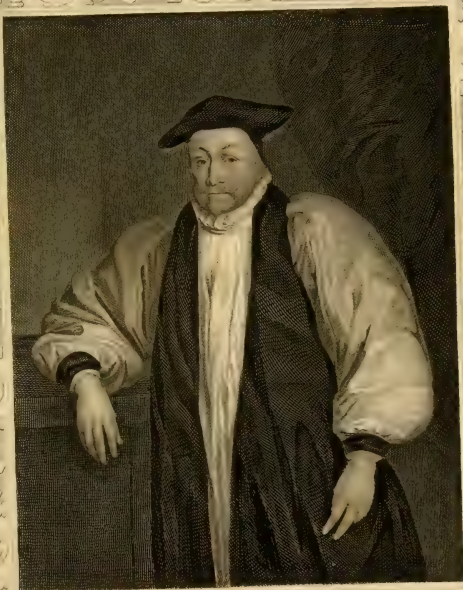
Ireland. It was intended "on the 23rd of October, to surprise, not only the castle of Dublin—the chief magazine and storehouse of 10,000 arms at that time—but all other forts and magazines in the kingdom; and all the English and Protestants that did not join them were to be murdered."¹

The arguments of Moore prevailed with all parties in Ireland. The "English of the Pale," as they were called, or the old English planters, being all Catholics, it was hoped, would afterwards join those who first moved; and who gave out that it was their object to restore the true religion to its ancient splendour. The intention was, that Sir Phelim O'Neale and other conspirators should begin an insurrection, on a certain day, throughout the provinces, and "attack all the English settlements; and that, on the same day, Lord Maguire and Roger Moore should surprise the castle of Dublin. The commencement of the revolt was fixed for the approach of winter, that there might be more difficulty in transporting forces from England: succour to themselves and supplies of arms they expected from France, in consequence of a promise made them by Cardinal Richelieu; and many Irish officers, who had served with the Spanish troops, had engaged to join them as soon as they saw an insurrection entered upon by their Catholic brethren. News, which every day arrived from England, of the fury expressed by the Commons against all Papists, struck fresh terror into the Irish nation, and both stimulated the conspirators to execute their fatal purpose, and gave them assured hopes of the assistance of all their countrymen."^m

Though great care was taken to keep the plot a secret, intelligence was received in England that an outbreak was in contemplation; but the lord lieutenant of Ireland, and those about him, thought little of the danger. They were roused from their dream of security on the day before that appointed for the rising. The castle of Dublin, as already mentioned, contained arms for 10,000 men, and besides thirty-five pieces of cannon and a proportionable quantity of ammunition; but it was guarded, at this time, by no more than fifty men. Maguire and Moore had reached Dublin, with some of their brother conspirators, and others were to join them that night; the next morning they were to proceed to what they deemed "the easiest of all enterprises." As might be expected, too many were concerned in the plot to keep the design unknown till the scheme was ripe for execution. A malcontent, named Mahon, being intoxicated, told what was intended to

¹ Sir Richard Baker.

^m Hume.



WILLIAM LAUD, ARCHBISHOP OF CANTERBURY.

OIL 1645.

FROM THE COLLECTION OF THE NATIONAL GALLERY.

HIS GRACE, THE ARCHBISHOP OF CANTERBURY.

an Irishman, one Owen O'Connelly. He was a Protestant, and servant to Sir John Clotworthy. This man, it will easily be conceived, saw he might profit largely from apprising those concerned of the impending danger. He betrayed the whole conspiracy to Sir William Parsons, a justice of the peace. On learning what was about to be attempted, the justice repaired to the castle, and caused the guards to be reinforced; and the alarm was conveyed to the city, that the Protestant inhabitants might prepare to defend themselves. Moore escaped; Maguire and Mahon were secured.

Dublin Castle was saved; but horrors, such as have rarely been witnessed, were the consequence of the meditated revolt. "In other parts, the bloody rising took place without check or warning; and on the following day, English Protestants, fleeing into Dublin, carried the most frightful intelligence. The Ulster chieftains and their associates fell furiously upon the towns: Sir Phelim O'Neale took Charlemont and Dungannon; O'Quain took Mountjoy; M'Guinis, Newry; and O'Hanlen took Tanderage. No man made head against them; the Protestant settlers were robbed and butchered almost without resistance. No capitulation or agreement signed by the chiefs and officers, could rescue them from the fury of the more than half-naked Irish peasantry. The flame spread far and near; and in a few days all the open country in Tyrone, Monaghan, Longfort, Leitrim, Fermanagh, Cavan, Donegal, Derry, and part of Down, were in the hands of the insurgents."ⁿ

The deplorable sequel can best be told in the words of Hume:—"The Irish, everywhere intermingled with the English, needed but a hint from their leaders and priests, to begin hostilities against a people whom they hated on account of their religion, and envied for their riches and prosperity. The houses, cattle and goods of the unwary English were first seized; those who heard of the commotions in their neighbourhood, instead of deserting their habitations and assembling for mutual protection, remained at home, in hopes of defending their property; and fell thus separately into the hands of their enemies. After rapacity had fully exerted itself, cruelty—the most barbarous that ever in any nation was known or heard of—began its operations; a universal massacre commenced of the English—now defenceless, and passively resigned to their inhuman foes; no age, no sex, no condition was spared; the wife, weeping for her butchered husband and embracing her helpless children, was

ⁿ Macfarlane.

pierced with them, and perished by the same stroke ; the old, the young, the vigorous, the infirm, underwent a like fate, and were confounded in one common ruin. In vain did flight save them from the first assault ; destruction was everywhere let loose and met the hunted victims at every turn ; in vain was recourse had to relations, to companions, to friends ; all connexions were dissolved, and death was dealt by that hand from which protection was implored and expected. Without provocation, without opposition, the astonished English, living in profound peace and full security, were massacred by their nearest neighbours, with whom they had long upheld a continual intercourse of kindness and good offices.

“ But death was the slightest punishment inflicted by those rebels ; all the tortures which wanton cruelty could devise, all the lingering pains of body, the anguish of mind, the agonies of despair, could not satiate revenge excited without injury, and cruelty derived from no cause. To enter into particulars would shock the least delicate humanity. Such enormities, though attested by undoubted evidence, appear almost incredible ; depraved nature, even perverted religion, encouraged by the utmost license, reaches not to such a pitch of ferocity—unless the pity inherent in human breasts be destroyed by that contagion of example which transports men beyond all the usual motives of conduct and behaviour.

“ The weaker sex themselves, naturally tender to their own sufferings and compassionate to those of others, here emulated their more robust companions in the practice of every cruelty ; even children, taught by their example, and encouraged by the exultation of their parents, essayed their feeble blows on the dead carcasses or defenceless children of the English. The very avarice of the Irish was not a sufficient restraint for their cruelty : such was their frenzy, that the cattle which they had seized, and by rapine made their own—yet, because they bore the name of English—were wantonly slaughtered ; or, when covered with wounds, turned loose into the woods and deserts.

“ The stately buildings or commodious habitations of the planters, as if upbraiding the sloth and ignorance of the natives, were consumed with fire or laid level with the ground ; and where the miserable owners, shut up in their houses and preparing for defence, perished in the flames, together with their wives and children, a double triumph was afforded to their insulting foes.

“ If anywhere a number assembled together and assumed courage from despair, were resolved to sweeten death by revenge on their assassins, they were disarmed by capitulations and promises of safety, confirmed by the most solemn oaths : but no sooner had they surrendered, than the rebels, with perfidy equal to their cruelty, made them share the fate of their unhappy countrymen.

“ Others, more ingenious still in their barbarity, tempted their prisoners by the fond love of life to imbrue their hands in the blood of friends, brothers, parents : and having thus rendered them accomplices in guilt, gave them that death which they sought to shun by deserving it.

“ Amidst all these enormities the sacred name of religion resounded on every side ; not to stop the hands of these murderers, but to enforce their blows, and to steel their hearts against every movement of human sympathy. The English, as heretics, abhorred of God and detestable to all holy men, were marked out by the priests for slaughter ; and, of all actions, to rid the world of these declared enemies to the Catholic faith, was represented as the most meritorious. Nature, which in that rude people was sufficiently inclined to atrocious deeds, was farther stimulated by precepts and national prejudices empoisoned by those aversions, more deadly and incurable, which arose from an enraged superstition. While death finished the sufferings of each victim, the bigoted assassins, with joy and exultation, still echoed in his expiring ears, that these agonies were but the commencement of torments infinite and eternal.”

The rebellion spread from Ulster over the other provinces, and the historian relates—the cruel Irish, “ not content with expelling the English from their homes, with despoiling them of their goodly manors, with wasting their cultivated fields ; they stripped them of their very clothes, and turned them out, naked and defenceless, to all the severities of the season. The heavens themselves were armed with cold and tempest unusual to the climate, and executed what the merciless sword had left unfinished. The roads were covered with naked English, hastening towards Dublin and other cities, which yet remained in the hands of their countrymen : the feeble age of children, the tender sex of women, soon sunk under the multiplied rigours of cold and hunger. Here the husband, bidding adieu to his expiring family, envied them that fate which he expected to share : there, the son, having long supported his aged parent, with reluctance obeyed his last commands ; and, abandoning him in this uttermost distress,

reserved himself to the hopes of avenging that death which all his efforts could not prevent. The astonishing greatness of the calamity deprived the sufferers of any relief from the view of companions in affliction : with silent tears or lamentable cries they hurried on through the hostile territories, and found every heart which was not steeled in native barbarity, guarded by the more implacable furies of mistaken piety and religion.

“ The saving of Dublin preserved in Ireland the remains of the English name : the gates of that city, though timorously opened, received the wretched supplicants ; and presented to the view a scene of human misery beyond what any eye but Heaven’s before beheld. Compassion seized the amazed inhabitants, aggravated with the fears of like calamities ; while they observed the numerous foes, without and within, which environed them, and reflected on the weak resources by which they were themselves supported. The more vigorous of the unhappy fugitives, to the number of 3,000, were enlisted into three regiments ; the rest were distributed into the houses ; and all care was taken, by diet and warmth, to recruit their feeble limbs : a disease of unknown name and species, derived from these multiplied distresses, seized many of them, and put a speedy period to their lives. Others having now leisure to reflect on their mighty loss of friends and fortune, cursed that being they had saved. Abandoning themselves to despair refused all succour, they expired without other consolation than that of receiving among their countrymen the honour of a grave, which to their slaughtered companions had been denied by the inhuman barbarians.

“ By some computations, those who perished by all these cruelties, are supposed to be one hundred and fifty or two hundred thousand ; by the most moderate and probably the most reasonable account, they amount to forty thousand.”

Horrors like these, aggravated by the eloquence, piety and compassion prompted to relate and comment on them, were admirably fitted to wake the lukewarm to rage, and inflame the ardent Protestant to madness against the reputed source of the evil—the Roman Catholic church. The exciting topics of conversation in the youthful days of Bunyan, and in the years which succeeded them, must all have tended to this point. They prepared him to admire and adopt the sentiments of Luther, whose *Commentary on Galatians* was then in his way. That he was greatly moved, from listening to the conversations of others on matters connected with



religion, is past conjecture. He distinctly reports this of himself. In one remarkable case, he writes, "upon a day, the good providence of God did cast me to Bedford, to work on my calling ; and in one of the streets of that town, I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God ; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in the matters of religion ; but now I may say, I heard, but I understood not ; for they were far above, out of my reach ; for their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature ; they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular ; and told to each other by which they had been afflicted, and how they were borne up under his assaults." The conversation of such people would naturally turn to the great enemy of souls, the Bishop of Rome, while the cries of devout martyrs and the groans of murdered thousands seemed to fill their ears. Could he do other than contemplate with grief and indignation such crimes as were thus brought under his notice?—and a church which seemed to copy, or in any way favour the antichrist of Rome, had little claim, in the eyes of the Puritans, to affection, respect, or even to toleration.

CHAPTER VI.

DR. LEIGHTON TAKES POSSESSION OF LAMBETH PALACE—STRAFFORD AND LAUD—THE ARCHBISHOP'S SERMON AT THE PLACE OF EXECUTION—DOINGS OF THE LONG PARLIAMENT.

THE melancholy scenes which have been described, must have made a deep impression on a mind like that of Bunyan's. Others of a different, but equally striking character, were now to be witnessed. Depressed and scorned as the Puritans had been, their strength increased. His hand, who "hath scattered the proud in the imagination of their hearts, who

hath put down the mighty from their seats, and exalted those of low degree," was put forth, and the work of awful retribution commenced.

Countless volumes, rich in historical interest, have been written on the proceedings which were originated by the bold transactions of the Long Parliament. Many of these are foreign to our purpose, but some of them claim serious attention. Strafford, the once popular Wentworth, was condemned to the scaffold; and Laud was impeached of high treason. Then it was that Leighton, who had been condemned by the latter to the pillory and to mutilation, already consoled for the sorrows he had known, found his hour of triumph was come. To him authority was given over his late judge.

Leighton, armed with a warrant from the House of Commons, presented himself at Lambeth Palace before the prelate, and claimed the keys of the archbishop's abode, now become his prison; the keeper of it, this same flogged, pilloried Leighton. Laud felt—nor could it be otherwise—felt acutely the awful reverse. He writes, "Dr. Leighton came with a warrant from the honourable the House of Commons, for the keys of my house at Lambeth, that prisoners might be sent thither. I then saw it evident that all that could should be done to break my patience. Had it not been so, somebody else might have been sent to Lambeth, and not Leighton." Any one else would have been less offensive to the doomed prelate. In praise of Leighton little can be said; his zeal was fury, and his fortitude was frenzy. But his punishment was inhuman; such as a christian prelate should have been forward to mitigate, rather than to applaud and aggravate. If the transgressions were grave which the Star-chamber found itself called upon to visit, and the archbishop found himself unable to stem the torrent of wrath Leighton had provoked, he would still, if animated by christian charity, have pressed upon his associates the divine precept and assurance, "Blessed are the merciful, for they shall find mercy;" and have reminded them, that "Vengeance is mine, saith the Lord;" instead of advocating, as it has been seen he did, still greater severity.

What playwright or novelist ever imagined a scene more striking than that of the meeting of these men, under the circumstances just related? Let us suppose Laud at Lambeth Palace, sadly ruminating over the troubles of the times, glowing with loyal resentment against the rebellious and cruel foes of royalty; when suddenly it is announced to him that

a messenger from the parliament demands to see him, and that immediately. Not willingly, but without delay, the mandate is complied with. The parliamentary officer enters; and, in him who now proudly and fiercely makes known that it is his to command in that place, the trembling prelate recognises the scourged, branded Leighton, on whom he had pronounced the barbarous sentence recorded in a former chapter. Such an encounter seems almost like a drama, prepared by an immortal hand, to warn human beings against undue severity to their fellow-men in matters of faith, though their opinions may be wide as the poles asunder.

Strafford, in his last moments, seems to have regarded the bishop as a man of real piety. He was visited by Archbishop Usher on the morning before his execution, and intreated that prelate to see Laud for him, and beg that he would pray for him. He wished for an interview, but such indulgence was refused by Sir William Balfour, then lieutenant of the Tower. The dying nobleman was afflicted at this, and pressed his suit with earnestness, saying, "Master lieutenant, you shall hear what passes between us; this is no time for him to plot heresy, or me to plot treason." Sir William still declined compliance, and said he might petition parliament for permission to see Laud. "No," replied the Earl; "I have gotten my dispatch from them, and will trouble them no more. I am now petitioning a higher court, where partiality cannot be expected, nor error feared."

On the fatal morning when he came forth to die, he said, as he approached that part of the Tower in which Laud had been confined—and turning to Sir William Balfour,—“Master Lieutenant, though I do not see the archbishop, give me leave to do my last observance towards his rooms.” Laud then appeared at the window, when Strafford bowed low and said, “My lord, your prayers and your blessing!” The archbishop held up his hands and intimated that he bestowed them, and sunk backwards in a swoon. The awful procession moved on; but the chief personage in it was not so absorbed in the contemplation of his own end, but he again turned towards the prison of his friend, with the pitying exclamation, “God protect your innocency!”

The doings of Laud every man of moderately tender feelings must condemn, as wanting in that gentleness, humility, and compassion for others which ought to mark the true Christian. His motives may deserve to be treated more charitably. Perverted reason, where religion was concerned, has often led men, otherwise kindly disposed, to act with hateful severity.

Excessive zeal is confined to no party. Though Laud concurred in sentences of such a character that humane men would be disposed to regard him as a monster of cruelty, it is not in proof that he was moved by personal resentment, or by any worse feeling than, that to maintain the church, it was necessary to put down all who attacked its ministers, and with a strong hand. It has been seen that in his diary he applauds his own gentleness; and, following him to the scaffold, when about to lay his head on the block—in that awful moment, when men are commonly most deeply sensible of their past misdeeds, the archbishop calmly prepared to submit to the executioner, and in a speech, or rather sermon, which he addressed to the spectators, he spoke of his own conduct in the language of one who feels that he has acted the part prescribed by duty. "This," said he (he was then at the place of execution), "is an uncomfortable time to preach, yet I shall begin with a text of Scripture, Heb. xii. 2, 'Let us run with patience that race which is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'"

He then proceeded:—"I have been long in my race, and how I have looked to Jesus, the author and finisher of my faith, he best knows: I am now come to the end of my race, and here I find the cross—a death of shame; but the shame must be despised, or no coming to the right hand of God: Jesus despised the shame for me, and God forbid but that I should despise the shame for him: I am going apace, as you see, towards the Red Sea, and my feet are now upon the very brink of it—an argument, I hope, that God is bringing me into the land of promise; for that was the way through which he led his people." He went on in the same cheerful spirit, to say, though he had the weakness and infirmities of flesh and blood about him, and had prayed with his Saviour—*ut transiret calix iste*—that this cup might pass from him; but, if not, he humbly desired that God's will, not his, should be done, and would willingly drink of the cup as deep as the Lord pleased; and enter into the sea, yea, and pass through it, in the way that he should lead. "I know my God, whom I serve," he said in continuation, "is as able to deliver me from this sea of blood, as he was to deliver the three children from the furnace; and, I most humbly thank my Saviour for it, my resolution is now, as theirs was then; they would not worship the image the king had set up, nor will I

the imaginations which the people are setting up ; nor will I forsake the temple and the truth of God to follow the bleating of Jeroboam's calf, in Dan and to Bethel. And as for this people, they are at this day miserably misled (God of his mercy open their eyes, that they may see the right way) ; for, at this day, the blind lead the blind, and if they go on thus, they will certainly both fall into the ditch. For myself, I am, and I acknowledge it in all humility, a most grievous sinner many ways, by thought, word, and deed ; and I cannot doubt but that God hath mercy in store for me, a poor penitent, as well as for other sinners ; I have now, upon this sad occasion, ransacked every corner of my heart, and yet, I thank God, I have not found among the many, any one sin which deserves death by any known law of this kingdom ; and yet hereby I charge nothing upon my judges ; for, if they proceed upon proof, valuable witnesses, I, or any other innocent, may be justly condemned ; and, I thank God, though the weight of the sentence lies heavy upon me, I am as quiet within as ever I was in my life. And though I am not only the first archbishop, but the first man, that ever died by an ordinance of parliament, yet some of my predecessors have gone this way, though not by this means ; for Elphegus was hurried away and lost his head by the Danes ; and Simon Sudbury, by the fury of Wat Tyler and his fellows ; before these, St. John the Baptist had his head danced off by a lewd woman ; and St. Cyprian, Archbishop of Carthage, submitted his head to a persecuting sword. These are examples, great and good, and they teach me patience ; for I hope my cause in heaven will look of another dye than the colour which is put upon it here." That, he impressively remarked, was no time to dissemble with God, least of all in matters of religion ; and he therefore desired it might be remembered, that he had always lived in the Protestant religion established in England, and in that he came thus to die. He spake of the clamour and slanders he had endured for labouring to preserve uniformity in the external service of God, according to the doctrine and discipline of the Church of England, as being that which all men must know, and which he had abundantly felt ; but it was his protestation at that hour, and at the instant of his death, in which he hoped all men would be such charitable christians as not to think he would die and dissemble, being instantly to give God account for the truth of it ; he there, in the presence of God and his holy angels, took it upon his death, that he had never endeavoured the subversion of law or religion ; and he desired all present to remember this his protest as to his innocence.

In one of the tracts published respecting him, his calmness, from the moment his doom was sealed, is described to have been most perfect. The writer tells, "The time between the sentence and the execution he spent in prayers and supplications to the Lord his God ; having obtained, though not without some difficulty, a chaplain of his own to attend upon him, and to assist him in the work of his preparation ; though little preparation was needed to receive that blow, which could not but be welcome because long expected ; for so well was he studied in the art of dying, especially in the last and strictest part of his imprisonment, that, by continually fasting, watching, prayers, and such like acts of christian humiliation, his flesh was rarefied into spirit, and the whole man so fitted for eternal glories, that he was more than half in heaven before death brought his bloody but triumphant chariot to convey him thither."

From these passages of the closing scene of his life, it must be confessed that he met his death with the calm resignation of a Christian who was not conscious of having greatly sinned against his fellow-men. While he spoke of his then situation as uncomfortable, we find the sufferer perfectly collected, and addressing the crowd assembled to witness his death with as much self-possession, with as ready references to Scripture and history as if he had been in perfect safety, addressing an admiring congregation of rectors, deans, and curates from his pulpit. A heavy judgment, it appeared to men, had fallen on him ; but he was enabled to submit to the decree with more than common fortitude.

From a very unexceptionable source we learn, that where the dignity or the interests of the Church of England were not in question, those who approached him were loud in praise of his condescension and kindness. He had assiduously noticed John Henry, the father of Philip Henry, who in a humble capacity had waited on him when he was in the frequent habit of passing from his own palace, on one side of the river, to the king's palace on the other. John Henry was keeper of the royal orchard at Whitehall, and had a lodging provided for him, on the river side, with the charge of the water-gate, which was approached by the garden stairs. When the prelate had fallen from his high estate, John Henry went, with his son Philip, the father of Matthew Henry, to see him in the Tower, and was admitted to his apartment. "That interview was never forgotten by the boy. There was much in it to impress his young mind. The proud minister and primate of England—whom he had so often waited upon

with reverence and with admiring awe, as he stepped from his gay barge at the stairs of Whitehall orchard, on his way to advise with the king—now lay a poor despised prisoner, sunk from all his greatness, and anticipating only the vengeance of his enemies in the violent death which was adjudged to him in requital of his crimes. Matthew Henry often heard his father speak of this visit to the captive primate, and relate that on that occasion Laud presented him with some new money.* His errors were great, and his punishment was not slight. In a part of the answer which he made to some of the charges which he had to meet—cruelty, treachery, and ingratitude, he said, had laboured to throw upon him the disgrace of having received a bribe, which he had never sought, and of which he was wholly innocent.

The strange doings of the long parliament, and the great events of the civil war, must often have occupied the meditations of John Bunyan. Passages may be here brought forward which have a direct bearing on the position of those sectarians who were to act such extraordinary scenes; and among whom, in the fulness of time, the author of "*THE PILGRIM'S PROGRESS*" was to appear. The temporary successes of the royal army, at one period, promised a triumph to the royalists. Then the parliament turned to the Scotch Covenanters, whose efforts had previously favoured their views. They sent commissioners to Edinburgh, to treat for a nearer union and confederacy. On this occasion Sir Henry Vane the younger was the negociator, on whose talents and address they most relied. He proceeded, with the Earl of Rutland and others, to Scotland, where, through his persuasion, a compact was made, which was known as "*The Solemn League and Covenant*;" an agreement which effaced all former engagements made in both kingdoms. The parties bound themselves mutually to assist and defend each other, and to endeavour, without respect of persons, to accomplish the extirpation of popery, prelacy, superstition, heresy, schism, and profaneness; to maintain the rights of parliaments, together with the king's authority; and to discover and bring to justice all incendiaries and malignants. They also pledged themselves to preserve the reformed religion in the Church of Scotland; but no declaration more explicit was made, with regard to England and Ireland, than that they should be reformed according to God's word and the example of the purest churches. "The Scottish zealots, when prelacy was abjured," says Hume, "deemed this expression quite free from

* Life and Times of the Rev. Philip Henry.

ambiguity, and regarded their own model as the only one that corresponded, in any degree, to such a description : but that able politician had other views, and while he employed his great talents in over-reaching the Presbyterians, and secretly laughed at their simplicity, he had blindly devoted himself to systems still more absurd and more dangerous." The Scots proudly rejoiced in having been the happy means of converting the English, and soon after the Solemn League and Covenant had been negotiated, were prepared with an army to co-operate with the parliament of England. The issue of the great struggle, so far as the unfortunate Charles was concerned, was most disastrous.

In England great changes were made in the forms of public worship. The cathedral service was everywhere interdicted, and many of the churches were defaced in order to remove objects which were identified with the idolatry of Rome. An ordinance, passed in 1643, directed that before the 1st of November in that year, all altars and tables of stone in churches should be taken away and abolished. By the same edict, all communion tables were to be removed from the eastern end of the church ; all rails about them pulled down ; all candlesticks, tapers, and basins standing upon them to be taken away, and all crucifixes, crosses, images, and pictures of any one or more persons of the Trinity, or of the Virgin Mary, and all other images and pictures of saints, and all superstitious inscriptions, whether in the church or churchyard, should be obliterated or otherwise destroyed. The two houses also passed a resolution for taking down all the crosses in the kingdom. Acting upon this, Sir Robert Harlow superintended the levelling to the ground of St. Paul's cross, Charing cross, and the cross in Cheapside. Objects long venerated, and which had been regarded as interesting memorials of the piety of the forefathers of that generation, were now beheld with abhorrence, as the representation of a degrading superstition, offensive to God and oppressive to man ; and while such feelings were kept alive, the work of demolition rapidly proceeded, and many admired efforts of the pencil and the chisel were lost to the world for ever.



JAMES GRAHAM, MARQUIS OF MONTROSE.

OB. 1650.

FROM THE ORIGINAL DRAWING BY JAMES GIBSON.

HIS GRACE THE DUKE OF MONTROSE.

CHAPTER VII.

CASE OF THE MARQUIS OF MONTROSE—HE IS DEFEATED AND MADE PRISONER—HE IS CONDEMNED IN HIS ABSENCE—HE IS EXECUTED—TREATMENT OF CHARLES II.—RELIGIOUS OBSERVANCES OF THE PARLIAMENT.

THE mysterious dispensations of the Omnipotent it is not given to man to penetrate ; he can note events, but can only surmise their object. Throughout the whole course of Bunyan's worldly pilgrimage, the times were fruitful of changes which it was impossible for the boldest imagination to anticipate. It was his, in many cases, to see the proud signally punished, and, in some, to see the brave, the devoted and generous sink beneath unmerited rigour.

The fate of the Marquis of Montrose must have shocked him, from the harshness with which he was treated, by those who were regarded as the allies of the English Puritans—the Scotch Covenanters. Passing lightly over the more fortunate part of his career, the reader of English history must be aware that a series of brilliant victories gained by Montrose revived the hopes of the king's friends. He was not only great in battle, but his humanity, severely proved under extremely trying circumstances, was equal to his valour. The Covenanters having cruelly put some of their prisoners to death, their relatives, under his command, called for retaliation, and insisted that the captives in their power should be brought out for immediate execution. Montrose listened to the appeal, and readily admitted that their friends ought not to be left unrevenged ; but, he urged, they ought to be revenged in a manner becoming good and brave men. He desired them seriously to consider how great would be the injustice, to make prisoners whom they knew to be guiltless of the murder committed by their party, suffer the punishment due to other's crimes, especially when assurances of safety had been given ; which ought to be most sacredly observed, even to an enemy. He hoped his friends would never incur this imputation, which was the very iniquity they exclaimed against, with so much abhorrence, in their enemies. " Let them," he added, " set a price upon our heads ; let them employ assassins to murder us ; let them break their faith, and practise the utmost wickedness ; yet shall that never in-

duce us to forsake the glorious paths of virtue and goodness, or strive to outdo them in the practice of villany and barbarity."

Nor was it in a momentary fit of humanity, that he acted thus nobly. If his memoirs, as written by Dr. Wishart may be credited, few conquerors have been so careful in the moment of success, to bespeak by magnanimity and gentleness respectful consideration when a reverse should occur. He laboured hard to persuade those he subdued, that interest as well as duty invited them to return to loyalty; but he used no severity.

Great was his zeal in the cause of his sovereign, and proportionately great his indignation against the dominant faction, when he learned that the unfortunate Charles had perished on a scaffold. His grief and indignation he briefly expressed in verse, for Montrose was a votary of the muses. The tribute offered to the memory of the deceased king was rendered into Latin by Wishart. The original was afterwards set to music, and may claim a place here:—

"Great, good, and just, could I but rate
My griefs to thy too rigid fate,
I'd weep the world to such a strain,
As it should deluge once again;
But since thy loud-tongued blood demands supplies,
More from Briareus' hands than Argus' eyes,
I'll sing thy obsequies with trumpet sounds,
And write thy epitaph with blood and wounds."

The energy of Montrose surpassed his prudence. His courage betrayed him into temerity. He caused a standard to be prepared on which a portrait of the late king appeared with the words, "Judge and revenge my cause, O Lord;" and, expecting this would rally much of the strength of the nation around him, he rashly advanced into Scotland, with an inadequate force. The country did not second him as he expected, and at length he sustained a fatal defeat in the neighbourhood of Dunheath castle; in which his standard and most of his friends were captured. He had received the order of the garter, and had worn the star and ribbon in the battle; but when he saw the day was utterly lost, he threw the then valueless decorations from him, and having changed clothes with a highlander retreated into the fields; but the Laird of Asint, with his tenants, seeking the unfortunate Marquis, discovered him in a place where he had been concealed three or four days, with only one man in his company, and having had during that time scarcely anything to eat or drink. Asint had

been one of the followers of Montrose, and the fugitive at first thought himself fortunate in falling into such hands ; but the danger of assisting him in his present distress, on the one hand, and the tempting reward offered for his apprehension on the other, overpowered every generous feeling in the bosom of the Laird. The Marquis is said to have offered large sums to purchase his liberty, and these refused, to have begged that he might forthwith be put to death ; and not given up to suffer public execution as a criminal. Even this grace was denied him, and he was closely confined. The victory gained over him was made the subject of a noisy celebration, and a day of solemn thanksgiving was appointed.

He was confined one night in the house of the Laird of Grange, near Dundee, and thence, favoured by one of the gentler sex, he had nearly effected his escape. The Lady Grange, pitying the noble captive, ordered the soldiers who had him in charge to be well supplied with drink from her cellar, and having noted the manner in which the guards were placed, and the officers who commanded them, she hospitably pressed on both her strongest ale and aqua vita, with such success, that by midnight they were all in a state of helpless intoxication. Then Montrose was enabled to advance from the apartment in which he was confined, and to elude the first and second sentinels who were sleeping on their muskets. He passed the main-guard, described to have been "sleeping in the hall like swine," and then, in the moment when danger seemed at an end, he was challenged by a trooper who was present when he was taken. The man was not one of the guard, but being quartered in the neighbourhood had come to the house to share in the good cheer which was so liberally bestowed. He knew the Marquis, though disguised in female attire, for the lady had furnished him with some of her clothes. Montrose was immediately secured, and reconducted to his prison, and the lady, her husband and household, were all made prisoners.^p

What followed presents a mournful view of human nature. Ostentatious, austere professors of christianity, content to show themselves men of blood, were forgetful of the prayer which was daily and hourly on their lips, "Forgive us as we forgive those who trespass against us," rejoicing in the sufferings and death of a fellow-creature, who had many claims to their admiration, and some to their gratitude.

"Before the noble prisoner could be brought to Edinburgh, on the 17th

^p *Memoria of the Somervilles.*

of May, 1649, the covenanting nobility appointed a committee composed of his bitterest enemies, to consider his case and what was proper to be done with him. Their hatred was not long in deciding. That same morning they made their report, which recommended—‘that he should be met at the gate of the city by the magistrates, attended by the hangman; that he should be immediately put upon a cart, and fastened to it with a cord, bareheaded; and so carried through the city; the hangman driving the cart with his bonnet on, and clad in his livery—that he should be hanged upon a gibbet erected at the cross of Edinburgh, with the book which contained the history of his wars, and his declaration (against Scottish rebels) tied about his neck; and after remaining three hours upon the gallows, in the public view of all the people, that he should be cut down, and his head severed from his body, and fixed upon the Tolbooth of Edinburgh; and also his legs and arms cut off and placed over the gates of the cities of Aberdeen, Perth, Glasgow and Stirling; that if he repented and was therefore absolved from the excommunication which had been pronounced against him by the church before his death, his body might be buried in the common burial-place; but if not, that it ought to be buried at the public place of execution.’

This report was approved; and the same authorities which, but a short time before, had humbly stood before him to surrender their city and to entreat his clemency, were not ashamed to carry the brutal sentence into effect. At four o’clock on the 18th of May, he was received at the Water-gate, and driven by the hangman through the city. He submitted to the indignity with manly resignation and christian fortitude. The cart he called ‘his triumphant chariot;’ and when taken from it, being much fatigued from the long journey he had made and the hardships he had endured, he only asked to be allowed some time to repose, as ‘the ceremony and compliment they had paid him that day had been somewhat wearisome.’

“The following day, which was Sunday, he was waited upon by some of the ministers of the covenanters. They enlarged on the offences he had committed and the just punishment which had overtaken him. He derived little comfort from their admonitions. He told them they “were much mistaken if they imagined they had affronted him by carrying him in a vile cart the day before; for he esteemed it the most honourable and cheerful journey he had ever performed in his life; his most merciful

God and his Redeemer having manifested himself to him in a most comfortable and inexpressible manner to support and comfort him."

"On the Monday he was brought before the parliament; when the Earl of Loudon, the chancellor, uttered a long and bitter speech against him, accusing him of invading his native country, and of committing many horrible murders, treasons, and impieties; for all which God had now brought him to condign punishment. The prisoner ably defended his conduct, and called upon his judges, 'not to be too rash in their judgment against him, but to judge him according to the laws of God, the laws of nature and nations, and particularly by the laws of the land; which, if they refused, he appealed to the just judge of the world, who must at last judge them all, and always give righteous judgment.' The sentence given against him was then read. When it concluded, he said 'he was much beholden to the parliament for the great honour they had decreed him, as he was prouder to have his head fixed upon the top of the prison in the view of the present and succeeding ages, than if they had decreed a golden statue to be erected to him in the market place, or that his picture should be hung in the king's bed-chamber. He thanked them for taking so effectual a method to preserve the memory of his loyalty and regard for his beloved sovereign, even to the latest posterity, by transmitting such lasting monuments of them to the four principal cities in the kingdom; wishing heartily that he had flesh enough to have sent a piece to every city in Christendom as a testimony of his unshaken love and fidelity to his king and country.' The sentiments thus expressed before the parliament, that it might not be forgotten, and some additional reflections --he wrote that night with the point of a diamond, on the window of his prison, in the following verse:—

"Let them bestow on every airth a limb
Then open all my veins that I may swim
To Thee, my maker, in that crimson lake,
Then place my parboil'd head upon a stake;
Scatter my ashes, strew them in the air.
Lord, since thou knowest where all these atoms are,
I'm hopeful thou'lt recover once my dust,
And confident thou'lt raise me with the just."

"His serenity was undisturbed to the last. About two o'clock on the following afternoon he was carried to the place of execution. Montrose was gaily dressed; he wore a scarlet cloak trimmed with gold lace; and

all who beheld him are said to have been struck with his noble bearing, and the 'beauty, majesty, and gravity' that appeared in his countenance. None of his friends were allowed to be with him in his last moments, and he was not even permitted to make a speech on the scaffold. In reply to questions put to him, he vindicated his conduct in relation to public affairs, but said he could not but acknowledge that all the judgments of God were just, and the punishment then to be inflicted what he had deserved, for the many and great sins whereby he had offended the divine majesty; and, therefore, he willingly submitted to it, and forgave all his enemies.' The clergy (on his condemnation) hoping that the terrors of death had given them an advantage over their enemy, flocked about him and exulted over his fallen fortunes: they pronounced his damnation; and assured him that the judgment he was so soon to suffer, would prove but an easy prologue to that which he must undergo hereafter; they next offered to pray with him; but he was too well acquainted with those forms of imprecation which they called prayers: 'Lord vouchsafe yet to touch the obdurate heart of this proud, incorrigible sinner; this wicked, perjured, traitorous, and profane person, who refuses to hearken to the voice of thy church.'"⁹

When on the scaffold the ministers, because he was under sentence of excommunication, another historian relates, would not pray for him. He then prayed alone. After he had been thus engaged for about a quarter of an hour with his hat before his eyes, he said he was ready to go to his sufferings, and desired those about him to inflict what further degree or ignominy and disgrace as they reckoned it, they could possibly invent, for that he was ready with the greatest cheerfulness to submit to the highest indignities for the sake of that cause in which he suffered. He was very earnest that he might keep on his hat, but it was denied. He requested that he might have the privilege to keep his cloak about him, but neither could that be granted; "then" wrote the author of his memoirs published in 1652, just quoted, "with a most undaunted courage he went up to the top of that prodigious gibbet; when, having freely pardoned the executioner, he gave him three or four pieces of gold, and inquired of him how long he should hang there, he told him three hours; then commanding him, at the uplifting of his hands to tumble him over, he was accordingly thrust off by the weeping executioner."

⁹ Hume.

Thus was a brave man in the prime of life dismissed from existence by unpitiful zealots, whose hearts were steeled against the ordinary movements of compassion for misfortune, by the view which they took of the sufferers' sins against religion.

Charles II., now at the mercy of the same parties, was compelled, not only to view with satisfaction proceedings like these against the gallant champions of his house; but even to applaud doings, which it requires not the evidence of his after-life to prove, he never could have contemplated with anything but disgust. In a declaration issued by him on the 16th of August in that year, he was made to express thanks for "the merciful dispensations of Providence by which he was recovered from the snare of evil counsel, had obtained a full persuasion of the righteousness of the covenant, and was induced to cast himself and his interests wholly on God; he desired to be deeply humbled and afflicted in spirit, because of his father's following wicked measures, opposing the covenant and the work of reformation, and shedding the blood of God's people through all his dominions; he lamented the idolatry of his mother, and the toleration of it in his father's house—a matter of great offence to all the protestant churches, and a great provocation to him who is a jealous God, visiting the sins of the fathers on the children: he professed that he would have no enemies but those of the covenant; and that he detested all popery, superstition, prelacy, heresy, schism, and profaneness; and was resolved not to tolerate, much less to countenance, any of them in any of his dominions: he declared that he should never love or favour those who had so little conscience as to follow his interests in preference to the gospel and the kingdom of Jesus Christ."

The war between the Scotch Covenanters and the English Puritans which succeeded, was not only a war of arms, but a contest of prayers and appeals to the Most High. Before the battle of Dunbar, the Scottish ministers having, as they reported, been wrestling with the Lord in prayer, had been favoured with revelations clearly indicating that he was about to place the sectarian and heretical army, with Agag its chief, so they named Cromwell, in their power. Cromwell, on the other hand, held similar language, and sagaciously predicted, when he saw Lesley abandon a strong position to give battle, that the Lord was delivering the enemy into his hands. The catastrophe which followed, as with superior numbers the Scotch were overthrown, with the loss of 3,000 men, caused the clergy of

the Covenanters to supplicate the Lord in a subdued tone. In their lamentations, they said "it was little for them to sacrifice their lives and estates, but to Him—the Most High, it was a great loss to suffer his elect to be destroyed." Thus presumptuously did they impute error to the Deity! A declaration was then put forth, stating the cause of their late misfortunes, which they believed to be visitations brought upon them by the manifold provocations of the king's house, of which they feared he had not thoroughly repented; and, to the self-keeping of some, and the neglect of family prayers by others.

Thus, in the contests of which this period was fruitful, in which the passions of violent men led them to strive for mastery in worldly affairs, religion was constantly in their mouths. We find on each side, the most solemn appeals were made to the Deity on every occasion; and the most confident assurances given that the divine blessing would be manifestly vouchsafed to each. Scripture, in all public proceedings, was constantly referred to and quoted in support of the views of every sect or party.

While many of the acts of parliament were such, as shocked not only the loyal, but many dispassionate observers, great zeal for religion continued to be exhibited. In the declaration of the commonwealth, we find the course taken with the unfortunate Charles thus vindicated:—"It was the late king's own assertion, that those in his high place are accountable for their actions to none but God, whose anointed they are. From whence it must follow, that all the men of this land were only made for the sake of that one man, the king, for him to do with them what he pleases; as if they had all been created for no other purpose but to satisfy the lusts and to be a sacrifice to the perverse will of a tyrant. This will not easily be believed to be so ordained by God, who punisheth, but never establisheth injustice and oppression; whom we find offended when the people demanded a king, but no expression of his displeasure at any time because they had no king. Such an unaccountable officer were a strange monster to be permitted by mankind; but this doctrine is better understood by the present age than in former times, and requireth the less to be said in confutation of it, being enough to confute itself. For the phrase of 'anointed,' no learned divine will affirm it to be applicable to the kings of England, as to those of Judah and Israel, or more to a king than to every other magistrate or servant of God; or that the words 'touch not mine anointed,' were spoken of kings; but unto kings, who were reprov-





OLIVER CROMWELL.

OR. 1638

FROM AN ORIGINAL WORKED IN THE COLLEGE OF

THE RIGHT HON^{BLE} THE EARL SPENCER

and enjoined to do no harm to the prophets and saints of God, there understood to be his anointed. Another objection was, that 'to bring a king to trial and capital punishment is without precedent.' So were the crimes of the late king: and certainly the children of Israel had no known law to punish the Benjaminites for their odious abuse of the Levite's wife, yet God owned the action. There want not precedents of some of his predecessors, who have been deposed by parliaments, but were afterwards in darkness and in corners, basely murdered: this parliament held it more agreeable to honour and justice, to give the king a fair and open trial, by above one hundred gentlemen, in the most public place of justice—free, if he had so pleased, to make his own defence, that part of his crime being then only objected against him, of which the parliaments of both his kingdoms had, by their joint declaration, formerly declared him guilty. With his offences were joined all along, a strange obstinacy and implacableness, and incessant labour for the destruction of his people, which, (with the unerring truth wherein is no dispensation for kings, that 'no satisfaction shall be taken for the life of a murderer, but he shall surely be put to death;' and that 'the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it), brought on and effected the work of justice upon him.' "

On every occasion the Bible and prayers were present to their minds. When parliament assembled to deliberate, they were especially careful to enter on devotional exercises. Prayers were not read by a chaplain, as at present when the speaker entered the house, but the members extemporized; and sometimes these effusions excluded all other business. In the parliamentary history, we read—"July 11, (1653). This day was spent wholly by the house in seeking the Lord, in a special manner for counsel and a blessing on the proceedings of this parliament; when about twelve of the members prayed and spoke till four in the afternoon. (The house commonly met at nine in the morning.) The lord-general (Cromwell,) was present, and it was a comfortable day." Ordinarily, "as soon as about a dozen members were met, they began with prayer; and so continued praying, one after another, till there was a sufficient number to make up a house, and then the speaker took the chair."

CHAPTER VIII.

CONVERSION OF JOHN GIFFORD—BUNYAN BECOMES KNOWN TO HIM—THE SOCIETY OF FRIENDS—CASE OF JAMES NAYLOR—MONARCHY RESTORED.

FROM the very humble condition in which Bunyan found himself in early life, it would have been no easy task for him to manage so as to command the respectful attention of his neighbours, had his conduct always been decorous and prudent. The difficulty was increased by the wretched habits he fell into in his youth ; and his marriage was not one that could inspire lively hopes of permanent improvement. It was one of those matches, of which observers might be expected to say, "a foolish boy and girl marrying from passion, will soon be overtaken by wretched poverty, and surrounded by increased temptation, be drawn further than ever from the right path." That such would be his case might be feared, but an over-ruling power had happily decreed otherwise.

The remarkable instruments employed by a gracious providence to withdraw this obscure and depraved youth from the depth of degradation, and to raise him to a height in the eyes of his fellow-mortals, which few are destined to gain, deserve notice. A female, herself a great sinner, made a great impression on Bunyan, by condemning his horrid language. Some poor women, in a low state, by speaking within his hearing of the happiness they experienced from the progress of grace in their souls, brought him to become a member of a Baptist congregation, which had been formed by a Kentish man, named John Gifford, who himself had been an alien from truth and virtue. He had formerly belonged to the Cavalier party, and held the rank of major in the royal army. Faithful to the cause when its prospects were ruined, he, with eleven companions, for a new insurrectionary attempt, were condemned to be hanged. On the night before the day appointed for their execution, his sister, going to visit him, found the sentinels asleep, who kept the door of his prison. She urged Gifford to attempt an escape, which none of his companions could do, being stupified with drink. He succeeded in passing the sleepers, and having reached a neighbouring field, remained there three days concealed in a ditch, with little or no sustenance but water ; and then, assisted with a disguise, found his way to London, where he was

received by some Royalists of rank. After a time, further concealment became unnecessary, and he then took up his residence at Bedford, where he practised physic; "for," remarks Southey, "in those days, those who took upon themselves the cure of bodies, seem to have entered upon their practice with as little scruple concerning their own qualifications for it, as they who undertook the cure of souls." Gifford, after having ventured on the one with but moderate success, turned his attention to the other.

He seems to have been a man capable of anything, at various periods of his life. He had been, like his late companions in the king's army, a reckless profligate, a great drinker, and a virulent foe to the Puritans. His hatred was of that malignant character, that he is said to have deliberately contemplated murdering one Anthony Harrington, for no other reason but that he was a leader of those sectarians in Bedford. Gaming was among his vices, and having on one night lost fifteen hundred pounds, in the desperate agony of his heart, he uttered awful expressions, and even presumed to entertain "desperate thoughts against God;" when, happening to open a pious book, by Robert Bolton, he read there what forcibly struck him, and awakened the frantic sinner to a sense of the mad and wicked course he was pursuing, and to the dismal and inevitable consequences to which they must lead. The view he was thus forced to take of his conduct was appalling. Overwhelmed with horror, he was for some weeks mournfully depressed, but at length a ray of hope was vouchsafed to the benighted spirit. Faith in God's providence and goodness gave him to know a blessed calm; and thenceforward he declared, till within a few weeks of his death, "he never lost the light of God's countenance for a single hour." Then it was that he mingled with the former objects of his hatred; he attended the meetings of the Puritans, and though at first they naturally regarded such a character with suspicion, eventually they were satisfied of his sincerity, and glad to avail themselves of his talent as a preacher. His penitence for the past, the fervour with which he now adopted their principles, gave him great importance in their body. To him Bunyan's case was reported, as that of one who was afflicted as Gifford himself had been. Thereupon Gifford saw him, conversed with him and invited him to his house. His advice and his experience, by degrees, tranquillised the troubled spirit; and Bunyan rejoiced in the blessed conviction that his peace was made with God. "He was doubtless the honoured evangelist who pointed Bunyan

to the wicket-gate, by instructing him in the knowledge of the gospel ; by turning him from darkness to light, and from the power of Satan unto God. Little did he think such a chosen vessel was sent to his house, when he opened his door to admit the poor, the degraded and the despairing Bunyan.”*

It is lamentable to remark in how many instances those who seemed to believe themselves called by the Almighty to glorify his name and lead their fellows into the way of salvation, were far from abounding in charity ; and John Bunyan, with all his strength of mind, could not wholly avoid mixing in the religious contentions of the period. To him, the newly established brotherhood, “the friends,” were exceedingly obnoxious. By many they were held in great contempt. The designation of Quakers was given to them in scorn. Much to the honour of their body, their subsequent conduct made it respectable.

The scenes which Bunyan was fated to witness during his painful pilgrimage, were such that it would be difficult to believe could have occurred in a Christian and civilised country, and in the seventeenth century, if authentic testimony did not exist to render doubt impossible. Throughout the length and breadth of the land, a degree of excitement prevailed on matters connected with religion, which happily has had no parallel in England in modern times. Had Bunyan been careful to make us acquainted with the exact date of his several works, it would have been very interesting to mark the effect which passing events had on his writings. In the absence of positive information, it is hazardous to advance inferences from particular expressions. A remarkable instance of that is afforded in the general acceptance of the erroneous report, that he wrote the PILGRIM’S PROGRESS while he was in prison, from the opening words, “I lighted on a certain place where was a den, and I laid me down on that place to sleep ; and as I slept I dreamed a dream.” It is now known that that immortal production was not commenced till some years after his enlargement ; but, that he was thus occupied while in Bedford gaol, has not only been made the theme of a wide range of reflections, but a positive statement of facts has been somewhat rashly made in the Christian world, which had no foundation but in conjecture, growing on error. Thus we are gravely assured that, “Bunyan’s chief enjoyment while in prison, was the composition of his PILGRIM’S PRO-

* Ivey.

GRESS; that it was kept a fountain sealed.” “These facts,” we are told, “have never been noticed by any of his biographers or critics.” It would have been strange if it had been, by sensible writers, who were too prudent to “draw on their imagination for their facts,” and deeply impressed with the conviction that sacred truth is not to be trifled with. It is, however, safe to conclude that the movements of others could not fail to produce fruit in an observant mind, and a review of them is, therefore, an essential part of Bunyan’s story. If these were not ordained by Providence to enlighten his mind, we have a right to conclude, that the power which can “bring forth good out of evil,” disposed him to improve what must otherwise be regarded with solemn melancholy, to be the means of shedding spiritual life to unborn millions.

The Society of Friends, from their love of peace, firmly resolved not to engage in anything like war. They would not even use deadly weapons in self-defence. Hence they were scornfully named Quakers, an epithet which, being too humble or too proud to resent, they contentedly bore; and which, it has been seen, through the unimpeachable conduct of the brotherhood, ceased to be identified with insolence or derision. One James Naylor, described to have been a Quaker, had formerly served as an officer under major-general Lambert, in Scotland, and said to have been a man of good natural parts, was proceeded against for blasphemy. In person, he bore some resemblance to a portrait of Jesus, said to have been painted on a description given of the Saviour by Publius Lentulus, to the senate of Rome, his hair being of the same colour and his manner of wearing it the same. Upon this occasion, there was published, by the authority of parliament, the following paper, entitled “*A brief Account of James Naylor, the Quaker*; and the uttering of many blasphemies, the like, for all circumstances, never heard of in any age before, with the judgment pronounced upon him by Mr. Speaker, he being brought to the bar in the Commons’ House, for those high crimes whereof he had been guilty. Decr. 17th, 1656.” At the top of this sheet is a print, engraved by Hollar, representing the manner of Naylor’s sentence being put in execution. Then follows the account itself, in *hæc verba*:—“James Naylor, the Quaker, having been released out of Exeter gaol, he began immediately to play his pranks at divers places in the west; among the rest, he passed by Wilts and Glastonbury, through which towns he rode

* Philip.

on horseback, a man going bare before him, and others walking on foot on each side of his stirrup, and others strewing their garments in the way; from thence he took his way towards Bristol, and coming to a little village called Bedminster, about a mile from Bristol, he rode through that place likewise, a young man, bareheaded, leading the horse by the bridle, and another man before, with his hat on. There accompanied him two men, with each a woman behind him on horseback; which women alighted when they came to the suburbs of Bristol, and footed it along on each side of Naylor's horse, the man, still bareheaded, leading the horse; and, as they advanced along, they sang, and entered Bristol, singing 'Holy, holy, holy, Lord God of Israel,' and then the women led the horse, with the reins in their hands, up to the High Cross of Bristol, and from thence to the White Hart Inn, in Broad-street. The magistrates, sending for Naylor and his companions, they came singing all the way, 'Hosannah,' and 'Holy, holy, holy, &c.' His name that went bare before him, was Timothy Wedlock, a Devonshire man. The one woman was named Martha Symonds, wife of Thomas Symonds, stationer, of London; the other, Hannah Stranger, wife of John Stranger, of London, comb-maker. The magistrates having convened Naylor and the rest, divers strange blasphemous letters and papers were found about them, wherein it appeared that this deceiver had so far gained upon his followers by his impostures, that they ascribed to him divine honours, and gave him, in Scripture phrase, the same titles which are applicable to none but Christ himself. In a letter of one Richard Fairman, from Dorchester gaol, to Naylor, were these horrid expressions—"I am filled with joy and rejoicing, when I behold thee in the eternal unity. O my soul is melting within me, when I behold thy beauty and innocency, dear and precious son of Zion, whose mother is a virgin, and whose birth is immortal." Another writes of him thus:—"All the wise men shall seek for him, and when they have found him they shall open their ears, and shall give unto him of their gold, frankincense, and myrrh!" The same woman, in another letter to him, proceeds thus:—"O, thou fairest of ten thousand! thou only begotten Son of God, how my heart panteth after thee! O stay me with flagons, and comfort me with wine. My well-beloved, thou art like a roe, or young hart, upon the mountains of spices." Then, by way of postscript, her husband, John Stranger, adds this:—"Thy name is no more to be called James, but Jesus!" Also a widow named Dorcas Erbury, being

examined, declared James Naylor to be the holy one of Israel, the only begotten Son of God ; and that she pulled off his stockings, and put her clothes under his feet, because he was the holy Lord of Israel, and that she knew no other Saviour but him ; affirming, moreover, that the Spirit of the Lord within her commanded her to call him Lord and Master, and to serve him. That in Exeter jail he had raised her from the dead, after she had been dead two days ; and she confidently proclaimed that James Naylor shall sit at the right hand of the Father, and judge the world.

From the examinations of the parties, which are very exactly reported, Naylor appears to have been a crack-brained visionary, and to have found many followers as mad as himself. There have not been wanting examples of this contagious disease of the mind, of more recent date ; but they have not been treated in the same way by parliament. Part of Naylor's examination follows :—

Q. Art thou the only Son of God? *A.* I am the Son of God, but I have many brethren. *Q.* Have any called thee by the name of Jesus? *A.* Not as unto the visible, but as Jesus the Christ that is in me. *Q.* Dost thou own the name of the King of Israel? *A.* Not as a creature, but if they give it Christ within me, I own it, and have a kingdom, but not of this world ; my kingdom is of another world, of which thou wottest not. *Q.* Whether or no, art thou the prophet of the Most High? *A.* Thou hast said ; I am a prophet. *Q.* Dost thou own that attribute—the Judge of Israel? *A.* The judge is but one, and is witnessed in me, and is the Christ ; there must not be any joined with him ; if they speak of the spirit in me, I own it only as God is manifest in the flesh, according as God dwelleth in me, and judgeth there himself. *Q.* By whom were you sent? *A.* By him who hath sent the spirit of his Son in me to try, not as to carnal matters, but belonging to the kingdom of God, by the indwelling of the Father and the Son, to judge of all spirits, to be guided by none. *Q.* Is not the written word of God the guide? *A.* The written word declares of it, and what is not according to that is not true. *Q.* Whether art thou more sent than others, or whether be not others sent in that measure? *A.* As to that I have nothing at present given me of my Father to answer. *Q.* Was your birth mortal or immortal? *A.* Not according to the natural birth, but according to the spiritual birth ; born of the immortal seed. *Q.* Wert thou ever called the Lamb of God? *A.* I look not back to things behind, but there might

be some such thing in the letter ; I am a lamb, and have sought it long before I could witness it. *Q.* Who is thy mother, or whether or no is she a virgin ? *A.* Nay, according to the natural birth. *Q.* Who is thy mother according to thy spiritual birth ? *A.* No carnal creature. *Q.* Who then ? (To this he refused to answer.) *Q.* Is the hope of Israel in thee ? *A.* The hope is in Christ, and as Christ is in me, so far the hope of Israel stands ; Christ is in me the hope of glory. *Q.* What more hope is there in thee than in others ? *A.* None can know but them of Israel, and Israel must give an account. *Q.* Art thou the everlasting Son of God ? *A.* Where God is manifest in the flesh, there is the everlasting Son, and I do witness God in the flesh ; I am the Son of God, and the Son of God is but one. *Q.* Art thou the Prince of Peace ? *A.* The Prince of everlasting peace is begotten in me. *Q.* Why dost thou not reprove those that give thee these attributes ? *A.* I have said nothing unto them, but such things are written. *Q.* Is thy name Jesus ? (Here he was silent.) *Q.* For what space of time hast thou been so called ? (And here.) *Q.* Is there no other Jesus besides thee ? (These questions he forbore either to confirm or to contradict.) *Q.* Art thou the everlasting Son of God—the King of Righteousness ? *A.* I am, and the everlasting Righteousness is wrought in me ; if ye were acquainted with the Father, ye would also be acquainted with me. *Q.* Did any kiss thy feet ? *A.* It might be they did, but I minded them not. *Q.* When thou wast called the King of Israel, didst thou not answer, “Thou sayest it?” *A.* Yea ! *Q.* How dost thou provide for a livelihood ? *A.* As do the lilies, without care, being maintained by my Father. *Q.* Whom dost thou call thy Father ? *A.* He whom thou callest God.

More extravagancies of the same kind were drawn from him, enough to have justified the examiners in consigning him to a lunatic asylum. Instead of that being done, we find the following sentence was passed on the unfortunate enthusiast :—

“December 17th. Resolved, that James Naylor be set on the pillory, with his head in the pillory, in the Palace-yard, Westminster, during the space of two hours, on Thursday next ; and shall be whipped by the hangman through the streets, from Westminster to the Old Exchange, London ; there, likewise, to be set on the pillory, with his head in the pillory, for the space of two hours, between the hours of eleven and one, on Saturday next ; in each place wearing a paper, containing an inscription



of his crimes; and that, at the Old Exchange, his tongue be bored through with a hot iron; and that he be there also stigmatised in the forehead with the letter B; and that he be afterwards sent to Bristol, and be conveyed into and through the said city on horseback, bare-rigged, with his face backward, and there, also, publicly whipped the next market day after he come thither; and that from thence he be committed to prison, in Bridewell, London, and there restrained from the society of all people, and there to labour hard until he shall be released by parliament; and during that time to be debarred the use of pen, ink, and paper, and shall have no relief but what he earns by his daily labours."

Poor Naylor underwent all these painful inflictions, and survived. The record of them is not creditable to the then government. Their own sufferings, under Laud and Cottington, had not duly taught them to "feel for other's woe," or to regard the misled wanderer from truth as an object of pity, that virtue would labour to reclaim with tenderness, rather than punish with severity.

But power was again to change hands. The apparent causes of such a mysterious and fearful dispensation it is not our province here to investigate. Of Bunyan's exact position during the last stormy years of the ill-fated Charles, and through the protectorate, we have no information to be relied upon. Wonderful were the results presented to his observation in the case of the nation, and in that of eminent and remarkable individuals. The proud, unpitying Laud, humbled in the dust, had been finally dismissed from life by the hands of the executioner; the king he served, shared the same fate; the gallant James Graham, Marquis of Montrose, was not more happy. The blood thus shed had not given the nation repose, which at length spurned the unassuming Richard Cromwell, and called for a return to the ancient monarchical principle, which, it was now hoped, would terminate those differences which had filled the country with desolation and mourning. The re-appearance of King Charles the Second was certainly the occasion of many mirthful celebrations; but it was thought justice demanded that some of the more active movers in the trial of the late king, should be brought to condign punishment. Very detailed accounts of their trials, and the circumstances pertaining, have come down to us. Two of the most remarkable cases it is here intended to present, as representing the feeling which then prevailed on the part of the judges appointed to

administer justice under the newly-restored monarch. It will be seen, no experience of the awful vicissitudes witnessed in the course of the last thirty years had disposed the church party to gentleness in their day of triumph ; and it will be remarked that the Puritans, whose turn it was now again to suffer, found it easier to meet a cruel death with fortitude, than they had previously found it to moderate their severity in the day of their power.

CHAPTER IX.

CASE OF COOKE AND PETERS—REFLECTIONS OF COOKE IN PRISON—ANTICIPATIONS OF HEAVENLY BLISS—HIS SOLEMN APPEAL.

AMONG the prisoners brought to trial in 1660, we find the names of John Cooke, and Hugh Peters, who were both condemned to die. Cooke was a barrister, of no family or fortune, but of good talents. He distinguished himself by his hostility to monarchy, and was ordered by the revolutionary parliament, with Ask and Dorislaus, to draw up a charge against the king. He treated Charles with great severity on his trial, and for his services was rewarded with a pension of £300 per annum, and a chief-justiceship in Ireland, during the commonwealth.

Hugh Peters was educated at Cambridge, but turned itinerant preacher. His fierce invectives suited the taste of the turbulent spirits of his time ; and in pursuing the king to death he was thought to have rendered good service to "the cause of the Lord," as the Puritans expressed it. His singular interpretations of scripture often inflamed the courage or the fury of his hearers, but sometimes provoked a burst of laughter.

Cooke and Peters were executed at the same time—at least they were conveyed to Charing-cross, where they were to die, together. Their deportment was firm, and they manifested few, if any, compunctious visitings for the part they had taken in politics. The religious principles they had formerly avowed they still professed ; and these enabled them to pass through a dreadful ordeal with astonishing serenity and cheerfulness.

Some memorable passages of Mr. Justice Cooke, during his imprisonment in the Tower and Newgate were published. In the " Trials of the Regicides"

we read, "His wife, on coming to visit him in the Tower, was not allowed admittance: from his window he said to her, 'Go home to thy friends, my dear lamb; I am well; blessed be God, they cannot keep the Comforter away from me.' On another occasion, when she asked the gentleman gaoler whether she might be admitted to her husband, she was told that she might see him in Newgate. Upon this Cooke observed, 'If the way to the new Jerusalem be through Newgate, blessed be God for Newgate. The king of glory will set open his everlasting gates to receive me shortly, and then I shall be for ever with the Lord.' While in the Tower, this note was sent from him to his wife:—'My dear lamb, cheer up; heaven will make amends for all: blessed be God, I am full of spiritual joy, and do trust God to make what bargain for me he pleaseth, for he knoweth the appointed time of my composition and dissolution; let us look to Jesus.'

"When Mr. Cooke was brought to Newgate, discoursing with some friends, he said:—'I am now going to my trial, wherein the Lord strengthen me! If I be attainted, yet my estate in Ireland is not thereby forfeited without an act of parliament to that purpose; and indeed it is much set upon my heart, that if my small estate be taken away from my poor wife and child, it will prove as poison to those that enjoy it, and consumptive to the rest of their great estates; for, I bless God, I never acted maliciously or covetously, but in a spirit of simplicity and integrity: however, the good will of the Lord be done. I commit and commend my dear loving and faithful wife and child to their blessed Husband and Father, with three scriptures especially for their portion—the widow's cruise and barrel of meal, 1 Kings xvii.; Isa. liv. 5—10; Jer. xlix. 11—earnestly desiring that my child may be religiously educated in the fear of the Lord. Thus, if God hath appointed it, I shall go from the cross to the crown.'

"He thus expressed himself in reference to clearing himself from false aspersions:—'Whereas some say I have done them wrong, they do much wrong me in so saying. I have relieved many, so far as by law I could, knowing that the worst of men ought to have justice; I bless God I durst not wrong any man, for I know that I shall meet them at the last day before the bar of Christ's judgment, where I can with boldness look all men in the face as to matter of justice, for which I have great cause to bless the Lord. Holy be his name.' Some observations being made in the prison touching the controversies in religion, Mr. Peters exclaimed,

'Pray, talk not of controversies now; we have but a little time to live, and cannot spend it in such discourses.' Upon which Mr. Cooke said, 'Blessed be God, brother Peters, we are going to heaven, where the saints are all of one mind, which my soul hath long desired to see; it rejoiceth my heart to think what a perfect happiness I shall have there: the best condition here is but mixed, but in heaven there is no sorrow nor trouble. Neither have I one dram of trouble upon my spirit at this time; blessed be God, he hath "wiped away all tears;" and I could, with Paul and Silas, sing in prison for joy. Blessed be the Comforter!

"At another time he said, 'When a poor creature comes about so solemn a work as to die, what a blessed thing it is to have a helper! And what can help but the Holy Spirit? Blessed be the Comforter, for I am full of spiritual consolation. If one of you was to have a thousand pounds a year on the death of an old man consumptive, that would not live three days, how would you rejoice! This is my condition, through grace. I must, in a little time, put off the old man, and enter into the possession of heavenly glory. Let no good people fear a prison, for it is the only place, wanting other books, to study the book of self.' On a friend offering comfort to Mr. Cooke from the consideration of the brevity and uncertain duration of human life, and using some expression of love, he answered, 'What dost thou speak thus for? If I were sick of a fever, this might be a suitable discourse, but we must talk at a higher rate than this now: were I to choose, I would rather choose this death than to die of a fever; for there is much pains, and sometimes distractions, but here a man is well when he goes upon the ladder; and out of all pains in a quarter of an hour. I am now going to heaven, and shall leave you in the storm.'

"Some friends in prison he thus counselled:—'Friends, I beseech you rejoice with me; O, let us bless the Lord, that he counts us worthy to be sacrifices to follow in his steps! Was not the Captain of our salvation made perfect through sufferings, and shall not I? O, I long to be at home out of the body with the Lord, though I go through a sea of blood to him! Truly, I think every hour ten. Little do my enemies think what a friendly part they do me, to hasten me to my Father's kingdom, my crown, and glory! I had rather go to my dear Jesus with my chain and cross, than to sit down with an earthly king on his throne and wear a crown of gold!'

"Some disaffected to him being present, said, 'The Jesuits suffered cheerfully and confidently.' He replied, 'I bless God, my justification is not built upon the merits of works, but alone upon grace in the blood of Christ. He and his fellow-prisoners being likened, by the same party, to Korah, Dathan, and Abiram, he replied, 'Well, friends, it matters not who condemns, when God justifies.' 'Mr. Cooke,' they said, 'do not justify yourself, but confess your sins—your heinous crime against the Lord and his anointed, and repent.' Mr. Cooke answered, 'I must needs tell you, that if repentance was now to do, I was in a sad condition; but I bless my God, he hath enabled me to confess my sin, and hath sealed my pardon in the blood of his dear Son, and given such peace as none can give or take away. I have no guilt nor trouble upon my spirit touching what is done, but such sweet peace in God as I cannot express, and I shall leave all with God, who judges righteously, who will decide all things.'

"Mr. Cooke thus spoke to his fellow-captive, Mr. Peters:—'Brother Peters, we shall be in heaven to-morrow; in bliss and glory. What a blessed thing is that! My very heart leaps within me for joy. I am now just as I was in the storm, almost in sight of heaven. Read me Isa. xliii. 9, 10; Isa. lxi. 10, 11; Hos. xiii. 14.' Looking upon his bed, he said, 'that shall be my last pillow; I will lay me down and sleep awhile.' He slumbered for an hour and a half, and then awoke, 'Now, farewell sleep,' said he, 'no more sleep in this world! and farewell darkness and night! I am going where there shall be night, nor need of a candle, nor of the sun; for the Lord will give us light, yea, the Lord will be our everlasting light, and our God will be our glory. And welcome everything that gives notice the hour is at hand; welcome the cock that crows! welcome, sweet death, my good friend, that will bring me so near eternity! O, blessed be God, blessed be his name! O, this Christ is a blessed Christ; he answereth all things; and within a few hours we shall be crowned with glory and victory! Blessed be our Lord Jesus, that hath given us the victory over sin and death! Welcome Mr. Loman, my keeper! Welcome angels, that will, in a few hours, take the office and guard me into eternity!'

"He prayed very earnestly at midnight, and the common prisoners hearing him, seemed very sorrowful by their expressions, saying, 'Sir, the Lord be with you. O, that our souls might go where your soul goes!'

Speaking to Mrs. Cooke in the morning, he said, 'Lamb, do not dishonour my last wedding-day by any trouble for me; for if all my judges did but know what glory I shall be in before twelve of the clock, they would desire to be with me. And let the executioner make what haste he can, I shall be beforehand with him, for before he can say, 'Here is the head of a traitor,' I shall be in heaven. Come, Lord Jesus, come quickly! My soul longeth for thee; and I wait to hear thy voice, saying, Come up hither, and immediately I shall be in the spirit; and then shall I for ever be with the Lord! 'And at midnight there was a cry heard, The bridegroom cometh! and they that were ready went in unto the marriage.' This day I shall enter into the joy of my Lord. Come, brother Peters, let us knock at heaven's gates this morning; God will open the doors of eternity to us before twelve of the clock, and let us into that innumerable company of saints and angels, and to the souls of just men made perfect; and then we shall never part more, but be with the Lord for ever and ever, singing praises—singing praises to our Lord and everlasting King to all eternity.' He further said, 'O, what a good Master have I served, that stands by me now and supports me! with his everlasting arm he bears me up. Come away, my beloved, make haste, and be thou like unto a young roe or a young hart upon the mountains of spices. Behold I come, Lord Jesus; I come full sail to thee; I come upon the wings of faith: Lord Jesus receive me!' Upon retiring to his bed, he observed, 'It is no more to go to die to-morrow, than it is to go to sleep to-night. I bless the Lord I am free from trouble, and my poor heart is as full of spiritual comfort as ever it can hold, and this joy can no man take from me.'

"When his prison doors were opened in the morning, he employed his short remaining time in devotion and pious converse with the friends that came to bid him farewell, preparing himself for his death with such cheerfulness as was surprising to all that saw him. Then he said to his wife, 'Farewell, my dear lamb; I am now going to the souls under the altar, that cry, 'How long, O Lord, holy and true! dost thou not judge and avenge our blood on them that dwell upon earth?' And when I am gone, my blood will cry, and do them more hurt than if I had lived. But I am now going to eternity, blessed be God! Be not troubled for me, but rejoice because I go to my Father, and your Father, to my God and your God.' Having spent some time in prayer, he entreated his wife not

to withhold him by a reluctance to part from him now, when God summoned him to be offered up as a sacrifice for his name and his cause. When she had complied with his desire, he answered, 'Now all the work is done. I resign thee to Jesus Christ to be thy Husband; to whom, also, I am going to be married in glory this day.' Perceiving his wife shed tears, he said to her, 'Why weepest thou? Let them weep who part and never shall meet again: but I am confident we shall have a glorious meeting in heaven. Here our comforts have been mixed with chequer-works of troubles, but in heaven all tears shall be wiped from our eyes.

"He enquired often if the sheriff had arrived, saying, 'Why stayeth the wheels of his chariots? why do they drive so heavily? I am ready, blessed be God; I have nothing to do but to die. On the sheriff being announced to him, he hastily prepared to leave; and upon his wife following him, and taking him by the arm, he exclaimed, 'O, do not hinder me from going to Jesus Christ!' And then, with a cheerful countenance, he took leave of his friends, and went to the sledge that conveyed him, in which was also carried the head of Major Thomas Harrison, with the face exposed towards him; and, notwithstanding that dismal spectacle, he passed rejoicingly through the streets, as one borne up by that Spirit which man could not cast down. On reaching the place of execution, when he was removed from the sledge, he said, 'This is the easiest chariot that ever I rid in in all my life!' When, upon the ladder, the rope was put around his neck, he rejoiced and said, 'Blessed be the name of God that I am bound for the sake of Christ!'

"He then prepared to apply himself to devotion, and uttered the following prayer:—'Most glorious Majesty! this day is a representation of that great day when all thy poor people shall meet together, multitudes—multitudes—in the valley of destruction. Thy poor servant is now come to pay the debt which he oweth to nature. Blessed be thy name that thou hast prepared him for it! Blessed be thy name, sweet Jesus, blessed be thy name! O, that all thy poor people that are here, if possible, may feel something of that divine power and assistance of God that thy poor servant now feels at this time, blessed be thy name! I am a poor creature—a poor sinner; and the Lord might justly withdraw from and leave me to horror and scaredness, if he should deal with me in justice: but this hath not been his method (blessed be his name!) to leave and forsake his poor servant. Lord, let thy blessing be

upon us at this time, and let thy blessing be upon England; and let thy blessing be upon all these nations; and let thy blessing be upon all that are here. Assist us, O, Lord, by thy divine power! give us to see much of thy power; and let not this meeting be in vain, but let every one here receive benefit thereby, to the praise and glory of thy great name, and the everlasting salvation of all our souls (if it be thy blessed will), through Jesus Christ our Lord.' ”

CHAPTER X.

COOKE'S ADDRESS TO THE CROWD AT THE PLACE OF EXECUTION—HIS JOYOUS DYING PRAYER—HUGH PETERS PREACHES IN NEWGATE—HE PREPARES FOR DEATH—COOKE AND PETERS ARE EXECUTED.

HAVING concluded his prayer, he made the following speech:—" Mr. Sheriff and Gentlemen,—The most glorious sight that was ever seen in the world was our Lord Jesus Christ upon the cross: and the most glorious sight, next to that, is to see any poor creature suffer for him in his cause. I desire to speak a few words, briefly, to let you understand what a glorious work the Lord hath been pleased to accomplish upon my spirit. I bless the Lord, I have ransacked into every corner of my heart, and I have searched into all my sins, actual and original, secret and open, known and unknown, so far as the Lord hath discovered them to me; and I have confessed them all with a penitential, bleeding heart, and contrite spirit. Blessed be his name, he hath been pleased to come in abundant manner, and hath been pleased to show me that the only remedy is the blood of Christ. I have, blessed be the Lord, applied that precious blood to my poor soul, and have laid hold upon Christ by a true and lively faith; and there is a sweet calm and serenity in my soul and conscience, blessed be thy name! I desire to glorify God, and to give him the glory of all; and to take shame unto myself for any sins I have ever committed, that I know to be sin; and therefore I desire to rejoice in the God of my salvation, as Isa. lxi. 10, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation;

he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments: and as a bride adorneth herself with jewels; even so the Lord delighteth in me. And as the earth bringeth forth her buds, and as the garden causeth the things that are sown in it to spring forth: so the Lord will cause righteousness and praise to spring forth before all nations.' And Isa. xliii. 9, 10, 'Ye are my witnesses, saith the Lord.' I do desire to bear a testimony unto God, and to Jesus Christ, for justice and truth, and righteousness, and holiness. The Lord knows I have no malice upon my heart against any man or woman living upon the face of the earth; neither against the jury that found me guilty, nor court that passed sentence; I desire freely to forgive every one from the bottom of my heart. And as concerning this great dispensation you may (it may be) desire to hear something of it. Truly I say, as to the king's Majesty, I have not any hard thoughts concerning him; my prayer shall be for him, that his throne may be upheld by truth and by mercy; for by mercy, as Prov. xxiii., the throne is upheld. But I must needs say, that poor we have been bought and sold by our brethren as Joseph was. Brother hath betrayed brother to death; and that scripture is in a great measure fulfilled, Matt. x. 21, 'The father against the son, and the son against the father; and brother shall deliver up brother to death.' I desire, for my own part, to kiss the rod; and I do desire, if it may please the king's Majesty, that no more blood may be shed after mine: it may be the Lord will put it into his own breast. Here is a poor brother coming, I am afraid that he is not fit to die at this time: I could wish that his Majesty could show some mercy." He was here interrupted by the sheriff, who said, "Let that alone; for the king's Majesty hath clemency for all but his father's murderers." Mr. Cooke answered, "Then I shall proceed to speak something concerning my profession and faith, which, I bless the Lord, is founded upon the Rock, Christ Jesus. I do not expect salvation for anything I have ever done, but only lay hold upon Christ as a naked Christ, and there to bottom my soul."

"I can say, to the praise and glory of God, that I have endeavoured, in my place and to my power, to do that which might be to God's glory, according to the best of my understanding. I have stood for a gospel magistracy and ministry, and that many delays in the law might be removed; and that thing I have much suffered for. I say it is good, both

of thy poor creature: it is no matter how bitter the cup is, if the Lord give strength to drink it; and no matter how heavy the burden be, if the Lord be at one end, and uphold the other, and bear the burden himself; or lay no more upon his poor children than they are able to bear. The Lord give strength to all that are to bear this burden. The Lord be with all that are yet to suffer in this cause, and double and treble sevenfold of the spirit upon us; let us not stand it out against our reasons, and judgments, and consciences. If any did pursue power and interest, and did not look after the good of God's poor people, and the good of the nations—the Lord forgive them. Lord, let it be well with England; the Lord hear me for my poor friends and relations—for my poor wife and child. Unto thee, Lord, I commend the cause of God, and of Jesus Christ. And remember poor Ireland, wherein I had a lot and interest. The Lord remember them all; and help thy poor children to continue faithful unto death: so that we may receive a crown of life; for the sake of our Lord Jesus Christ: and so I come, Lord Jesus. Oh! receive my soul! Send down a guard of angels to receive my soul into Abraham's bosom: receive my soul, O Lord; into thy hands I commend my spirit. And I desire to appeal to thee, O Lord. Thou art the great God of heaven and earth; before whom all controversies must come. I believe there is not a man in the world, whatever he be, but hath some reverential fear of death; but for any sinful vicious fear, I bless the Lord, I have not the hundredth part of a dram upon my conscience. If it were my wedding-day, I could not more rejoice in the Lord; because it is a consummation of that marriage that my Lord Jesus hath made up with me. Blessed be thy name! Methinks I do see with Stephen, even by the eye of faith, heaven open, and the Lord Jesus ready to receive my poor soul. And oh! that I may, with Ezekiel, see the glory of God; and see, with Isaiah, the Lord sitting on his throne of glory. And oh! that the love of the Father, and of the Son, and of the Spirit, may warm my heart, and carry me up from the beginning of this passage to the end and close of it. Lord Jesus come and receive my spirit, and sweeten this cup; and let me say, 'The cup which my Father hath given me, shall I not drink of it?' And I leave all into the hands of the Lord; that if it be the Lord's will, every one that belongs to the election of grace may meet with comfort at the great day, and that we may shake hands together where no office of love shall be unrewarded, nor any unkindness shewn to the

people of God But within a few hours I shall be in the harbour : I am just now entering unto it : I would not go back again for all the world. Blessed be the Lord, I despise the shame, and am willing to endure the cross for Christ's sake ; because the Lord Jesus, who is the author and finisher of my salvation, did it for me. The Lord pity those that follow ; and bear up their hearts. The Lord help his poor people that find anything upon their soul, that they should stand fast unto the truths of Jesus. Alas ! we shall be but a few days here, and heaven will make amends for all, and we shall glorify God in eternity ; where we shall enter into a sinless, timeless, and temptationless estate, and never meet with sorrow or troubles any more ; but the Lord will receive us to himself, and then the innocency of thy poor servants shall be vindicated, and we shall be ever with the Lord, blessing and praising his holy name. When Elijah was taken away, the spirit of Elijah rested upon Elisha ; who stood in his stead. And when John the Baptist was cut off, the Lord had his apostles to supply that office. The Lord will have profit in the death of his children. I believe that an army of martyrs would willingly come from heaven to suffer in such a cause as this that I come here to suffer for. I desire to bewail that I have not had so much love to the glory of God therein as I ought. But as to the thing I come to suffer for ; I have not had any thing or act come to my mind with less regret, and greater comfort than this. And as for those that brought me hither, I do forgive them ; I have not one hard thought concerning them : the blessing of the Father, Son, and Spirit, be with them. Oh ! that the Lord would grant that no more might suffer. And so, dear and blessed Father, I come into the bosom of thy love ; and desire to enter into that glory, which is endless and boundless, through Jesus Christ.' "

Though it will be seen, in what fell from Cooke, at the place of execution, he considered Peters was not so well prepared as himself to die ; yet the latter had much of that consolation which in Cooke was abundant. He appears, from what follows, to have done from himself, in Newgate, what Dr. Dodd did many years afterwards with the aid of Dr. Johnson ; as the following sermon was preached by him on the 14th of October, 1660, (after his condemnation,) in Newgate. The text is from Psa. xlii. 11, " Why art thou cast down, oh ! my soul ? and why art thou disquieted within me ? Hope thou in God : for I shall yet praise him, who is the health of my countenance, and my God."

After analyzing the Psalm, he observed this doctrine:—"That the best of God's people are apt to be desponding. This was the man's case in the whole 88th Psalm. Also David's case, when he complained of the breaking of his bones, &c. This was Christ's case himself, when he cried out, 'My God, my God, why hast thou forsaken me?' The reasons why the best of God's people are apt to despondencies are—First: when something falls out from God more than ordinary; when God puts weight in sorrow and affliction, that makes it sinking. Although afflictions are heavy of themselves many times, yet it's the weight that God puts in sorrow, that makes it sink us. Secondly: overvaluing our comforts; putting too much upon wife, children, estate, or life itself: a man is apt to be cast down when he thinks of parting from them. Thirdly: our unpreparedness for sufferings and afflictions that makes us despond. 'Alas! I thought of it,' say some, 'it's come unexpectedly upon me.' Fourthly: we are apt to despond when our afflictions are many; when they are multitudes; when all is struck at together—name, estate, relations, and life itself. Fifthly: when afflictions are of long continuance. A man can bear that burthen awhile that he cannot stand under long. Sixthly: when afflictions fall upon the noblest part of man, which is his soul; then are despondencies apt to come in. Seventhly: when we have more faith than sense.

"Now it should not be so; God's people ought not to despond—
 1. Because it discovers impatience. 2. Because it discovers want of faith: they lean not upon the Rock that will not fail them. 3. It discovers want of wisdom, &c. 4. We should not be thus, because it gratifies the enemy; who, in such a case, is ready to upbraid us, and say, 'Where is now their God? What has become of their God?'

"Now what cure and remedies are there for desponding? This eleventh verse gives you two. First, hope in God: hope thou in God. Secondly, faith is set on work: 'I shall yet praise him,' &c. But more particularly take these directions:—1. Be careful of exercising faith, for no condition of man supersedes his faith; do all in faith; pray in faith, and hear in faith, &c. Now what is the exercise of faith, but rolling upon Christ and staying on him? Here I'll stick; if I perish, I perish. The miscarriages of Christians are either because they have no faith, or else because, if they have faith, they give it not food to live upon: faith must go to Christ as the liver vein, and fetch blood and life thence. We quarrel that we have

not love, and patience, and meekness, &c. ; but the defect lies in our faith ; if we had more faith, we should have more of all other graces. Now what is the food of faith ? Faith will not feed upon every dish ; not on a stalled ox or fatted calf ; prosperity is not faith's food. But it will eat a word, live upon promises ; these nourish faith : ' I will never leave thee nor forsake thee ; ' ' all things shall work together for good,' and the like promises. 2. Be marvellously careful of things below ; measure things, not by sense or by a day, but by faith and eternity. We are troubled at the loss of this and t'other creature and comfort ; but what's the value of them ? The overvaluing things is our mischief. 3. Go and tell the Lord Christ, I have a defiled conscience, and if thou dost not wash me I am undone for ever. See the necessity and worth of Christ. There must be something better to look at than we, than what we lose for the present ; something above estate, and life, and relations, and name. See the worth of Christ's blood ; it's worth all the world, because, what the blood of bulls and goats could not do, his blood doth cleanse from all sin. 4. Keep close to the use of ordinances : much of our mischief hath come from neglects of this kind. The safety of a Christian lies in the enjoyment of church communion. Psa. xxvii. 4—6, ' One thing I have desired of the Lord, and that will I seek after ; that I may dwell in the house of the Lord all the days of my life ; for in the time of trouble he shall hide me in his pavilion ; in the secret of his tabernacle shall he hide me ; he shall set me upon a rock, and now shall my head be lifted up among mine enemies round about me,' &c. The greatest fears are dispelled there. You shall find before troubles pass over (for you expect some), it will be a hard matter to break churches—they are so chained together ; and yet there hath been marvellous miscarriages amongst saints in their church relations."

While in the Tower he left an address to his daughter, containing much wholesome counsel as to her soul's welfare, as his last legacy ; it bears evidence of having been written by one whose seasons of prosperity have been tempered by adversity.

From a publication entitled *Some Memorable Passages of Mr. Hugh Peters, during his Imprisonment in Newgate, and on the occasion of his Execution at Charing-cross, October 16, 1660*, we find he had great spiritual solace in his last moments. " During his confinement Mr. Peters was much troubled in spirit, dreading that he should not endure his

suffering with courage and comfort. He told his friends that he was somewhat unprepared for death, and therefore unwilling to die. Some things, he said, he had committed, and other things omitted, which troubled him; but, though it was a cloudy and dark day with him for a season, yet the light and grace of God's favour would burst forth at last. Shortly before proceeding to execution, he was tranquil in his mind, and contentedly said, 'I thank God, now I can die; I can look death in the face, and not be afraid.' A night or two before he suffered he was visited by two of the episcopal clergy, who were said to be the king's chaplain, who tried to persuade him to a repentance and recantation of his former activity in the parliament cause; and held out the prospect of a pardon, in the event of his compliance. He replied to them that he had no cause in the least to repent of his adhering to that interest, but rather wished that he had, in the prosecution thereof, done more for God and his people in these nations, and therewith dismissed them.

"Being conveyed by the sledge to execution, and compelled to set thereon within the rails, at Charing-cross, to behold the execution of Mr. Cooke; an individual accosting him, reproached him with the death of the king, bidding him in strong terms to repent. He answered, 'Friend, you do not well to trample upon a dying man: you are greatly mistaken; I had nothing to do in the death of the king. When Mr. Cooke was cut down and brought to be quartered, Colonel Turner ordered the sheriff's men to bring Mr. Peters near, that he might see it; and presently the hangman came to him, all besmeared in blood, and rubbing his bloody hands together, he tauntingly asked, 'Come, how do you like this, Mr. Peters?—how do you like this work?' To which he answered, 'I am not, I thank God, terrified at it; you may do your worst.'

"On going to his execution, he gave a piece of gold (having bowed it first) to a man, and requested him to go to the place where his daughter lodged, and carry that to her as a token from him, and to let her know that his heart was as full of comfort as it could be; and that, before that piece should come to her hands, he should be with God in glory.

"When on the ladder, he thus addressed the sheriff:—'Sir, you have here slain one of the servants of God before mine eyes, and have made me to behold it on purpose to terrify and discourage me; but God hath made it an ordinance to me for my strengthening and encouragement.' When he was going to die, he said, 'What, flesh, art thou unwilling to go to

God through the fire and jaws of death? Oh, this is a good day, he is come that I have long looked for, and I shall be with him in glory!’ and so smiling he went away.

“One of ‘the adverse faction’ describes Peters to have appeared, when on the way to execution, ‘in great amazement and confusion;’ to have ‘ascended the ladder like some ignorant atheist;’ and then, having ‘stood stupidly for awhile,’ to have ‘put his hands before his eyes, and prayed for a short space, the executioner often remembering him to make haste, by checking him with the rope,’ and at last to have been ‘very unwillingly turned off.’ That a man should be in some confusion when acting his part in such a scene is not very surprising. His mode of ascending the ladder, is not easily understood from what has just been quoted, as it is not explained in what peculiar way ‘ignorant atheists’ are wont to deport themselves when climbing ladders; and the rest only proves that the sufferer was indecently and brutally interrupted, in a brief prayer, by the hangman, who had previously made a jest of his distressing case. The facts stated, show that the harsh treatment used towards persons doomed to suffer death in the time of Queen Elizabeth, was not fallen into disuse in the days of Charles II. To ordinary minds it would seem that the painful and revolting severities of the old law against high treason, might have satisfied the demon of vengeance himself; but here we find the horrors of the scene aggravated in every possible way. First, the ghastly head of a friend, who had already perished on the scaffold, was placed in the view of the prisoners when they were in the sledge. One of the victims was compelled to be witness of the dying agonies, protracted as they were, of the other; then the executioner taunted the unhappy man, who was the last survivor, with horrid levity; and finally, disturbed him by cruel impatience to shed his blood in his last appeal to heaven. Yet thus dealt with, Peters passed calmly through the appalling ordeal, confiding in the mercy of God and the merits and intercession of the Saviour.

CHAPTER XI

BUNYAN'S MISGIVINGS AND TEMPTATIONS—HE BECOMES A MINISTER—STATE OF THE CLERGY IN THE TIME OF CHARLES II.—BUNYAN'S PREACHING AND ITS EFFECTS—DISCOVERY OF LUTHER'S TABLE TALK—THE WITS AND THE PURITANS AT VARIANCE.

It was in 1653 that Bunyan was introduced to Mr. Gifford. By that good man he appears to have been much comforted and edified, but it must not be supposed that from that time forward he enjoyed, without interruption, "the saints' rest." He was often cast down. A sense of his own utter unworthiness came over him with such force and such overshadowing gloom, that for some moments it made him think, in his case, supplication at the throne of mercy was folly, as for one so guilty no hope remained. The awful fear that he should fall away from grace oppressed him. "Then," he writes, "hath the tempter come upon me, also, with such discouragements as these—you are very hot for mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spirit, but I have quenched their zeal. And with this, such and such who were fallen off would be set before mine eyes. Then I should be afraid that I should do so too; but, thought I, I am glad this comes into my mind. Well, I will watch, and take what heed I can. Though you do, said Satan, I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I, saith he, though I be seven years in chilling your heart if I can do it at last. Continual rocking will lull a crying child asleep, I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet, if I can pull you from this fire, I shall have you cold before it be long.

"These things brought me into great straits; for as I at present could not find myself fit for present death, so I thought to live long would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and thought; but I thank Christ Jesus these things did not at present make me slack my crying."

Bunyan was slow to recognise in himself the gift he had received; the talent he possessed both for preaching and writing. His penitence was

sincere, but his misgivings were great ; and the consciousness of want of education, repressed the thought that it was for him to instruct others. Humility held him back, and he feared to bring contempt on his fellow-worshippers, by provoking the scornful inquiry—"Who made thee a judge in Israel?"

But the way was opened for him, by an event much deplored at the time : Mr. Gifford was called from this world by death ; and then it appears "it was put upon a few of the brethren to speak the word of exhortation to the rest. Of these Bunyan was one. At first he did not venture farther than to address his friends in their more private meetings, or to follow up, with a brief application, the sermons delivered by others in their village-preaching. But these exercises having afforded the utmost satisfaction to his judicious though warm-hearted hearers, he was urged forward to more public services. These he was too humble to covet, yet too earnest to refuse. Though his education was sufficiently rude, God had given him, from the first, a strong, athletic mind, and a glowing heart,—that downright logic and teeming fancy, whose bold strokes and burning images heat the Saxon temper to the welding point, and make the popular orator of our English multitude. Then his low, original, and rough wild history, however much they might have subjected him to scorn, had he exchanged the leathern apron for a silken one, or scrambled from the hedge-side into the high places of the church, entailed no suspicion, and awakened much surprise, when the Bedford townsmen saw their blaspheming neighbour a new man, and in a way so disinterested preaching the faith which he once destroyed. The town turned out to hear, and though there was some mockery, many were deeply moved." He was much "dashed and abashed" at first, but by degrees having accompanied some of his friends journeying in the country to teach, he was gradually brought to make use of his gift. The period at which this was brought about seems to have been 1659 or 1660, about the close of the Protectorate.

He ventured on this important step—important to millions besides himself—with appropriate humility and great diffidence. He tells us that "at first he could not believe that God should speak by him to the heart of any man, still counting himself unworthy ; yet those who were thus touched would love him, and have a particular respect for him ; and

¹ Hamilton.

though he did put it from him, that they should be awakened by him, still they would confess it and affirm it before the saints of God."

The evidence thus afforded, that he might be a useful teacher of the word, vanquished his scruples. He says, "Wherefore, seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were, then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart with such sweet refreshment: 'The blessing of them that were ready to perish is come upon me; yea, I caused the widow's heart to sing for joy.' At this, therefore, I rejoiced; yea, the tears of those whom God had awakened by my preaching would be both solace and encouragement to me. I thought on those sayings, 'Who is he that maketh me glad, but the same is made sorry by me?'"

The reign of Charles the Second, has been called that of "the merry monarch." This monarch might be merry, but the condition of his subjects—of the great majority of them, was as miserable as any recorded in the annals of this island. Though regardless of religion himself while he swayed the sceptre, persecution for religious opinions was as active as in the days of Queen Mary. If eminent preachers were not sent to the stake, they were insulted, oppressed and ruined wholesale.

The state of the clergy, generally, was very unlike what it had been; and very unlike what it ought to be. Mr. Macaulay has furnished a graphic and highly-wrought picture of the positions assigned at this period to ministers of the established church. It was pitiable in the extreme: it was not merely humble but degrading. "Not one parish in two hundred then afforded what a man of family considered as a maintenance. There were still indeed prizes in the church, but they were few; and even the highest were mean, when compared with the glory which had once surrounded the princes of the hierarchy. The state kept by Parker and Grindal seemed beggarly to those who remembered the imperial pomp of Wolsey—his palaces, which had become the favourite abodes of royalty, Whitehall and Hampton Court—the three sumptuous tables daily spread in his hall, the forty-four gorgeous copes in his chapel, his running footmen in rich liveries, and his body guards with gilded pole-axes. Thus the sacerdotal office lost its attraction for the higher classes.

During the century which followed the accession of Elizabeth, scarce a single person of noble descent took orders. At the close of the reign of Charles the Second, two sons of peers were bishops, four or five sons of peers were priests, and held valuable preferments but these rare exceptions did not take away the reproach which lay on the body. The clergy were regarded as, on the whole, a plebeian class; and, indeed, for one who made the figure of a gentleman, ten were mere menial servants. A large proportion of those divines who had no benefices, or whose benefices were too small to afford a comfortable revenue, lived in the houses of laymen. It had long been evident that this practice tended to degrade the priestly character. Laud had exerted himself to effect a change; and Charles the First had repeatedly issued positive orders that none but men of high rank should presume to keep domestic chaplains. But these injunctions had become obsolete; indeed, during the domination of the Puritans, many of the ejected ministers of the Church of England could obtain bread and shelter only by attaching themselves to the households of royalist gentlemen: and the habits which had been formed in those times of trouble, continued long after the re-establishment of monarchy and episcopacy. In the mansions of men of liberal sentiments and cultivated understandings, the chaplain was doubtless treated with urbanity and kindness. His conversation—his literary assistance—his spiritual advice, were considered as an ample return for his food, his lodging, and his stipend. But this was not the general feeling of the country gentlemen. The coarse and ignorant squire, who thought that it belonged to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite (such was the phrase then in use), might be had for his board, a small garret, and ten pounds a year; and might not only perform his own professional functions—might not only be the most patient of butts and of listeners—might not only be always ready in fine weather for bowls, and in rainy weather for shovelboard, but might also save the expense of a gardener or a groom. Sometimes the reverend man nailed up the apricots, and sometimes he curried the coach horses. He cast up the farrier's bills. He walked ten miles with a message or a parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots; but, as soon as the tarts and cheese-cakes made their appearance, he quitted his

seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded.

“ Perhaps, after some years of service, he was presented to a living sufficient to support him ; but he often found it necessary to purchase his preferment by a species of simony, which furnished an inexhaustible subject of pleasantry to three or four generations of scoffers. With his cure he was expected to take a wife. The wife had ordinarily been in the patron’s service ; and it was well if she was not suspected of standing too high in the patron’s favour ; indeed, the nature of the matrimonial connections which the clergymen of that age were in the habit of forming, is the most certain indication of the place which the order held in the social system. An Oxonian, writing a few months after the death of Charles the Second, complained bitterly—not only that the country attorney and the country apothecary looked down with disdain on the country clergyman, but that one of the lessons most earnestly inculcated on every girl of honourable family, was to give no encouragement to a lover in orders, and that, if any young lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who, assuredly, bore no ill will to the Church, mentions it as a sign of the confusion of ranks which the great rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting woman was generally considered as the most suitable helpmate for a parson. Queen Elizabeth, as head of the Church, had given what seemed to be a formal sanction to this prejudice, by issuing special orders that no clergyman should presume to marry a servant girl, without the consent of her master or mistress. During several generations accordingly the relation between priests and hand-maidens was a theme for endless jest ; nor would it be easy to find, in the comedy of the seventeenth century, a single instance of a clergyman who wins a spouse above the rank of a cook. Even so late as the time of George the Second, the keenest of all observers of life and manners, himself a priest, remarked that, in a great household, the chaplain was the resource of a lady’s maid, whose character had been blown upon, and who was therefore forced to give up hopes of catching the steward.

“ In general, the divine who quitted his chaplainship for a benefice and a wife, found that he had only exchanged one class of vexations for another. Not one living in fifty enabled the incumbent to bring up a family comfortably. As children multiplied and grew, the household of the priest

became more and more beggarly. Holes appeared more and more plainly in the thatch of his parsonage, and in his single cassock. Often it was only by toiling on his glebe, by feeding swine, and by loading dung-carts, that he could obtain daily bread; nor did his utmost exertions always prevent the bailiffs from taking his concordance and his inkstand in execution. It was a white day on which he was admitted into the kitchen of a great house, and regaled by the servants with cold meat and ale. His children were brought up like the children of the neighbouring peasantry. His boys followed the plough; and his girls went out to service. Study he found impossible: for the adwoson of his living would hardly have sold for a sum sufficient to purchase a good theological library; and he might be considered as unusually lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves. Even a keen and strong intellect might be expected to rust in so unfavourable a situation.”^a

From a minister thus bowed down to menial service, it may be feared, little benefit in a spiritual point of view could be derived to abate the fearful depravity of a dissolute people. The voice of Bunyan was not raised in vain. Despite of the obstacles thrown in his way by the former circumstances of his life, the scoffer’s laugh became less loud and hearty, and there were cases of sudden conversion—cases in which

“Fools who went to scoff remained to pray.”

His power was great, and his unaffected earnestness rivetted the attention of his hearers, and forced on reluctant minds the solemn thoughts of eternity. We are told “Bunyan’s preaching was no incoherent rant. Words of truth and soberness formed the staple of each sermon; and his burning words and startling images were only the electric scintillations along the chain of his scriptural eloquence. Though the common people heard him gladly, he had occasionally hearers of a higher class. Once on a week-day he was expected to preach in a parish church near Cambridge, and a concourse of people had already collected in the churchyard. A gay student was riding past, when he noticed the crowd, and asked what had brought them together. He was told that the people had come out to hear one Bunyan, a tinker, preach. He instantly dismounted, and gave a boy twopence to hold his horse, for he declared he was determined to hear the tinker *prate*. So he went into the church, and heard the

^a Macaulay’s History of England.

tinker; but so deep was the impression which that sermon made on the scholar, that he took every subsequent opportunity to attend Bunyan's ministry, and himself became a renowned preacher of the gospel in Cambridgeshire."

It is thus shown, that in the pulpit, as in his writings, he preferred the homely apposite, to the ingeniously wire-drawn. Luther, it is seen in GRACE ABOUNDING, had materially contributed to Bunyan's conversion. His style and mode of arguing he admired, and doubtless felt all the force of Luther's reflections on the importance of plain and simple language. "When I am in the pulpit," wrote that great foe to Popery, "then I resolve to preach only to men and maid-servants. I would not make a step into the pulpit for the sakes of Philip Melancthon, Justus Jonas, or the whole university: for they are already well seen in Scripture. But when preachers will direct their sermons to the high learned and deep understanding, and will breathe out altogether *Rabinos* and master-pieces, then the poor unlearned people present do stand like a flock of kine."

It is not unworthy of remark, as a feature of the times in which Bunyan lived, that while he was a young man, Luther's works were pressed in a very extraordinary way on the British public, or at least on the serious portion of that public. Nearly all the copies of his *Colloquia Mensalia* had been destroyed, by order of Pope Gregory the Thirteenth, and had become very scarce, when in 1652, a German gentleman, Caspar Von Sparr, digging the foundation of a house on a site which had been occupied by his ancestors, discovered a book, carefully wrapped up in a coarse linen cloth and covered with bees'-wax. This proved to be the *Divine Discourses of Luther at his Table*, which had been buried by the gentleman's grandfather, to save it from being burnt, in compliance with the edict of the pope. Von Sparr, as at that time the imperial throne was filled by Ferdinand the Second, who was a bitter enemy to all who professed the Protestant religion, was anxious to get the book out of his hands, and having an intimate friend in England, one Captain Henry Bell, who was a good German scholar—to him the treasure was conveyed, on condition that he should translate it for the benefit of the Protestant church. However great the zeal of Captain Bell, it appears that, for a short time, he neglected to comply with the wish of his friend

which caused him to receive a very solemn and extraordinary admonition. The story is thus told :—"About six weeks after I had received the book, it fell out that I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man standing at my bed-side, arrayed all in white, having a long and broad white beard hanging down to his girdle-steel, who, taking me by my right ear, spake these words following unto me—'Sirrah! will you not take time to translate that book which is sent to you out of Germany? I will shortly provide you both time and place to do it;' and then he vanished away out of my sight." Bell is said to have been taken up a fortnight afterwards, and committed to the gate-house, Westminster, where he was imprisoned ten years; five of which he employed in translating the work of Luther. Archbishop Laud being informed of this, sent his chaplain to demand the loan of the translation. He detained it two years, when it was returned by the prelate with words of approval, and a promise that he would interfere in behalf of one who had been so well employed. Besides that, he sent Bell a present; and shortly afterwards he was set at liberty.

Whether the translator thought he had really been favoured with so extraordinary a vision, or whether this was an artful story, fabricated to enhance in the eyes of his readers the importance of his labours, it is not necessary here to enquire; it is sufficient to say it was believed at the time. And in 1646, the House of Commons, having been made acquainted with it, gave Bell credit for having only reported the truth, and ordered it to be printed: the order setting forth that—"Whereas, Captain Henry Bell hath strangely discovered and found a book of Martin Luther's Divine discourses, which was for a long time marvellously preserved in Germanie; the which book the said Henry Bell, at his great cost and pains, hath translated into English out of the German tongue," &c.

The relation of the translator, whatever might have been thought of it at a later period, was then listened to by devout Puritans with reverent attention. It need hardly be added, their political opponents did not treat it with like respect: on no subject could they agree. "The wits and the Puritans had never been on friendly terms. There was no sympathy between the two classes. They looked on the whole system of human life from different points and in different lights. The earnest of each was the jest of the other. The pleasures of each were the torments

of the other. To the stern precisian even the innocent sport of the fancy seemed a crime. To light and festive natures the solemnity of the zealous brethren furnished copious matter of ridicule. From the Reformation to the civil war, almost every writer, gifted with a fine sense of the ludicrous, had taken some opportunity of assailing the straight-haired, snuffling, whining saints, who christened their children out of the book of Nehemiah, who groaned in spirit at the sight of Jack in the Green, and who thought it impious to taste plum porridge on Christmas day." The historian just quoted, proceeds: "At length a time came when the laughers began to look grave in their turn. The rigid ungainly zealots, after having furnishing much good sport during two generations, rose up in arms, conquered, ruled, and, grimly smiling, trod down under their feet the whole crowd of mockers. The wounds inflicted by gay and petulant malice were retaliated with the gloomy and implacable malice peculiar to bigots, who mistake their own rancour for virtue. The theatres were closed. The players were flogged. The press was put under the guardianship of austere licensers. The muses were banished from their own favourite haunts. Cowley was ejected from Cambridge; and Crashaw from Oxford. The young candidate for academical honours was no longer required to write Ovidian epistles or Virgilian pastorals, but was strictly interrogated by a synod of louring Supralapsarians as to the day and hour when he experienced the new birth. Such a system was of course fruitful of hypocrites. Under sober clothing, and under visages composed to the expression of austerity, lay hid, during several years, the intense desire of license and of revenge."*

Thus it is—imperfect human nature, hurrying men to extremes, aggravates what is evil and perverts what is good. The manner and assumed aspect of the Puritans invited the ridicule of the unreflecting and the mirthful; and some of their opinions provoked graver censure. As when Lilburne condemned logic and philosophy—"Know ye not that logic and philosophy, (in which you are better versed than in the word of God,) are not inventions of Jesus Christ and his apostles, but of the devil and antichrist, with which they have mainly and principally upheld their black, dark, and wicked kingdom."† On one occasion, Bunyan, being interrupted by a scholar, desired that he might hear no more "hellish logic," but that he might be answered by Scripture. The scholar described logic

* Macaulay.

† "Answer to Nine Arguments."

to be identified with reason ; and reason being the gift of God, he argued, to denounce logic was to affront the Deity, as reason it was that distinguished man from the brute creation. Bunyan replied that "sin also distinguished man from unconscious beasts, and wished to hear whether sin was the gift of God."

CHAPTER XII.

BUNYAN'S MISGIVINGS, BODILY SUFFERINGS AND SPIRITUAL CONSOLATIONS—HE IS TAKEN UP FOR NOT ATTENDING CHURCH—HE REFUSES TO GIVE UP HIS OBJECTIONS TO THE COMMON PRAYER-BOOK, AND IS COMMITTED TO PRISON.

THOUGH Bunyan's constitution was naturally strong, when about five-and-twenty years of age, he suffered much from ill-health. He complained of a burning sensation at the pit of his stomach, which seemed to be destroying his breast-bone. The illness which he endured probably arose from the disturbed state of his mind. The horrible apprehensions of the dreadful—of the eternal misery which must await such a sinner as in those moments he conceived himself to be, would in any ordinary case have proved fatal to health, and might have induced insanity. In his *GRACE ABOUNDING*, a lively picture is furnished of the dreadful alarms which disturbed him ; and we are to remember that, in addition, even in the time of Cromwell, his increased celebrity had caused him to be pursued by envy or malice. Occasionally his bodily sufferings were severe ; but from these he was in due time released : and while they were to be endured, he derived unspeakable comfort from passages of Scripture which occurred to him, to light as it were the pilgrim through the *valley of the shadow of death*. They seemed to cheer and console him, by saying—“Ye are come to mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, whose names are written in heaven ; to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new testament, and to the blood of sprinkling which speaketh better things than that of Abel.” This was often present to his mind. He was led to muse on it over and over again.

His attacks on the Quakers of that period, as the doctrine he denounces

in his GOSPEL TRUTHS OPENED, is shown to have never been theirs, it is unnecessary to dwell upon here. "The best may err;" and Bunyan, at the outset of his career, was exposed to peculiar dangers from his past habits and want of scholarship. By one Edward Burroughs he was furiously assailed, who, with some reason, is supposed to have been of unsound mind. To his angry assault, Bunyan replied with honest pride of conscious integrity, "I preach the truth, and work with my hands for my own living, and for those that are with me." The war of opinions seldom fails to call forth offensive personalities. Our author was not only scorned as a tinker, but he was charged with being a hypocrite, and secretly a man of dissolute habits. This charge he solemnly repelled; defying not only men but angels to prove him guilty with "any woman in heaven, earth, or hell."

It must be acknowledged that the period in which such wonderful political changes were witnessed—in which all the evil passions of men were set in motion, in connexion, real or fancied, with all that was most holy, was one of no common excitement. During the more stormy scenes, Bunyan, from his youth or obscurity, was not among the sufferers of persecution. In 1657, during the Protectorate, some proceedings were instituted against him, attention being called to his preachings by their growing popularity, but nothing serious resulted from them. At the time of the Restoration, he was in his thirty-second year, and his powers having made him conspicuous among the Puritans, then regarded with as little favour as in the former reign, it was not long before he was sought by those in authority. Charles the Second had been seated but half a year on the throne of his ancestors, when the preachings of Bunyan were rudely interrupted by the hand of power.

Though aware that he was pursued by active enemies, he thought it would be cowardice to withdraw, or to decline exercising the gift which he had received from God. He knew of no evil that he had done; but it appears that before any proclamation had been put forth against the meetings which he was in the habit of attending, an order was issued for his apprehension. In November, 1660, he had been requested to meet some friends at Samsell, in Bedfordshire. He promised to be with them, if the Lord permitted; and this becoming known, Mr. Francis Wingate issued his warrant against him, and ordered a strict watch to be set about the



The Arrest of Benjamin

place of meeting. The constable made his appearance, but, as Bunyan related, found him and his companions with no weapons but their Bibles in their hands, preparing to speak and to hear the word of God. He was to have preached from John ix. 34, "Dost thou believe on the Son of God?" He could have escaped, but he declared he would not stir, nor consent to the meeting being dismissed. He exhorted his friends to be of good cheer, and not to be daunted, as their cause was good, and one of which they need not be ashamed.

He was removed by the constable; but before he left, he remarked to those present that though they had lost the opportunity of hearing the Word, and though he was likely to suffer for the part he had acted, still they ought not to be discouraged, for it was a mercy to suffer in so good a cause. The justice was from home that day, but Bunyan was carried before him next morning. Wingate then asked the constable what the parties had been doing, and what they had with them. He was answered that a few had met to preach and listen to preaching, but there was no sign of anything else, which seemed to embarrass the magistrate, who proceeded to question Bunyan as to why he did not follow his calling, since it was against the law that such as he was should do as he did. Bunyan then said his object was to counsel people to forsake their sins, and fix their thoughts on Christ, lest they should miserably perish; and this he could do and follow his calling also.

At that reply, the justice is described as having been "in a chafe," and he angrily declared that he would break the neck of such meetings. He was ordered to find sureties; and when these appeared, they were told that they must keep him from preaching or their bonds would be forfeited. Then Bunyan unhesitatingly declared, that be the consequences what they might, he could not leave speaking the word of God to counsel, comfort, exhort, and teach the people, which he judged to be rather worthy of commendation than blame. Upon that he was told that his mittimus must be made out, and that he must remain in gaol till the quarter sessions. The persecuted tinker thus continues the scene:—

"Now, while my mittimus was making, the justice was withdrawn; and in comes an old enemy to the truth, Dr. Lindale, who fell to taunting me with many reviling terms. To whom I answered that I did not come thither to talk with him. but with the justice; whereat he supposed that I had nothing to say for myself, and triumphed as if he had got the vic-

tory ; charging and condemning me for meddling with that for which I could show no warrant. He asked me if I had taken the oaths ; and if I had not, 'twas pity but that I should be sent to prison. I told him that if I was minded, I could answer to any sober question that he should put to me. He then urged me again (how I could prove it lawful for me to preach) with a great deal of confidence of the victory. But, at last, because he should see that I could answer him if I listed, I cited to him that verse in Peter, which saith, 'As every man hath received the gift, even so let him minister the same.' 'Ay,' saith Lindale, 'to whom is that spoken?' 'To whom,' said I, 'why to every man that hath received a gift from God.' 'Mark,' saith the apostle, 'As every man hath received a gift from God ;' and again, 'You may all prophecy one by one.' Whereat Lindale was a little stopt, and went a softlier pace ; but not being willing to lose the day, he began again, and said, 'Indeed, I do remember that I have read of one Alexander, a coppersmith, who did much oppose and disturb the apostles,' (aiming, 'tis like, at me, because I was a tinker.) To which I answered that I also had read of very many priests and Pharisees that had their hands in the blood of our Lord Jesus Christ. 'Ay,' said he, 'and you are one of those scribes and Pharisees : for you, with a pretence, make long prayers to devour widows' houses.' I answered that if he had got no more by preaching and praying than I had done, he would not be so rich as now he was. But that scripture coming into my mind—'Answer not a fool according to his folly,' I was as sparing of my speech as I could be without prejudice to truth.

"By this time my mittimus was made, and I committed to the constable to be sent to the gaol in Bedford ; but as I was going, two of my brethren met with me by the way, and desired the constable to stay, supposing that they should prevail with the justice, through the favour of a *pretended* friend, to let me go at liberty. So we did stay while they went to the justice ; and after much discourse with him it came to this,—that if I would come to him again, and say some certain words to him, I should be released."

Upon this Bunyan went back ; and doing so, lifted up his heart to God for light and strength, to be kept so that he might not do anything that would dishonour him, wrong his own soul, or be a discouragement to any that inclined after the Lord Jesus Christ. "Well, when I came to the justice again," he continues, "there was Mr. Foster, of Bedford, (a justice of the

peace,) who, coming out of another room, and seeing me by the light of the candle, (for it was a dark night when I went thither,) he said unto me, 'Who is there—John Bunyan?' with such seeming affection as if he would have leaped on my neck and kissed me, (a right Judas!) which made me somewhat wonder that such a man as he with whom I had so little acquaintance, and, besides, who had ever been a close opposer of the ways of God, should carry him so full of love to me; but afterwards when I saw what he did, it caused me to remember those sayings—'Their tongues are smother than oil, but their words are drawn swords.' And again, 'Beware of men,' &c.' When I had answered him that, blessed be God, I was well, he said, 'What is the occasion of your being here?' or to that purpose. To whom I answered, that I was at a meeting of people, intending to speak a word of exhortation to them; but the justice hearing thereof, was pleased to send his warrant to fetch me before him."

This conversation was continued—Foster declaring such meetings to be against the law, and Bunyan firmly refusing to make such promises as they were anxious to extort from him. Foster told him that "he caused people to neglect their calling; and that none but foolish, poor, simple, ignorant people, would go to hear him." He was pithily answered that "the foolish and the ignorant had most need of teaching and information." The result of all this was, that Foster told the justice he must send Bunyan to prison. To prison he was accordingly sent. As he went forth he could with difficulty refrain from telling them that he carried the peace of God with him; but he writes, "I held my peace, and, blessed be God, went away to prison with God's comfort in my poor soul."

When he had been in gaol five or six days, his friends endeavoured to obtain his release from Mr. Crompton, a justice at Elstow. He desired to see the mittimus, and, on seeing it, remarked there must be something more against him than was there expressed; but, being a young man, he durst not interfere. Bunyan, therefore, was obliged to remain in prison, where, said he, "I lie waiting the good will of God, to do with me as he pleaseth; knowing that not one hair of my head can fall to the ground, without the will of my Father which is in heaven." In a spirit of the purest and most perfect resignation, he adds, "Let the rage and malice of men be never so great, they can do no more and go no farther than God permits them; but when they have done their worst, we know all things shall work together for good to them that love God."

Foster, it seems, was very hostile to the Bedford nonconformist. Dr. Lindale was a minister of the Established Church. Bunyan was tried before five justices—whose names were, Keeling, Ketty, Chester, Blundale, Beechir, and Snag. Sir George Blundale was well disposed to insult the nonconformist, as was Keeling. The latter treated Bunyan with brutal vulgarity, characterizing his defence, as will be seen hereafter, as canting, in pedlars' French.

It was not till after seven weeks that he was brought from prison to the quarter sessions, to answer to an indictment which charged "that he, John Bunyan, of the town of Bedford, labourer, had devilishly and perniciously abstained from going to church to hear divine service, and was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king."

In answer to the interrogatories now put to him, Bunyan told justice Keeling that he did not go to the parish church to hear divine service, because he could not find it commanded in the Word of God. He held that though men were commanded to pray, it was not by the common prayer-book, but with the spirit, as the apostle said, "I will pray with the spirit and with the understanding." The prayers in the common prayer-book, he said, "were made by men, and not by the motion of the Holy Ghost. Men might use elegant words, and yet not pray at all; but when a man really prayed, he did it through a sense of things which he wanted, (a sense begotten by the Spirit,) and poured out his heart before God through Christ." And this, he said, might be done without the common prayer-book. Though one man might tell another how he should pray, yet he could not pray, nor make his condition known to God, without the help of the Spirit, and that could not be done with the common prayer-book. To use the prayer-book was not commanded in the word of God, and therefore he could not use it. "Show me," he said—when Keeling hazarded the assertion, 'We know the common prayer-book hath been since the apostles' time,'—"where the common prayer-book is written, or one text of Scripture that commands me to use it, and I will use it. For our parts, we can pray to God without it, blessed be his name."

He goes on to relate—"With that, one of them said, 'Who is your God—Beelzebub?' Moreover, they often said that I was possessed with

the spirit of delusion and of the devil—all which sayings I passed over: the Lord forgive them. And further I said, 'Blessed be the Lord for it, we are encouraged to meet together, and to pray and exhort one another; for we have had the comfortable presence of God among us, for ever blessed be his holy name!' Justice Keeling called this pedlar's French, saying, 'I must leave off my canting:' the Lord open his eyes."

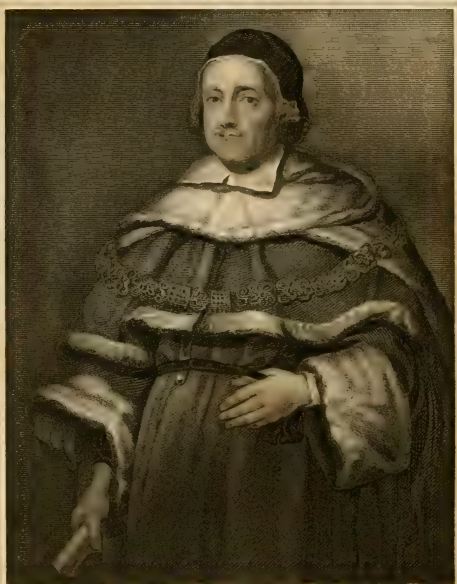
The judges could not shake Bunyan. He confessed that he and his friends had had many meetings to pray to God and to exhort one another, and they had had the sweet comforting presence of the Lord among them for their encouragement. To that extent he confessed himself guilty, but no otherwise. Keeling then called upon him to hear his judgment, which ran thus—"You must be had back again to prison, and there be for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm: and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the king, you must stretch by the neck for it—I tell you plainly." Undismayed by this severity, Bunyan told the justice that he was at a point with him, and if he were out of prison to-day, he would, with the help of God, preach the gospel again to-morrow. To which he adds—"Another made me some answer; but my gaoler pulling me away to be gone, I could not tell what he said."

After this business had closed, Mr. Cobb, the clerk of the peace, was sent to Bunyan—it would seem, in order to prevail upon him to make that submission which they themselves had endeavoured to procure in vain. Cobb was on friendly terms with Bunyan; and when Bunyan had been some time a prisoner, in April, 1661, Cobb attended to admonish him on the propriety of submitting to the laws of the land; but to his arguments Bunyan replied, that he was fixed to do as much good as he could by exhortation and counsel, according to that small measure of light which God had given him, and not to disturb the peace of the nation, as certain parties had lately done.

There was a sect or faction who claimed the distinction of being the fifth-monarchy men, who were accustomed to assemble in Coleman-street, to listen to the prayings and preachings of Thomas Venner, a wine-cooper. They held that the coming of King Jesus might soon be expected; that a

fifth universal monarchy would be established on earth, in which the saints, their brotherhood, would take the lead. The time, they considered, had arrived, when they should take possession of their kingdom; and under this impression, on Sunday, the 6th of January, 1661, they marched from Coleman-street towards St. Paul's-churchyard, numbering about fifty men, well-armed. They determined to overthrow the dominion of Satan, which they identified with the existing government, or perish in the attempt. A declaration to this effect having been made, the Lord Mayor ordered the trained bands to disperse them. They were routed in the city, but retired to Caen-wood, between Highgate and Hampstead. On the following Wednesday they returned, and in such force that they were enabled to disperse a party of soldiers whom they encountered in Threadneedle-street; and, meeting the trained bands again in Wood-street with some of the horse-guards, they for some time maintained their ground; but their leader, Venner, being knocked down, and some of their number killed, the remainder lost courage and retreated to Cripplegate. There they established themselves in a house, which, for a time, they threatened to defend with the resolution of despair; but their spirit was soon subdued, and their numbers having been considerably reduced, they were content to surrender. Venner, and ten others, were executed in different parts of the city. The chief, with one of his officers, were hanged before their meeting-house in Coleman-street, on the 19th of January.

When Cobb referred to the disorders which these unfortunate enthusiasts had created, Bunyan disclaimed all participation in practices like their's. He held it to be his duty, he said, to behave himself under the king's government, both as became a man and a Christian, and, if occasion offered, would willingly manifest his loyalty both by word and deed. In a long conversation with the clerk of the peace, he argued that he ought not to be restrained from doing good. He supported his views by quotations from Scripture, remarking that Wickliff had said, "He who leaveth off preaching and hearing the word of God, for fear of excommunication of men, was already excommunicated of God, and should, in the day of judgment, be counted a traitor to Christ." Their conference ended with Cobb praying him to be ruled, as he might do much good if he continued still in the land; but he asked, what good could he do if he should be sent beyond the seas into Spain or Constantinople, or some other remote part



SIR MATTHEW HALE.

DIED 1676

FROM THE ORIGINAL IN LINCOLN'S INN LIBRARY



prisoners, by virtue of his coronation ; in which privilege also I should have had my share, but that they took me for a *convicted* person, and therefore, unless I sued out a pardon (as they called it), I could have no benefit thereby, notwithstanding ; yet, forasmuch as the coronation proclamation did give liberty from the day the king was crowned to that day twelvemonth to sue it out ; therefore, though they would not let me out of prison as they let out thousands, yet they could not meddle with me, as touching the *execution* of their sentence, because of the liberty offered for suing out of pardons. Whereupon I continued in prison till the next assizes, being then kept in August, 1661. Now, at that assizes, because I would not leave any possible means unattempted that might be lawful, I did, by my wife, present a petition to the judges three times, that I might be heard, and that they would impartially take my case into consideration. The first time my wife went, she presented it to judge Hale, who very mildly received it at her hand, telling her that he would do her and me the best good he could ; but he feared, he said, he could do none. The next day again, lest they should through the multitude of business forget me, we did throw another petition into the coach to judge Twisdon ; who, when he had seen it, snapt her up, and angrily told her that I was a convicted person and could not be released, unless I would promise to preach no more.

“ Well ! after this she yet again presented another to Judge Hale, as he sat on the bench, who, as it seemed, was willing to give her audience ; only Justice Chester, being present, stepped up, and said that I was convicted in the court, and that I was a *hot-spirited* fellow (or words to that purpose), whereat he waved it, and did not meddle therewith. But yet, my wife being encouraged by the high-sheriff, did venture once more into their presence (as the poor widow did before the unjust judge), to try what she could do with them for my liberty, before they went forth of the town. The place where she went to them was the Swan-chamber, where the two judges, and many justices and gentry of the county were in company together. She then, coming into the chamber with abashed face and a trembling heart, began her errand to them in this manner :—‘ My lord (directing herself to Judge Hale), I make bold to come once again to your lordship, to know what may be done with my husband.’ Judge Hale replied, ‘ I told thee before I could do thee no good ; because they have taken that for a conviction which thy husband spoke at the sessions ; and



Gizigibeh Bunpau before Judge Hodge.

unless there be something done to *undo* that, I can do thee no good.' 'My lord,' said she, 'he is kept unlawfully in prison: they clapped him up before there were any proclamations against the meetings. The indictment, also, is false: besides, they never asked him whether he was guilty or no; neither did he confess the indictment.' On this, one of the justices who stood by, whom she knew not, said, 'My lord, he was lawfully convicted.' 'It is false!' said she; 'for, when they said to him, 'Do you confess the indictment?' he said only this—that he had been at several meetings, both where there were preaching the word and prayer, and that they had God's presence among them.' Whereat Judge Twisdon answered very angrily, 'What! you think we can do what we list: your husband is a breaker of the peace, and is convicted by the law,' &c. Whereupon Judge Hale called for the statute-book. 'But,' said she, 'my lord, he was not lawfully convicted.' Judge Chester exclaimed, 'He was lawfully convicted!' 'It is false,' said she; 'it was but a word of discourse, that they took for a conviction (as you have heard before)'. Judge Chester—'But it is recorded, woman, it is recorded' (as if it must be of necessity true, because it was *recorded*). With which words he often endeavoured to stop her mouth, having no other argument to convince her, but—'It is recorded—it is recorded.' 'My lord,' resumed she, 'I was awhile since at London, to see if I could get my husband's liberty; and there I spoke with my lord Barkwood, one of the House of Lords, for my husband's releasement, who, when they had seen it, they said they could not release him, but had *committed* his releasement to the *judges* at the next assizes. This he told me; and now I am come to you, to see if any thing may be done in this business, and *you* give neither releasement nor relief!' to which they gave her *no* answer, but made as if they heard her not. Only Justice Chester was often up with this—'He is convicted!' and, 'It is recorded!' To which she as often said, 'If it be, it is false!' 'My lord,' said Justice Chester, 'he is a pestilent fellow; there is not such a fellow in the county again.' Judge Twisdon then said, 'What! will your husband leave preaching? If he will do so, then send for him.' 'My lord,' said she, 'he dare not leave preaching as long as he can speak.' At which Twisdon cried, 'See, here, what should we talk any more about such a fellow? Must he do what *he* lists? He is a breaker of the peace!' She told him again that he desired to live peaceably, and to follow his calling, that his family might be maintained; and, 'moreover,'

said she, 'my lord, I have *four small children*, that cannot help themselves, one of which is *blind*, and we have nothing to live upon but the charity of good people.' 'Hast thou four children?' said Judge Hale; thou art but a young woman to have four children.' 'My lord,' she answered, 'I am but mother-in-law to them; having not been married to him yet full two years. Indeed I was with child when my husband was first apprehended; but being young, and unaccustomed to such things, I being *smayed* at the news, fell into labour, and so continued for eight days, and then was delivered; but my child died.' 'Alas! poor woman!' said judge Hale, looking very soberly on the mother. But judge Twisdon told her, that 'she made poverty her cloak;' and said, moreover, 'that he understood I was maintained better by running up and down a preaching than by following my calling.' 'What is his calling?' said judge Hale. To which, one of the company that stood by answered, 'A *tinker*, my lord.' 'Yes,' said she, 'and because he is a tinker and a poor man, therefore he is despised, and cannot have justice.' Then judge Hale answered very mildly, saying, 'I tell thee, woman, seeing it is so, that they have taken what thy husband spake for a conviction; thou must either apply thyself to the king, or sue out his pardon, or get a writ of error.' But when justice Chester heard him give her this counsel, and especially (as she supposed), because he spoke of a writ of error, he chafed, and seemed to be very much offended, saying, 'My lord; he will preach, and do what he lists.' 'He preaches nothing but the word of God,' said she. 'He preach the word of God!' said Twisdon; (and withal, she thought he would have *struck* her,) 'he runneth up and down and doth harm.' 'No, my lord;' said she, 'it is not so: God hath owned him, and done much good by him.' Judge Twisdon—'God! his doctrine is the doctrine of the devil!' She replied, 'When the righteous judge shall appear, it will be known that his doctrine is not the doctrine of the devil.' 'My lord; said Twisdon to judge Hale, 'do not mind her, but send her away.' 'Then,' said judge Hale, 'I am sorry, woman, I can do thee no good; thou must do one of those three things aforesaid; namely, either to apply thyself to the king, or sue out his pardon, or get a writ of error; but a *writ of error* will be cheapest.' At which Chester again seemed to be in a chafe, and put off his hat, and, as she thought, scratched his head for anger. 'But when I saw,' said she, 'that there was no prevailing to have my husband sent for, though I often desired them that they would send

for him, that he might speak for himself, telling them, that he could give them better satisfaction than I could, in what they demanded of him; with several other things, which now I forget; only this I remember, that though I was somewhat *timorous* at my first entrance into the chamber, yet, before I went out, I could not but break forth into tears,—not so much because they were so hard-hearted against me and my husband, but to think what a *sad account* such poor creatures will have to give at the coming of the Lord, when they shall there have to answer for all things whatsoever they have done in the body, whether it be good, or whether it be bad. So when I departed from them,' she added, 'the book of statutes was brought, but what they said of it I know nothing at all, neither did I hear any more from them.'"^a

Good men, imprisoned by the tyranny of cruel rulers, have often declared that the unrelenting walls which confined the body, gave greater freedom to the soul, and favoured the highest flights of devout aspirations. Thoughts cannot be chained like limbs; and he—

"Whose temple is all space,"

under all circumstances is accessible to the sincere worshipper. In prison, Bunyan, though he might lament being denied the felicity of guiding the faltering steps of others, had often cheering visions. He could write—

"For though men keep my outward man
Within their bolts and bars;
Yet by the faith of Christ I can
Mount higher than the stars.
Their fetters cannot spirits tame,
Nor tie up God from me,
My faith and hope they cannot lame,
Above them I shall be."

In the same poetical epistle, *The Hearts of suffering Saints and reigning Sinners*, he describes himself to feel much refreshed by the thought that when he was free he had preached life, peace, and rest to sinners; and the comfort he gained from that reflection, he felt assured would continue with him till death. He even went so far as to say—"Jails are Jesus' schools;" and in joyous exultation he continues—

"This jail to us is as a hill,
From whence we plainly see
Beyond this world, and take our fill
Of things that lasting be.

^a Life of John Bunyan.

We change our drossy dust for gold,
 From death to life we fly.
 We let go shadows and take hold
 Of Immortality."

We further find that he was sustained by a sense of the dignity and importance of the cause in which he was engaged. He felt that it was no ignoble thing to suffer for sacred truth, and he wrote—

" Know then true valour there doth dwell,
 When men engage for God,
 Against the devil, death, and hell,
 And bear the wicked's rod."

Mr. Philip says—" Bunyan's chief enjoyment in prison, next to his high communion with God and heaven, was the composition of his PILGRIM'S PROGRESS." That important work, it has been discovered, was not entered upon till after his enlargement. Mr. Ofor has been led into the same unfortunate error. From the *data* before him, he had no reason to entertain any doubt on the subject; and he has given to the world what might be a very rational conjecture, but which it was hazardous to send forth as a matter which had been perfectly ascertained. That gentleman presents to his readers the following statement—" While suffering his tedious and dangerous imprisonment for Christ's sake, he was led to give an account of the dealings of God with his soul; which work he published in 1666, under the title of GRACE ABOUNDING TO THE CHIEF OF SINNERS. While engaged in writing this remarkable narrative, the almost unbounded allegorical powers of his mind were brought into exercise.

" And thus it was : I, writing of the way
 And race of saints, in this, our gospel day,
 Fell suddenly into an allegory
 About their journey, and their way to glory."

Having finished his GRACE ABOUNDING, he allowed his fertile imagination full scope, and again wrote the rest of his experience in the form of an allegorical narrative, called—THE PILGRIM'S PROGRESS FROM THIS WORLD TO THAT WHICH IS TO COME. At first the thoughts pressed upon him as fast as he could write them, yet he says—

" ————— I did not think
 To show to all the world my pen and ink
 In such a mode."

And it was several years before he ventured to publish his beautiful

allegory. He was released from prison in 1672, having been chosen in the preceding year to be the pastor or ministerial elder of the church at Bedford. His time was then much occupied in re-organizing the church after years of temptation and fiery persecution. At length, having overcome his own and his friend's reluctance to publish so solemn a work, on the conversion of a sinner and his way to heaven in the form of an allegory, the *PILGRIM'S PROGRESS* was printed in 1678. It is obvious Mr. Offor had spared no pains to acquire information on the subject, and quite satisfied himself that what he had stated was not at variance with the truth. Though it may be matter of regret that the reports on which he relied were erroneous, he certainly has the consolation of knowing that he was misled in very good company. The conjecture of Mr. Philip, that perhaps Dunn, or Wheeler, or Cox, or any other companion, might hear a page or obtain a peep at the *PILGRIM'S PROGRESS*, while the author was engaged on it, is rather unaccountable; as in "an advertisement to the reader," (*Ante*, 280) which could hardly have been overlooked by so industrious an editor, Bunyan distinctly asserts the contrary, and proclaims in his own person to his readers—

"Manner and matter too, were all mine own,
Nor was it unto any mortal known
Till I had done it."

And to this, in a remarkable way, his signature is appended—

"Witness my name if anagram'd to thee
The letters make *Nu honey in a B.*"—JOHN BUNYAN.

It is satisfactory to know that his imprisonment was less severe than it might have been—it was indeed, at times, imprisonment only in name, as he left the gaol when he pleased, and returned to it at his leisure. Though it was protracted, from sessions to sessions, twelve years, it had many alleviations. His wife and children were allowed to visit him. His blind and most beloved daughter was permitted to cheer his solitude and inform her own mind, and the gaoler kindly acted in the extraordinary manner which has been mentioned.

"Not only was he allowed many a little indulgence in his cell, but he was suffered to go and come with a freedom which could hardly have been exceeded had the county gaol been his own hired house. For months together he was a constant attender of the church-meetings of his brethren

in Bedford, and was actually chosen pastor during the period of his incarceration. On one occasion, some of the bishops who had heard a rumour of the unusual liberty conceded to him, sent a messenger from London to Bedford to ascertain the truth. The officer was instructed to call at the prison during the night. It was a night when Bunyan had received permission to stay at home with his family; but so uneasy did he feel, that he told his wife he must go back to his old quarters. So late was it that the gaoler blamed him for coming at such an untimely hour; but, a little afterwards, the messenger arrived. 'Are all the prisoners safe?' 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' Bunyan was called, and the messenger went his way; and when he was gone, the gaoler told him, 'Well, you may go out again just when you think proper; for you know when to return better than I can tell you.'

The courage and perseverance of Bunyan have been well exemplified in the circumstances of his life, but justice will not be done to the firmness of his determination if attention is not called to what he might have expected to endure; to what some of his fellow-labourers in the vineyard actually suffered, while Charles the Second remained on the throne of England. It was in the latter part of his reign, that one man, whose infamous celebrity renders it unnecessary to enlarge on his qualifications, gained high advancement; and the cruel Jeffreys, seated on the judgment seat, was enabled to gratify a malevolent disposition, by passing cruel sentences, and insulting the unfortunate it was his pleasure to afflict or destroy with every outrage that language could convey, in obedience to the mandate of a ferocious temper, with the assistance of a vulgar and ignominious vocabulary.

The hateful and degrading conduct of this man, while the solemn duties of a judge were confided to him, cannot be recalled but with grief and horror. Before he had reached those scenes connected with the rebellion in the west, which furnish the blackest pages of his awful history, he had an opportunity of giving a just idea of what he might in time become, in the case of Richard Baxter. His treatment of this pious labourer in the christian vineyard deserves especial notice. Mr. Macaulay has well remarked, "No earnest chief of a party has ever passed through many years of civil and religious dissension with more innocence." He proceeds to relate—"He belonged to the mildest and most temperate section of the Puritan body. He was a young man when the civil war broke out. He thought

that the right was on the side of the Houses ; and he had no scruple about acting as chaplain to a regiment in the parliamentary army ; but his clear and somewhat sceptical understanding, and his strong sense of justice, preserved him from all excesses. He exerted himself to check the fanatical violence of the soldiery. He condemned the proceedings of the high court of justice. In the days of the commonwealth he had the boldness to express, on many occasions, and once even in Cromwell's presence, love and reverence for the ancient institutions of the country. While the royal family was in exile, Baxter's life was chiefly passed at Kidderminster, in the assiduous discharge of parochial duties. He heartily concurred in the restoration, and was sincerely desirous to bring about a union between Episcopalians and Presbyterians. For, with a liberality rare in his time, he considered questions of ecclesiastical polity as of small account, when compared with the great principles of Christianity, and had never, even when prelacy was most odious to the ruling powers, joined in the outcry against bishops. The attempt to reconcile the contending factions failed. Baxter cast in his lot with his proscribed friends, refused the mitre of Hereford, quitted the parsonage of Kidderminster, and gave himself up almost wholly to study. His theological writings, though too modest to be pleasing to the bigots of any party, had an immense reputation. Zealous churchmen called him a ' Roundhead ;' and many nonconformists accused him of Erastianism and Arminianism. But the integrity of his heart, the purity of his life, the vigour of his faculties, and the extent of his attainments, were acknowledged by the best and wisest men of every persuasion. His political opinions, in spite of the opposition which he and his brethren had suffered, were moderate. He was friendly to that small party which was hated by both whigs and tories. He could not, he said, join in cursing the Trimmers, when he remembered who it was that blessed the peace-makers. In a commentary on the New Testament, he had complained, with some bitterness, of the persecution which the dissenters suffered. That men who, for not using the prayer-book, had been driven from their homes, stripped of their property, and locked up in dungeons, should dare to utter a murmur, was then thought a high crime against the state and the church. Roger Lestrangle, the champion of the government and the oracle of the clergy, sounded the note of war in the *Observer*. An information was filed. Baxter begged that he might be allowed some time to prepare for his defence. It was the day on which Oates was pil-

loried in Palace-yard that the illustrious chief of the Puritans, oppressed by age and infirmities, came to Westminster-hall, to make this request. Jeffreys burst into a storm of rage. 'Not a minute,' he cried, 'to save his life. I can deal with saints as well as with sinners. There stands Oates, on one side of the pillory; and if Baxter stood on the other, the two greatest rogues in the kingdom would stand together.' When the trial came on at Guildhall, a crowd of those who loved and honoured Baxter filled the court. At his side stood Dr. William Bates, one of the most eminent of the nonconformist divines. Two whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarcely begun his address to the jury, when the chief justice broke forth—"Pollexfen, I know you well. I will set a mark upon you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the liturgy. He would have nothing but long-winded cant without book;" and then his lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying—"Lord, we are thy people, thy peculiar people, thy dear people." Pollexfen gently reminded the court that his late Majesty had thought Baxter worthy of a bishopric. "And what ailed the old blockhead, then," cried Jeffreys, "that he did not take it?" His fury now almost rose to madness. He called Baxter a dog, and swore "that it would be no more than justice to whip such a villain through the whole city." Wallop interposed, but fared no better than his leader. "You are in all these dirty causes, Mr. Wallop," said the judge. "Gentlemen of the long robe ought to be ashamed to assist such factious knaves." The advocate made another attempt to obtain a hearing, but to no purpose. "If you do not know your duty," said Jeffreys, "I will teach it you." Wallop sat down; and Baxter himself attempted to put in a word, but the chief justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. "My lord," said the old man, "I have been much blamed by dissenters for speaking respectfully of bishops." "Baxter for bishops!" cried the judge, "that is a merry conceit, indeed. I know what you mean by bishops—rascals like yourself; Kidderminster bishops—factious, snivelling Presbyterians!" Again Baxter essayed to speak; and again Jeffreys bellowed, "Richard, Richard, dost thou think we will let thee poison the court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book

is as full of sedition as an egg is full of meat. By the grace of God I will look after thee. I see a great many of your brotherhood waiting to know what will befall their mighty Don. And there," fixing his savage eye on Bates, "there is a doctor of the party at your elbow. But, by the grace of God Almighty, I will crush you all." Baxter held his peace. But one of the junior counsel for the defence made a last effort, and undertook to show that the words, of which complaint was made, would not bear the construction put on them by the information. With this view he began to read the context. In a moment he was roared down, "You shan't turn the court into a conventicle." The voice of weeping was heard from some of those who surrounded Baxter. "Snivelling calves!" said the judge. Witnesses to character were in attendance, and among them were several clergymen of the established church. But the chief justice would hear nothing. "Does your lordship think," said Baxter, "that any jury will convict a man on such a trial as this?" "I warrant you, Mr. Baxter," said Jeffreys, "don't trouble yourself about that." Jeffreys was right. The sheriffs were the tools of the government. The juries, selected by the sheriffs from among the fiercest zealots of the tory party, conferred for a moment, and returned a verdict of "Guilty!" "My lord," said Baxter, as he left the court, "there was once a chief justice who would have treated me very differently." He alluded to his learned and virtuous friend, Sir Matthew Hale. "There is not an honest man in England," answered Jeffreys, "but looks on thee as a knave." The sentence was for those times a lenient one. What passed in conference among the judges cannot be certainly known. It was believed among the nonconformists, and is highly probable, that the chief justice was overruled by his three brethren. He proposed, it is said, that Baxter should be whipped through London at the cart's tail. The majority thought that an eminent divine, who, a quarter of a century before, had been offered a mitre, and who was now in his seventieth year, would be sufficiently punished for a few sharp words by fine and imprisonment.^b

Resigned and patient, as St. Stephen under persecution, Baxter was most energetic in his vocation; and with exemplary severity he visits those, who, while in the pulpit, appeared but half in earnest. He writes, "It would make a man's heart ache to see a company of dead and drowsy sinners sit under a minister and not hear a word that is likely to quicken

^b History of England.

or awaken their's. O, if these sinners were but convinced and awakened, they might yet be converted and live. And alas! we speak so drowsily or gently that sleepy sinners cannot hear. The blow falls so light that hard-hearted persons cannot feel it. Most ministers will not so much as put out their voice and stir themselves up to an earnest utterance. But if they do speak out loud and earnestly, how few do answer it with earnestness of matter? And then the voice does but little good: the people will take it but for mere bawling, when the matter doth not correspond. It would grieve me to hear what excellent doctrine some ministers have in hand, and let it die in their hands for want of close and lively application. What fit matter they have for convincing sinners, and how little they make of it; and what a deal of good it might do if it were sent home; and yet, they cannot or will not do it! Oh, sirs! how plain, how close and earnestly should we deliver a message of such a nature as ours is! When the everlasting life or death of men is concerned in it, methinks we are nowhere so wanting as in this seriousness. There is nothing more unsuitable to such a business than to be slight and dull. What! speak coldly for God! and for man's salvation? Can we believe that our people must be converted or condemned, and yet can we speak in a drowsy tone? In the name of God, brethren, labour to awaken your hearts before you come; and when you are in the work, that you may be fit to awaken the hearts of sinners. Remember that they must be awakened or damned; and a sleepy preacher will hardly awaken them."

From what has been said, it will be seen that the judges of that day were careful not to err on the side of mercy. The religion of Rome, though boldly opposed by the nation at large, was secretly favoured by many. The duke of York, afterwards James the Second, was a member of that church.

Charles the Second himself was very generally believed to be a Roman Catholic; and there were many who did not disdain indirectly to pay their court to him, by treating the zealous champions of Protestantism with insolent ridicule. Under colour of a satire on the English monarch, the poor refugees, exiled by the bigotry of Louis XIV., were rudely assailed. In a poem called—*The true-born Englishman*, it was said of Charles—

"—— To recruit the commons he prepares
And heals the latent breaches of the wars;
The pious purpose better to advance
He invites the banished Protestants of France,
Reformed Pastor.

Hither for God's sake, and their own they fled,
 Some for religion came and some for bread :
 Two hundred thousand pair of wooden shoes
 Who, God be thanked, had nothing left to lose,
 To Heaven's great praise did for religion fly
 To make us starve our poor in charity.
 In ev'ry part they plant their fruitful train,
 To get a race of true-born Englishmen ;
 Whose children will, when riper years they see,
 Be as ill-natured and as proud as we."

That reign, though it was marked at its commencement and in its progress by catastrophes which ought to have been regarded as solemn warnings ; by rebellion, war, fire, and pestilence, was not one in which true piety was favoured. Hence the sincere, unyielding nonconformist, found little favour in the eyes of the great. They were too proud to listen to a tinker ; and as imposition and immorality, in their grossest shapes, were unblushingly countenanced, a church from which absolution could easily be purchased was found, by many who would not tolerate Bunyan, especially convenient. Such a faith, it will easily be conceived, did not render the worldly-minded man less hungry for gain. That affluence was not likely to be undervalued which its possessors were encouraged to believe left them at liberty to revel in all forbidden enjoyments in this life, and saved them from punishment in that which is to come.

CHAPTER XIV.

WHILE A PRISONER BUNYAN VISITS LONDON—HE IS MORE STRICTLY CONFINED—HE SEEKS TO BE RELEASED, BUT WITHOUT SUCCESS—THE ACT AGAINST CONVENTICLES —BUNYAN'S LIBERATION FROM PRISON.

THOUGH, as has been related, in the early part of Bunyan's imprisonment he was allowed great indulgence by the jailor, it was not thus to the end. All our sympathy being engaged on the side of the prisoner, we are disposed to applaud the humanity which mitigated a cruel sentence ; but still it must be admitted that the public servant of the law has no right to set himself above the law. The duties which he had undertaken, and the authority with which he had been invested, did not justify him in taking

upon himself to decide what should be the measure of our author's punishment.

If he sinned against his official superiors, Bunyan in some measure sinned against him. When allowed to go forth, he not merely visited his family in Bedford, but he went to London. He was desirous of becoming acquainted with certain Baptists in that city; and there he found valuable friends, who, by their subsequent generosity, relieved him from the necessity of tagging stay-laces with old brass, to which he had had recourse to supply his wants of the passing day. While in London it was due to the jailor to keep himself as much concealed as possible; but Bunyan appears to have moved about very unguardedly. As might have been expected, he was soon recognised. It was reported to the government that he was at large; and, it was supposed, was engaged in some conspiracy similar to that of the fifth-monarchy men. The jailor was consequently in danger of losing his place. Bunyan, meditating no evil, was disagreeably surprised on his return from London, and on his re-entering the prison, to be told that he "must not again look out at the door." On hearing what was imputed to him, he exclaimed, "God knows that it is a slander to say that I went to London to make or plot an insurrection, or to sow divisions." His enemies were so exasperated at the conduct of the jailor, that they threatened him with an indictment. If they did not proceed to that, they went so far as to make him feel that he would be likely to lose his situation if new cause for complaint were given, and Bunyan was thenceforth more strictly confined.

But the jailor was still disposed to befriend him. This was seen on the occasion when, as mentioned in a former page, Mr. Cobb had become "one of his greatest opposers." At the assizes held in 1662, at our author's desire, his name was placed in the calendar among the felons. The judge and the high sheriff, moved in his favour, had promised that he should appear before the former; but, he writes, "the justices and the clerk of the peace did so work it about, that I was not suffered to appear: and, although I say I do not know of all their carriages towards me, yet this I know, that the clerk of the peace (Mr. Cobb) did discover himself to be one of my greatest opposers; for, first he came to my jailor, and told him that I must not go down before the judge, and, therefore, must not be put into the calendar; to whom my jailor said that my name was in already. He bid him put it out again: my jailor told him that he could not, for he had

given the judge a calendar, with my name in it ; and, also, the sheriff another. At which he was very much displeased, and desired to see that calendar that was yet in my jailor's hand ; who, when he had given it him, he looked on it and said it was a false calendar : he also took the calendar and *blotted out* my accusation, as my jailor had written it—(which accusation I cannot tell what it was, because it was so blotted out) ;—and he himself put in words to this purpose—‘That John Bunyan was committed to prison, being lawfully convicted for upholding of unlawful meetings and conventicles, &c.’ But yet, for all this, fearing that what he had done (unless he added thereto) would not do, he first ran to the clerk of the assizes ; then to the justices ; and, afterwards, because he would not leave any means unattempted, to hinder me, he came again to my jailor, and told him, that if I did go down before the judge, and was released, he would make him pay my fees, which he said were due to him ; and, further, told him that he would complain of him, at the next quarter sessions, for making of false calendars—though my jailor himself, as I afterwards learned, had put in my accusation *worse* than in itself it was by far. And thus was I hindered and prevented, at that time, also, from appearing before the judge, and left in prison.”

Thenceforward it seems clear that he was seldom allowed to quit the jail. Of the heavenly consolations he enjoyed, mention has been made. To enlarge on them, in this place, by repeating what has already appeared in his *GRACE ABOUNDING*, would be unnecessarily to swell out the volume. Some of his admirers have endeavoured to give a striking imaginary picture of Bunyan, while thus incarcerated ; but nothing need be added to his own brief but touching account of what he experienced.^d Though his spirit laboured hard to soar above the things of time, he could not help feeling, in some moments, painfully depressed. It is not given to man, in this imperfect state of being, wholly to put away human infirmities. That the Saviour Bunyan desired to serve confessed. Bunyan felt it ; but his seasons of despondency were brief. He felt assured that Christ had suffered for him ; his energies revived, cheering visions dispelled his dungeon's gloom, and made it give place to the brightness of holy hope—to the confident anticipations of immortal joy. Without indulging in dreamy speculations it can be safely told that such comforts were his. He had a mind so constituted that he could spiritualise on almost every object that came before

^d *Ante*, p. 600.

him : the labour of the spider, and the flight of the swallow, seen within the walls of a prison, he could still note, turn to good account, and make them instruments to assist his devotions. If at times he lamented, or felt severely the restraint imposed upon him, it was more because it withheld him from benefiting others, than from what he personally endured. Far from repining on that account, at times, we have distinct information, it was with him a matter of regret that he was not "counted worthy to suffer more" in the cause of true religion.

Though his voice could not be heard by his friends the Baptists, his sentiments were conveyed to them from his present abode. They required every spiritual aid that could be supplied to comfort and sustain them, under the angry visitations to which they were subjected in that cruel and inglorious reign. The act against conventicles, passed in 1670, was made to press hard upon them. Hume remarks that "it bears the appearance of mitigating the former persecuting laws; but if we may judge by the spirit which had broken out, almost every session during this parliament, it was not intended as any favour to the nonconformists: experience had probably taught them that laws over-rigid and severe could not be executed. By this act the hearer in a conventicle—that is, in a dissenting family, where more than five were present, beside the family—was fined 5s. for the first offence; 10s. for the second: the preacher, £20 for the first offence; £40 for the second: the person in whose house the conventicle met was amerced in a like sum with the preacher. One clause is remarkable: that if any dispute should arise with regard to the interpretation of any part of the act, the judges should always explain the doubt in 'the way least favourable to conventicles, it being the intention of parliament entirely to suppress them.' Such was the zeal of the commons, that they violated the plainest and most established maxims of civil policy—which require, that in all criminal prosecutions, favour should always be given to the prisoner."

This law was not allowed to sleep: it was soon enforced against some of Bunyan's friends in the town of Bedford. The justices were active in fining; but the nonconformists, though in some cases they submitted with perfect resignation, in others, resisted with a degree of resolution which must have reminded those in power of the storm which persecution had raised at a former period against Laud—a storm which swept away in its fury both church and throne. The people generally were opposed to the

officers engaged in distraining. One Battison, a churchwarden, having seized a brass tea-kettle, could find no one to carry it for him to his inn. After a pause of two hours, a boy undertook the task for sixpence. Arrived at the inn, it was not allowed—such was the feeling excited—to enter the premises, and it was consequently set down in the street, where it remained till night, when a beggar-woman was prevailed upon to carry it away. In another case fourteen quarters of malt having been distrained, no porters would carry it for the churchwarden. This shows that Bunyan's influence was not small, though he was still a prisoner; for the people generally resisted those who acted against his followers. His enemies, in fact, discovered that it was impossible to punish him as they wished; and at this period, it is said, he was again enabled to attend the meetings of his church. It is supposed that he even preached to them; and if he did not do this in form, it admits not of doubt, that his conversations would embrace all the essential points of a sermon.

It is worthy of remark, that the clergy of the Established Church did not in any way countenance the severities of which the nonconformists had to complain. An awful judgment was thought to have overtaken one of the informers, "while officiating as an appurtenant at a visitation at Ampthill." His death-bed presented a shocking spectacle, from the disturbed state of his mind. In his last hours the dying man breathed curses on the magistrate by whom he had been employed.

Bunyan's mind was at all events unsubdued; and from his prison, being permitted to write, he sent letters of comfort to his friends, which were, in effect, sermons; as they were rich in spiritual instruction, drawn from Scripture and his own experience. In one of them, after much apostolic advice, he tells of himself—"I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliath in my hand. There was nothing to David like Goliath's sword—even that sword that should have been sheathed in his bowels—for the sight and remembrance of that did preach forth God's deliverances to him. Oh, the remembrance of my great sins, of my great temptations, and of my great fear of perishing for ever! They bring afresh into my mind the remembrances of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I. My dear children, call to mind the former days and years of ancient times: remember also your doings in the night, and commune with your own heart; say, in times of distress, 'Will

the Lord cast off for ever?' and 'will he be favourable no more?' 'Is his mercy clean gone for evermore?' 'Hath God forgotten to be gracious?' 'Hath he in anger shut up his tender mercies?' And I said, 'This is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord. Surely I will remember his wonders of old. I will meditate also of all his work, and tell all his doings.' Yes, look diligently, and leave no corner therein unsearched for that treasure hid—even the treasure of your first and second experience of the grace of God towards you. Remember, I say, the word that first laid hold upon you: remember your terrors of conscience, and fears of death and hell: remember, also, your tears and prayers to God; yea, how you sighed under every hedge for mercy. Have you never a hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls? Remember also the word—the word I say, upon which the Lord hath caused you to hope. If you have sinned against light; if you are tempted to blaspheme; if you are drowned in despair; if you think God fights against you; or, if heaven is hid from your eyes, remember it was thus with your father: 'but out of them all the Lord delivered me.'"

The time now approached when Bunyan was to be delivered. Bishop Barlow is said to have procured Bunyan's enlargement; but the prelate seems to have done little beyond expressing liberal sentiments and a desire to please Dr. Owen, who admired and interested himself for our author. "The case," Mr. Ivimey reports, "was this: Mr. John Bunyan had been confined to a jail twelve years, upon an excommunication for nonconformity; now there was a law, that if any two persons would go to the bishop of the diocese and offer a cautionary bond that the prisoner should conform in half a year, the bishop may release him upon that bond; whereupon a friend of this poor man desired Dr. Owen to give him his letter to the bishop in his behalf, which he readily granted. The bishop having read it, told the person that delivered it that he had a particular kindness for Dr. Owen, and would deny him nothing he could legally do—"Nay," said he, 'with my service to him, I will strain a point to serve him.' This was his very expression. 'But,' says he, 'this being a new thing to me, I desire a little time to consider it; and, if I can do it, you may be assured of my readiness. He was waited upon in a fortnight after, and his answer was, that indeed he was informed that he might do it; but the law pro-

viding that, in case the bishop refused, application should be made to the Lord Chancellor, who thereupon should issue out an order to the bishop to take the cautionary bond, and release the prisoner. 'Now,' said he, 'you know what a critical time this is, and I have many enemies; I would desire you to move the Lord Chancellor in this case, and upon his order I will do it.' To which it was replied, this method was very chargeable; and the man was poor, and not able to expend so much money; and, being satisfied he could do it legally, it was hoped his lordship would remember his promise, there being no straining a point in the case. But he would do it on no other terms, which at last was done—but little thanks to the bishop. From this account it should seem the honour given to Dr. Barlow has been ill bestowed, as it is evident that even his friendship for Dr. Owen did not operate sufficiently powerful to exercise his ability, lest it might expose him to the censures of the high-church party."

Bunyan was liberated in 1672; but it is doubtful if, in his case, a cautionary bond was ever given. To this it is, with much reason, thought by many, he never would have consented. It is probable that, after twelve years' imprisonment, the magistrates thought he had been sufficiently punished; or concluded that longer confinement would only have given increased importance to one whom they found it impossible to crush. He was received with great joy by the Baptists; and a subscription was raised to buy a piece of ground, on which a chapel should be built for him.

CHAPTER XV.

ALTERATIONS MADE IN THE PILGRIM'S PROGRESS—CALUMNIOUS ATTACK ON BUNYAN AND ONE OF HIS CONGREGATION—THE EARL OF ROCHESTER—HIS CONVERSION AND DEATH—MOCK PIETY OF JUDGE JEFFREYS—APPROACH OF HAPPIER TIMES—DEATH OF BUNYAN.

THE first edition of the *PILGRIM'S PROGRESS* appeared in 1678, unaccompanied by a portrait of the author. The following interesting particulars are given in Godwin and Pocock's elegant edition of that work, published in 1846:—"The title page originally exhibits exactly the same words and

order of arrangement, as those which have been so long familiar to every class of readers ; with that remarkable distinction which is to be found in all the older editions of the book, the word 'Dream' being made the great feature, and beyond all comparison, the largest letter employed in the composition of the page. The imprint, of course, states the book to be printed for 'Nath. Ponder, at the Peacock in the Poultry, near Cornhill, 1678;' the volume extends to 253 pages. The author's apology follows the title, without any alteration from the later copies ; but in the narrative itself, *the following passages are all wanting* ; for the minute recital of which, the novelty and interest of these statements must be pleaded in extenuation. Christian's discovery of his sorrow of mind to his wife and children ; between the words 'What shall I do,' and, 'I saw also that he looked this way and that way.' The whole encounter with Mr. Worldly Wiseman, its consequences, and the second appearance of Evangelist ; between the words, 'Thus much concerning Pliable,' and 'by this time Christian got up to the gate.' Christian's account at the gate of the cause of his delay. Christian's discourse with Charity at the Palace Beautiful ; from the words 'Holy, holy, holy!' to 'thou hast delivered thy soul from their blood.' The four lines of verse on his leaving the palace. The third appearance of Evangelist before the pilgrims arrive at Vanity-Fair ; between the words 'Now they went through a wilderness,' and 'as unto a faithful Creator:' with the subsequent reference to the prediction of Evangelist during their imprisonment. The short account of the rich kindred of Mr. By-ends. The whole conversation between Mr. By-ends and his three friends, with their subsequent discourses between Christian and Faithful ; from the words 'Be glad of my company,' to 'the flames of a devouring fire.' Dr. Southey supposed that this passage had reference to some particular case and person, well-known to the author and his associates. The sight of the figure of Lot's wife, with the ensuing conversation ; beginning after the four lines of verse about Demas, to the words 'Always remember Lot's wife.' The whole account of the wife of Giant Despair, down to the words 'I will search them in the morning.' The description of the souls of the pilgrims being met by the angels with trumpets ; between the words, 'There came out also to meet them,' and 'thus they came up to the gate.' The work closes with the verses entitled 'The Conclusion,' unaltered ; and only one other variation of text remains to be noticed, which is, that in the first

edition several of the songs are inserted without any of the words which now connect them with the narrative or the dialogue."

Restored to his friends and to liberty and endeared to his followers by the constancy with which he had met the wrath of his persecutors, Bunyan could not be other than delighted with the pious hope, that he might now become more extensively useful—be the means of leading many a benighted pilgrim through "the Valley of the Shadow of Death," to happiness and heaven; but his trials were not yet over. Subsequent to his release, a few years had passed away, when an abominable attack was made on his character, if not on his life. This was about the year 1678. Among those who confessed the power of his ministry, was a female named Agnes Beaumont. She had a father who was not friendly to dissenters; and, as the daughter, notwithstanding her parent's hostility, persevered in attending Bunyan's church—on the occasion of his sudden death, Agnes was suspected of having murdered him; and Bunyan was said to have furnished the poison which was administered to the deceased, in order that he might then become her husband, and possess himself of the property to which she would succeed. The story was got up by a clergyman named Lane, assisted by one Farry, a lawyer, who had wished to marry Agnes himself, but had not been accepted. Her narrative of this cruel business was published in 1760, and though much of it has lost its interest, some portions are worthy of being preserved. Agnes, having become one of Bunyan's congregation, was anxious to attend a church-meeting at Gamlingay. She had prayed that she might be enabled to go. A person who was to take her failed to come, and it was in the depth of winter, so that she could not walk the distance; when, Bunyan himself unexpectedly coming up on horseback, she got her brother to ask if he would take her up behind him. A refusal was at first given. The brother told him it would break her heart if he did not carry her with him. He still objected to it, saying her father would be extremely angry if he consented; but being overpowered by the entreaties of Agnes herself, he at length gave way. Her father, hearing of this shortly afterwards, pursued, but could not overtake them. He was much incensed, and intended to pull Agnes from the horse, had he come up with her.

She accompanied Bunyan to the meeting, which afforded her much spiritual comfort. "When it ended," Agnes writes, "I began to think how I should get home, for Mr. Bunyan was not to go by Edworth; and,

having promised to return that night, I was filled with many fears lest I should break my word. I inquired of several persons if they went my way; but no one could assist me, except a young woman who lived about half-a-mile on this side my father's house. As the road was very dirty and deep, it being the depth of winter, I was afraid to venture behind her; but at last I did, and she set me down at sister Pruden's gate, from whence I hastened through the dirt, having no pattens, hoping to be at home before my father was in bed; but, on coming to the door, I found it locked, with the key in it; and, seeing no light, my heart began to sink; for I perceived what I was like to meet with. At other times my father would take the key with him, and give it me from the window. However, I called to him, and he answered, 'Who is there?' To which I said, 'It is I, father, come home wet and dirty; pray let me in.' He replied, 'Where you have been all day, you may go at night;' and with many such sayings he discovered great anger, because of my riding behind Mr. Bunyan, declaring that I should never come within his doors any more, unless I would promise never to go after that man again. I stood at the chamber-window, pleading to be let in. I begged, I cried, but all in vain; for, instead of yielding to my importunity, he bid me begone from the window, or else he would rise and put me out of the yard. I then stood silent awhile; and that thought pierced my mind, how if I should come at last when the door is shut, and Christ should say unto me, 'Depart!' At length, seeing my father refuse to let me in, it was put in my heart to spend the night in prayer. I could indeed have gone to my brother's, who lived about a quarter of a mile off, and where I might have had a good supper and a warm bed. 'No,' thought I, 'into the barn I will go, and cry to heaven, that Jesus Christ would not shut me out at the last day, and that I may have some fresh discovery of his love to my soul.' I did so, and though naturally of a timorous temper, and many frightful things presented themselves to my mind, as that I might be murdered before morning, or catch my death with cold; yet one Scripture after another gave me encouragement, such as Matt. vi. 6—'Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.' Also Jer. xxxiii. 3—'Call upon me, and I will answer thee, and show thee great and mighty things which thou knowest not.' And with many such good words was I comforted.

"Being thus in the barn, and a very dark night, I was again assaulted

by Satan ; but, having received strength from the Lord and his word, I spake out, (as I remember,) saying—‘ Satan, my Father hath thee in a chain ; thou canst not hurt me.’ I then returned to the throne of grace ; and, indeed, it was a blessed night to my soul—a night to be remembered to the end of my life : and I hope I never shall forget it. It was surely a night of prayer and of praise, too, when the Lord was pleased to keep all fears from my heart. Surely he was with me in a wonderful manner ! Oh, the heart-ravishing visits he gave me ! and that spirit of faith in prayer which he poured out upon me ! It froze very hard that night ; but I felt no cold, although the dirt was frozen on my shoes in the morning.”

Various texts of Scripture occurred to her, and fortified her resolution. “ When the morning appeared,” she proceeds, “ I peeped through the cracks of the barn, to watch my father’s opening the door. Presently he came out, and locked it after him, which I thought looked very dark ; apprehending from hence he was resolved I should not go in. ‘ Beloved, think it not strange concerning the fiery trial which is to try you,’ sounded in my heart. He soon came into the barn, with a fork in his hand, and, seeing me in my riding-dress, made a stand ; when I thus addressed him : ‘ Good morrow, father ; I have had a cold night’s lodging here ; but God has been good to me, else I should have had a worse.’ He said—‘ It was no matter.’ I prayed him to let me go in, saying, ‘ I hope, father, you are not angry with me ;’ and kept following him about the yard, as he went to fodder the cows. Notwithstanding this, he would not regard me ; but the more I entreated him, the more his anger rose against me : declaring that I should never enter his house again, unless I would promise not to go to a meeting again as long as he lived. I replied—‘ Father, my soul is of too much worth to do this. Can you, in my stead, answer for me at the great day ? if so, I will obey you in this demand, as I do in all other things.’ But I could not prevail.”

The brother and sister of Agnes interceded for her with her parent ; but without success. “ At length,” she continues, “ I desired my father to give me my bible and pattens, if he would not please to let me in ; which he also refused, saying that ‘ he was resolved I should not have a penny nor a penny’s worth as long as he lived, nor at his death.’ ”

The father continued obdurate ; the daughter was firm. Denied admission to the house, she passed the next night by the side of a neigh-

bouring wood. At length she so far gave way, as to promise that she would never go to a meeting again, while her father lived, without his consent ; and, on that condition, she was allowed to pass under the paternal roof.

This was on a Saturday night. Her father treated her with kindness ; but her mind was disturbed by the promise she had made. On the following Tuesday, her father was in good health through the day, and smoked his pipe and went to bed at night, without complaining of any ailment. Soon afterwards, Agnes was disturbed by a doleful cry. She hastened to her father ; when he told her that " he had been struck with a pain in his heart while he slept, and he should presently die." Then he lamented that he had been a great sinner ; and cried to the Lord to show mercy to his soul. The daughter paid him every attention ; sustaining and comforting him as well as she was able : but his time was come ; and he shortly afterwards breathed his last ; but not till Agnes had called her brother to his assistance.

Among the neighbours who came to the house, when the event was known, was Farry the lawyer, who has already been mentioned, and who appears to have been very hostile to Agnes. This man told her brother, that it was his belief that his father had not died a natural death, but that he had been poisoned—and that by his own daughter. When Agnes was informed of the horrid suspicion, she exclaimed, " Blessed be God for a clear conscience." Farry, continuing to express suspicion, the funeral was postponed ; and it was resolved that a coroner's inquest should be held, which accordingly sat on the body. A strict inquiry was made into all the circumstances connected with the death, and the circumstances immediately preceding it ; and the result was perfectly exculpatory of Agnes. The coroner blamed Farry for defaming her ; and told her " to bless God that that man's malice had broken out before her father was buried."

The cruel calumny thrown on this poor young woman, was believed to have been originated by hostility to Bunyan and his opinions. Even after her perfect vindication, as above described, malice was not quite disarmed. " In a different part of the country," she relates, " a report was raised, that Mr. Bunyan was a widower, and had given her counsel to poison her father, that he might marry her ;" and this was plotted, it was said, on that evening when she rode with him to the meeting. " The report, however,"

she adds, "caused rather mirth than mourning, as it was known that at that time Mr. Bunyan had a good wife living."

Infidelity and dissipation continued to prevail in the court of King Charles ; but it is no extravagant conjecture that, on some of the courtiers, Bunyan's preachings, and yet more his writings, were not lost. The year after the *PILGRIM'S PROGRESS* appeared, one most remarkable conversion is recorded. The Earl of Rochester, the boon companion of the sovereign, was in principle an atheist, and a libertine in practice. His rank, fortune, and connexions, enabled him to indulge in excesses which ordinary profligates cannot attempt. His insolence and wit sometimes won for him royal applause ; at others, overwhelmed him with disgrace. He scorned decorum, and is reputed to have preached a mock sermon, standing on a balcony in or near Covent Garden—stark naked. In various characters he sought dissipated pleasures ; and when, by a satirical performance, he had incurred the displeasure of King Charles, he assumed the garb of a quack or mountebank, and gave lectures on the healing art, on Tower-hill : so effectually disguised, that his most intimate associates did not recognise him. Folly and intemperance ruined his constitution ; and, when his health seriously declined, and conscience awoke to reflection, the *PILGRIM'S PROGRESS* may have met his eye, and fixed his attention on the awful future, from the startling view it presented of the condition of a sinner.

Not content with being a profligate and an atheist himself, Rochester had been anxious to make others so ; and scrupled not in society to attack virtue and piety as the foes to men's happiness, and to declare that he would run them down with all the arguments and spite in the world. At an atheistical meeting in the house of a person of rank, he argued against religion and the belief in the existence of a Deity. The talent he displayed commanded the riotous applause of the thoughtless hearers ; but it could not save Rochester himself from experiencing some touches of remorse. He afterwards confessed that he felt his conduct was sinful in the extreme ; and could not help mentally exclaiming—"Good God ! that a man who walks upright and sees the wonderful works of God, and has the use of his powers and reason, should dare to use them in defying his great Creator !"

Some of his extravagances resulted from his indulging too largely in wine ; but this, in the case of a man of good capacity, is an aggravation

rather than an excuse. That which might have been anticipated followed—bitter self-reproach and premature decay. Sickness, which attacked him in the winter of 1679, made it impossible for him to continue his mad career, and led him seriously to reflect on the dread punishment reserved for him hereafter. Dr. Burnet had then recently published his *History of the Reformation*; and to him the earl resorted for spiritual consolation. The sinking nobleman opened his mind to the divine, and received from him friendly advice and devout admonitions. Their conferences were continued from October, 1679, till April, 1680. In the course of these, the earl, in the language of the fashionable philosophy of that day, said “he had never been completely an atheist; had never been decidedly of opinion that there was no God. He could not think the world was made by chance; and the regular course of nature seemed to demonstrate the eternal power of its author. But when he came to explain his notion of the Supreme Being, it appeared to him but a vast power which wrought everything by the necessity of its nature, and had nothing of the attributes of justice and goodness which Christians ascribe to the Deity—none of those affections of love or hatred that give rise to human passions and perturbations, and, consequently, he could not see that there were to be either rewards or punishments. To attribute such qualities to God, he thought, was only to lower our conceptions of him,—to bring down his incomprehensible perfections to the level and similitude of human weakness. It will not be expected that all the details of this remarkable case can find a record here; suffice it to say, that his scepticism was, in the end, completely vanquished; and he died, admiring the goodness of God for ‘giving him a true sense of his pernicious opinions and vile practices, by which he had formerly lived without hope and without God in the world, and had been an open enemy to the Holy Spirit of Grace.’ He solemnly warned others no more to make a mock of sin, or condemn the pure and excellent religion of the ever-blessed Redeemer.”

One immediate cause to which the earl ascribed his conviction, was the 53rd chapter of Isaiah, which Mr. Parsons read to him. By comparing that with the history of Christ’s advent and crucifixion, the coincidence appeared so strange, and the facts accorded so exactly with the prophecy, though written many ages before, that he felt the truth forced upon him with a power of demonstration he could not resist. The meanness of the Saviour’s appearance, the disparagement and rejection he was to suffer,



ENGRAVED BY H. FISCHER.

GILBERT BURNET, BISHOP OF SALISBURY.

OB. 1741-45.

FROM THE ORIGINAL OF KNEELER IN THE COLLECTION OF

THE RIGHT HON^{BLE} THE EARL OF HARDWICKE.

the manner of his death, and the opposition to his gospel, were delineated with such minuteness and fidelity, as if the inspired prophet had been an eye-witness of the scene, and recorded what he saw in a narrative, rather than uttered a prediction concerning it, at the distance of 400 years. He had caused the chapter to be read to him so often, both by his lady and his mother, who attended him in his illness with all possible tenderness, that he got it completely by heart, and was in the habit of repeating and making reflections upon it, in a sort of transport of heavenly delight. The words, he remarked, carried an authority with them, which shot like rays of light into his mind, so that his understanding was not only satisfied and convinced, but, by an inward power, so effectually constrained, that he ever after as firmly believed in the Saviour, as if he had seen him in the clouds. He had strong persuasions of being admitted to happiness in heaven, of which he sometimes spoke with extraordinary emotion. He received the sacrament with great satisfaction; a pleasure which was not a little increased, by partaking of it with his affectionate lady; who had been for some years misled, partly through the instrumentality of her husband, into the communion of the Romish Church. About a month before his death, he wrote to Dr. Burnet, wishing a renewal of those visits which had already proved so beneficial to him. The letter is expressed with all the humility of true penitence, and may be regarded as no unequivocal evidence of the salutary change that had taken place since their late interview:—"Woodstock Park, Oxfordshire. My most honoured Dr. Burnet, my spirits and body decay so equally together, that I shall give you a letter as weak as I am in person. I begin to value churchmen above all men in the world, &c. If God be yet pleased to spare me longer in this world, I hope, in your conversation, to be exalted to that degree of piety, that the world may see how much I abhor what I so long loved, and how much I glory in repentance and in God's service. Bestow your prayers upon me, that God would spare me (if it be his good will), to show a true repentance and amendment of life for the time to come; or else, if the Lord pleaseth to put an end to my worldly being now, that he would mercifully accept of my death-bed repentance; and perform that promise that he hath been pleased to make—that, at what time soever a sinner doth repent, he would receive him. Put up these prayers, most dear doctor, to Almighty God; for your's, &c., Rochester. June 25th, 1690."

In the state which this remarkable nobleman had now reached, he felt all the horror which Bunyan, in his *GRACE ABOUNDING*, expresses on the subject of the reprobate language which had in other days fallen from his tongue.

"Being offended, on some occasion, at the delay or negligence of one of his attendants, he said, with some warmth, 'that damn'd fellow;' but, instantly checking himself, he exclaimed, 'Oh! that language of fiends, which was so familiar to me, hangs yet about me: sure none have deserved more to be damned than I have done.' And, after having humbly asked pardon of God for it, he desired the servant to be called back, that he might ask his forgiveness. He professed his readiness to forgive all the injuries any had ever done to him, and to make restitution, to the utmost of his power, to those whom he had wronged or offended. He would often call his children into his presence, and speak to them with inexpressible tenderness—blessing them in the name of God, praying for them, and recommending them to his protection. 'Look on them all,' he once said to Dr. Burnet, 'and see how good God has been to me, in giving me so many blessings; and I have carried myself to him like an ungracious and unthankful dog.' He gave earnest charges for their pious education, wishing that his son might never be a wit; one of those wretched creatures, (as he himself explained it,) who pride themselves in abusing God and religion—denying his existence or his providence; but that he might become an honest and religious man, which would be the best support of his family, and preferable to all fortune and honours. Of his own manner of life he discoursed frequently, and without reserve; accusing himself publicly for his vices and impieties, and speaking of them in terms of the most unqualified abhorrence. He regarded himself as the vilest wretch that ever the sun shone upon; wishing rather that he had been a reptile, crawling in a ditch; or a beggar, or confined for his whole life in a dungeon, than have so dishonoured and offended his Maker. 'O, blessed God,' he would cry, 'can such a horrid creature as I am, be accepted of thee, who has denied thy being, and contemned thy power? Can there be mercy and pardon for me? Shall the unspeakable joys of heaven be conferred on such a wretch? O, mighty Saviour, never but through thine infinite love and satisfaction! Oh! never but by the purchase of thy blood!' The mercy and free grace of God, offered through Jesus Christ to returning sinners, was now the only hope and anchor of

his soul ; on which he cast himself implicitly, with all the confidence of faith and all the fervour of devotion. He had abandoned that absurd and foolish philosophy which the world so much admired ; and embraced, after the most calm and irresistible conviction, the articles and mysteries of the Christian religion. The more he read and meditated on the Holy Scriptures, the more their beauty and excellency appeared, and the greater his admiration and esteem grew for them. Having once received the truth in the love of it, all the seeming absurdities and contradictions in them, he found to be but the malignant fancies of men of corrupt and reprobate judgments, which vanished when approached by the light of reason and investigation. He was not only a believer, but a bold advocate for piety and virtue ; and argued as strongly in their favour, as he had ever before done against them. And to obliterate, as far as possible, every memorial of his guilt ; to remove every obstacle that might serve as temptations and incitements to others, he gave strict injunctions to those persons in whose custody his papers were, to burn all his profane and lewd writings—all his obscene and scandalous pictures, as fit only to promote vice and immorality. He likewise commanded his friends, who were the witnesses of his penitence and confessions, to publish them freely and undisguisedly to the world. He wished everything concerning him to be made known ; the worst, as well as the best and last parts of his life, to be laid open, if it could be of use to the living, or contribute to the reformation of a loose and dissolute age. He was not unwilling to take shame to himself, by allowing his faults to be exposed for the benefit of others, if such an example might be a means of reclaiming them ; and he often prayed to God, that, as his life had done much hurt, so his death might do some good.* He was but thirty-three years' old at the time of his death, which took place, July 26th, 1680.

From the characters and events which marked the reign of the second Charles, it has been shown that the thoughts of Bunyan must have been most variously and anxiously exercised. An exhibition of these may possibly gratify the admirers of his works, more than trifling details connected with his person ; such as a description of his syllabub-cup, and a picture of his apple-scoop ! It has been shown that the field of infidelity, which was open to the minister of religion, was vast ; but that the obstacles and perils which beset his way were not few. The spirit of

* Crichton.

Popery was abroad, and armed with enormous power. The king himself was a papist in disguise.

James the Second ascended the throne in February, 1685. The sway of an avowed Roman Catholic, unfavourable to general liberty, did not press lightly on Protestant dissenters. Great was the discontent which prevailed; and this encouraged the ambitious Monmouth, the natural son of Charles, to excite a rebellion against his uncle,—a rebellion which was promptly suppressed; but which, from the fierce hatred it kindled, on account of the detestable cruelties exercised on the vanquished, may be presumed to have prepared the way for the early downfall of the tyrannical bigot. The record, known as *The Bloody Assizes*, is still read with horror, from the frightful details it contains of the proceedings, in what James, with revolting pleasantry, termed “Jeffrey’s campaigns.” In these pages, some passages, illustrative of that judge’s well-known cruelty, have been given; but his pretensions to religion—what may be called his preachings—have been generally passed over in the story of his enormities. Bishop Burnet has left us some striking specimens of his affected piety in an epitome of the case of Lady Alice Lisle. The husband of this sufferer had been one of Cromwell’s lords, and was called the Lord Lisle. He had been assassinated abroad. His widow, who never approved of the active part he took in public affairs, was long distinguished by her benevolence; and had generously succoured unfortunate royalists during the Protectorate. The crime of which she was now accused, was that of sheltering some of the Duke of Monmouth’s followers, after the defeat of his rash enterprise and the total annihilation of his hopes at Sedgmoor. For the whole details, the reader must be referred to the *State Trials*, vol. xi., p. 298. Here it is only intended to exhibit Jeffreys in his pious mood. The trial having commenced, the poor lady declared she had abhorred the rebellion of the Duke of Monmouth. Jeffreys checked her, to instruct her in the forms which were to be observed; and wound up, by saying, “Though we sit here as judges over you, by authority from the king, yet we are accountable, not only to him, but to the King of kings—the great judge of heaven and earth; and, therefore, are obliged, both by our oaths, and upon our consciences, to do you justice; and, by the grace of God, we shall do it, you may depend upon it. And as to what you say concerning yourself, I pray God, with all my heart, you may be innocent.”



JAMES SCOT, DUKE OF MONMOUTH

OR 1685

FROM THE ORIGINAL IN POSSESSION OF THE DUCAL COLLECTION OF

HIS GRACE THE DUKE OF BUCCLEUCH

In a more advanced stage of the proceedings, a person, named Dunne, (described by Pollexfen, the counsel, to be "a very unwilling witness,") was called to prove having carried a message to Lady Lisle; and the counsel humbly desired his lordship to examine the witness somewhat strictly. Jeffreys thereupon thus addressed the poor man: "You, friend, I would take notice of something to you by the way, and you would do well to mind what I say to you. According as the counsel, that are here for the king, seem to insinuate, you were employed as a messenger between these persons—one whereof has already been proved a notorious rebel, and the other is the prisoner at the bar; and your errand was to procure a reception at her house for him." *Dunne*—"My lord, I did so." *Lord Chief Justice*—"Very well. Now, mark what I say, friend. I would not, by any means in the world, endeavour to fright you into anything, or anyways tempt you to tell an untruth, but provoke you to tell the truth, and nothing but the truth: that is the business we come about here. Know, friend, there is no religion that any man can pretend to, can give a countenance to lying, or can dispense with telling the truth. Thou hast a precious immortal soul; and there is nothing in the world equal to it in value. There is no relation to thy mistress, if she be so; no relation to thy friend—nay, to thy father or thy child—nay, not all the temporal relations in the world, can be equal to thy precious immortal soul. Consider that the great God of heaven and earth, before whose tribunal thou, and we, and all persons, are to stand at the last day, will call thee to account for the rescinding his truth, and take vengeance of thee for every falsehood thou tellest. I charge thee, therefore, as thou wilt answer it to the great God, the judge of all the earth, that thou do not dare to waver one tittle from the truth, upon any account or pretence whatsoever: for, though it were to save thy life, yet the value of thy precious and immortal soul is much greater than that thou shouldst forfeit it for the saving of any of the most precious outward blessings thou dost enjoy; for that God of heaven may justly strike thee into eternal flames, and make thee drop into the bottomless lake of fire and brimstone, if thou offer to deviate the least from the truth, and nothing but the truth. According to the command of that oath that thou hast taken, tell us who employed you, when you were employed, and where? Who caused you to go on this message, and what the message was? For, I tell thee, God is not to be mocked; and thou canst not deceive Him, though thou may'st

us. But, I assure you, if I catch you prevaricating in any the least tittle. (and, perhaps, I know more than you think I do ; no, none of your saints can save your soul, nor shall they save your body neither.)

The examination was long ; and, in the midst of it, the Lord Chief Justice deemed it proper to indulge in many sneering remarks : He dwelt on what he viewed as inconsistencies in the witnesses' statements, and then came down from the solemn language which has been quoted to wretched levity. The case proceeded. *Lord Chief Justice*—"Dost thou believe that any one here believest thee? Prithee, what trade art thou?" *Dunne*—"My lord, I am a baker by trade." *Lord Chief Justice*—"And wilt thou bake thy bread at such easy rates? Upon my word, then, thou art very kind. Prithee, tell me, I believe thou dost use to bake on Sundays ; dost thou not?" *Dunne*—"No, my lord, I do not." *Lord Chief Justice*—"Alack-a-day ! thou art precise in that ; but thou canst travel on Sundays to lead rogues into lurking-holes. It seemeth thou hast a particular kindness for a black beard : that is all thy reason for undertaking all this trouble. Thou hast told me all the truth, hast thou?" *Dunne*—"I have, my lord." *Lord Chief Justice*—"But, I assure thee, thy bread is very light weight ; it will scarce pass the balance here."

The examination was continued till the witness seems to have been worn out. Jeffreys then let loose all his coarseness. "Dost thou take the God of heaven not to be a God of truth, and that he is not a witness of all thou sayest? Dost thou think, because thou prevaricatest with the court here, thou canst do so with God above, who knows thy thoughts? And it is infinite mercy that, for those falsehoods of thine, he does not immediately strike thee into hell! Jesus God! there is no sort of conversation nor human society to be kept with such people as these are, who have no other religion but only in pretence, and no way to uphold themselves, but by countenancing lying and villany! Did not you tell me that you opened the latch yourself, and that you saw nobody else but a girl? How durst you offer to tell such horrid lies in the presence of God and of a court of justice?" Having asked a few more questions, he went on. "It seems the saints have a certain charter for lying ; they may lie, and cant, and deceive, and rebel, and think God Almighty takes no notice of it, nor will reckon with them for it. You see, gentlemen, what a precious fellow this is—a very pretty tool to be employed upon such an errand ; a knave, that nobody would trust for half-a-crown between man and man, but he is



Taking down and purchase of Burrows's Pulpit by Edward the Philanthropist.

the fitter to be employed upon such works. What pains is a man at to get the truth out of these fellows! and it is with a great deal of labour that we can squeeze one drop out of them! A Turk has more title to an eternity of bliss than these pretenders to Christianity, for he has more morality and honesty in him. Sirrah! I charge you, in the presence of God, tell me true, What other persons did you see that night?" *Dunne*—"My lord, I did not see any than what I have told you already." *Lord Chief Justice*—"Then they went out and brought word that thou wert come, and so, he came out to meet thee. Very well! I would have everybody that has but the least tang of saintship, to observe the carriage of this fellow, and see how they can cant, and snivel, and lie, and forswear themselves, and all for the good old cause. They will stick at nothing, if they think they can but preserve a brother or a sister saint, forsooth; they can do anything in the world but speak the truth, and do their duty to God and their governors."

It was thus he proceeded, with shocking cruelty, wretched levity, and awful mockery of solemn warnings. He affected to lament how hard it was to get truth out of Presbyterians and dissenters; and, having worried the unfortunate witness, because he could not give precisely the sort of testimony desired, he exclaimed again, "O, blessed Jesus! what an age do we live in, and what a generation of vipers do we live among! Sirs, is this that you call the Protestant religion? Shall so glorious a name be applied to so much villany and hypocrisy? Is this the persuasion you hope to live and die, and find salvation in? Will any of you all, gentlemen, be contented to die with a lie in your mouth? Do not you all expect, according to the orthodox doctrine of the true Church of England, that eternal damnation will be the true portion of liars?"

In a similar style he charged the jury. Twice they were prepared to give a verdict of "Not guilty;" and then they were sent back by the judge: and, at last, worn out and intimidated, they pronounced the fatal word, "Guilty." He ordered preparations to be made for burning the poor lady that afternoon; but was finally induced to defer the execution for a few days, and to alter the sentence to beheading. The sufferer met her fate with pious resignation.

With the feeling indicated by the Lord Chief Justice for those nonconformists who, according to him, were all snivellers, cauters, and liars, it is obvious that Bunyan and his friends had nothing to hope from those in

power in this, any more than in the former reign. The nation was impatient of the yoke which moody bigotry imposed. But our author was not found among those who plotted against the government of the day. From such a charge he remained as free as he was when formerly accused. A brighter day for England was at hand. A powerful deliverer was invited, and William of Orange prepared to give a free constitution to Englishmen. That consummation Bunyan was not permitted to see; but doubtless he was cheered with the prospect that it was not far distant; as Moses, though not suffered to reach Canaan, was yet gladdened from Mount Pisgah with a view of the promised land.

Bunyan died, August 31st, 1688. He was engaged in a work of charity, as related in p. 611. Closing his career at the age of sixty, he was spared the infirmities of extreme old age; and his admiring disciples might not unaptly exclaim, "Let me die the death of the righteous, and let my last end be like his!" Their reverence for him time has not abated. Even the pulpit from which he discoursed divine truths, one eminent man, Howard, the philanthropist, valued so highly that he gave £30, to make it his own, besides paying for a new one. As an English author, the fame of Bunyan is now so established, that—

"—non imber edax, possit diruere
Annorum series et fuga temporum ;"

and Christians in after-days may be expected to apostrophise the writer of the *PILGRIM'S PROGRESS* in the fervent strain of Cowper—

"Oh thou whom borne on fancy's eager wing
Back to the season of life's happy spring,
I pleased remember—and while memory yet,
Holds fast her office here, can ne'er forget,
Ingenious dreamer, in whose well-told tale
Sweet fiction and sweet truth alike prevail;
Whose humorous vein, strong sense, and simple style
May teach the gayest, make the gravest smile;
Witty, and well employed; and like thy Lord,
Speaking in parables his slighted word;
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame,
Yet, e'en in transitory life's late day,
That mingles all my brown with sober gray,
Revere the man whose Pilgrim marks the road,
And guides the progress of the soul to God."—*Cowper.*

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